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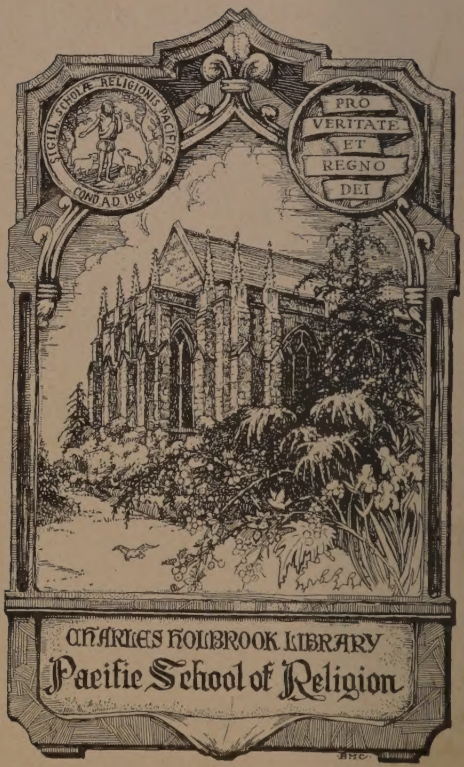
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THE

Connecticut Evangelical Magazine,

VOLUME I.

CONSISTING OF TWELVE NUMBERS, TO BE PUBLISHED MONTHLY.

FROM JULY 1800 TO JUNE 1801.

THE PROFITS ARISING FROM THE SALE OF THIS MAGAZINE ARE DEVOTED TO FORM A PERMANENT FUND, THE ANNUAL INTEREST OF WHICH IS TO BE APPROPRIATED, BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT, TO THE SUPPORT OF MISSIONS IN THE NEW AMERICAN SETTLEMENTS, AND AMONG THE HEATHEN.

THE FOLLOWING PERSONS ARE EDITORS OF THE WORK,

—VIZ.—

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THE

Connecticut Evangelical Magazine.

VOL. I.] JULY, 1800. [No. 1.

INTRODUCTION.

SHOULD this Magazine meet with the friendly patronage and encouragement of the public, it will be continued; and as the ſubſcription papers, on which the terms of publication are expreſſed, are to be returned to the publiſhers, the Editors will annually publiſh thoſe terms, in the firſt number for each year. They therefore in this firſt number inſert a copy of the original ſubſcription bills, which is followed by ſome introductory remarks on the utility of ſuch publications.

PROPOSALS
For printing a periodical Work, to be called, The
Connecticut Evangelical Magazine:
—TO CONTAIN—

Eſſays on the doctrines of Chriſtianity, and on religious, experimental and moral ſubjects:—Occaſional remarks on the fulfilment of ſcripture prophecies in the preſent day, and expoſitions of difficult and doubtful paſſages of ſcripture:—Religious intelligence concerning the ſtate of Chriſt's kingdom, throughout the Chriſtian world, and ſketches of the original eccleſiaſtical concerns of this country:—Information reſpecting Miſſions to the new ſettlements in the United States and among Heathen nations:—Narratives of revivals of religion in particular places together with the diſtinguiſhing marks of true and falſe religion:—Accounts of remarkable diſpenſations of divine Providence:—Biographical ſketches of perſons eminent for piety:—Original hymns on evangelical ſubjects:—Together with whatever elſe on the ſubject of religion and morals may contribute to the advancement of genuine piety and pure morality.

This work will conſiſt of original pieces and of extracts from the beſt European and American publications. As the Magazine is deſigned for the promotion of vital Chriſtianity, and of a knowledge of the great and eſſential truths of the goſpel, Eſſays which are merely controverſial or deeply metaphyſical, it will be ſeen, come not within the object of this publication; nevertheleſs, ſhould any ſuch be ſent which, in the opinion of the Editors, are highly meritorious, they will be admitted. The Magazine will be open to receive com-

munications from all denominations of Christians who believe in the peculiar principles of Christianity; but if written upon the distinguishing tenets of their respective sects, they will be excluded. The profits arising from the sale of this publication will be appropriated to the support of Missionaries to the Heathen or among the inhabitants of the new settlements.

The utility of such a work, if judiciously conducted, must be obvious to every well-wisher to the cause of religion and morality.—The Editors therefore flatter themselves, that the public will patronize a design whose object is to convey religious knowledge; to promote experimental piety and that practical godliness and true morality which are so immediately conducive not only to the happiness of individuals, but to the welfare of society at large; to evince the pernicious tendency of modern irreligion; and to raise an annual sum to gladden the hearts of our brethren in the wilderness with the preaching of the gospel and the administration of Christian ordinances, and to spread the savor of the Redeemer's name among those who are perishing for lack of knowledge.

The Editors are induced to hope that their brethren in the ministry, and other literary characters, in this and the adjoining states, will forward the above design by communicating original pieces.

Hartford, April 9th, 1800.

N. B. As the profits of this work are to be appropriated to charitable purposes, it is particularly requested that all communications may come post-free, addressed to the Editors, to the care of Messrs. *Hudson & Goodwin.*

CONDITIONS OF PUBLICATION.

1. The Magazine will be published monthly—to be printed with a new type and on paper similar to that on which these proposals are issued.
2. Each number will contain at least 40 pages; the price to subscribers *twelve cents and a half*, to non-subscribers *fourteen cents.*
3. At the end of every year an index to the preceding twelve numbers will be given gratis.
4. Payment to be made on delivery of the books; but if any person of known ability will become responsible for 12 or more copies, three months time will be given him to collect the money and make payment; the evidence of which responsibility must be the person's acknowledging it by writing on the bill returned.
5. The publication will commence as soon as 400 copies shall be subscribed.
6. The publishers will give notice in the CONNECTICUT COURANT, when the first number will be ready for subscribers, which will probably be in June or July next.

*** *Those who receive subscription papers are requested to return them to Messrs.* Hudson & Goodwin, *the intended publishers. Subscribers out of the state are requested to direct where their Magazines shall be sent to some principal town, either by water or the stages.*

THE usefulness of periodical religious publications hath been long experienced, in the Christian churches of Europe. That so few attempts, of this kind, have been made in the American church hath arisen, neither from a deficiency of zeal and abilities, nor

from a want of valuable matter in this country to form a monthly publication, which would be intereſting to pious minds.

The religious as well as civil policy of this country, before the independence of the United States, drew all important communications to a central point acroſs the Atlantic; and a conſiderable period of time was neceſſary to change the current of intercourſe, and bring the churches and clergy of the different ſtates, to that mutual and extenſive acquaintance, whereby proper matter for an Evangelical Magazine may be regularly furniſhed. This difficulty is continually becoming leſs, by a free and friendly intercourſe between the northern and ſouthern churches.

There is alſo in the public mind a growing confidence in the abilities of American writers and divines to equal their European brethren in evangelical diſcuſſion. It is become more eaſy to make a collection of ſuch facts in the divine government of the church and in the experience of pious people, as will inſtruct the underſtanding and warm the heart.

The wonderful ſpirit of religious miſſions to heathen people, and to our new and ſcattered ſettlements on the borders of the wilderneſs, which, within five years, hath awoke both in Europe and America, furniſhes much new and intereſting matter. This ſpirit of love, to our diſtant and periſhing fellow men, appears to have been the means of exciting a greater degree of brotherly love and more fervent communion among thoſe, who have long believed and rejoiced in our common Lord.

The abounding corruption of the preſent age in ſentiment and practice, and the united efforts of thoſe who hate pure Chriſtianity, have been ſeen by the king of Zion, and he appears, in many ways, to be raiſing a ſtandard againſt his enemies while they attempt to come in like a flood. He hath ariſen and come forth from his place, and is bathing the ſword of his juſtice in the blood of thoſe who have moſt openly denied him, or idolatrouſly departed from the purity of the goſpel. He hath given them up to hardneſs of heart and blindneſs of mind, and, by the rage of their own paſſions, mutually to execute on themſelves the vengeance of an injured Lord.—In all this the enemies of pure religion *mean not ſo, neither do they think ſo*, but it is in their heart to deſtroy the faith of our Lord Jeſus Chriſt, and bring his people every where to ſhame.

While there appears, in multitudes, this fixed oppoſition to the cauſe of Chriſt, it is very manifeſt that his true friends are more animated and perſevering than formerly; and, perhaps, there are no better means for increaſing the flame of Chriſtian love ſtill higher, than ſuch a periodical hiſtory of the ſtate of religion, in our own churches, and through the world as will be attempted in this work. It is a natural means, for warming the hearts of Chriſtians; to ſee the love of their brethren in the cauſe of Chriſt, and their humble zeal for the ſalvation of ſouls. It is hoped that, by theſe endeavors, the fervor and communional zeal of Chriſtian piety may be increaſed—that the miſſionary intereſts, among new and ſcattered ſettlements of thoſe born from Chriſtian parents, and among the Heathen, may be promoted—and that a monthly hiſtory of the American church and of the victories of divine grace in this land, may increaſe the love and comfort of our

Chriſtian fathers and brethren in Europe. The time is near approaching when Chriſt will viſibly reign through the earth, and it becomes his ſervants, in every part of the world, to ſtrengthen and encourage each other's hands and hearts, that they may be prepared to meet this bleſſed coming of the Lord.

The late wonderful out-pouring of the Holy Spirit and revival of experimental religion, in large diſtricts of the American Church, will furniſh much matter for publication to delight the hearts and ſatisfy the benevolence of the children of God. There hath not been ſo great and extenſive a work of divine grace in this land ſince the years 1742 and 1744, and although the awakening and ſanctifying influences of the ſpirit have generally been local in the weſtern and northweſtern parts of the country, we ſtill hope theſe ſhowers may ſoon increaſe to a univerſal rain of divine grace, on all the churches of our Lord Chriſt thro' this land and the world.

Many narratives of this revival in particular churches are already prepared, and will be inſerted in their place, and when the whole ſhall be before the public eye, the Editors truſt they will furniſh means to diſcriminate experimental godlineſs, both from the fancies of fanaticiſm and the coldneſs of formality. It is devoutly wiſhed that a hiſtory of this work of grace, which commenced at an unexpected moment, and when there was an appearance that the gates of hell would viſibly prevail againſt the pure religion of Chriſt, may be the bleſſed means of awakening thoſe churches which are yet in a lukewarm ſtate. Such diſplays of divine power and grace ought to be faithfully narrated to the world, for the purpoſe of awakening the ſecure. Great revivals of religion have been ſo rare for the laſt half century, that multitudes began to believe, the accounts received from the lips of their parents to have been fabulous. Indeed it was time for God to work marvelouſly, to ſet evidence before a ſleeping generation of his mighty power in awakening and ſanctifying ſinners, and convince them of the truth of Chriſt's words, *Except a man be born again, he cannot ſee the kingdom of God.*

Thoſe who live in this day of revival, where the ſpirit of God hath been remarkably poured out, without coming to repentance and a holy life, have reaſon to fear they will be left to an aggravated condemnation. To all ſuch the faithful ſervants of Chriſt ought to teſtify, that the kingdom of God hath come nigh unto them and they have put it away.

It cannot be expected, that in a publication of this nature, the Editors will make themſelves reſponſible for the truth or prudence of every thing which may be publiſhed. There is a variety of natural taſte in good people. The experience of real Chriſtians is not in all reſpects ſimilar, and men are prone to judge of piety from their own experience; alſo that which is prudent in one place may be imprudent in another. Were every communication to be ſubmitted to the rigid cenſure and correction, of any ſet of Editors which can be procured, it is probable that many beauties would be deſtroyed, and ſome truth ſuppreſſed. The beſt men have their ſingularities in opinion.

The Editors will ſtill endeavor to ſuppreſs, whatever may, in their opinion, be directly ſubverſive of the peculiar doctrines and holy

practice enjoined in the gospel of our Lord Jesus Christ. They hope the charity of their brethren will cover their frailties, and ask their assistance in the execution of this difficult work.

LONDON MISSIONARY SOCIETY.

As one design of the CONECTICUT EVANGELICAL MAGAZINE *is to convey intelligence respecting missions to Heathen nations, the Editors present to their readers the following abstract of the institution of the Missionary Society of London, and of its subsequent proceedings, to the commencement of the present year. Further information respecting this and other Missionary Societies in Europe will be published from time to time in this Magazine, as often as such information shall arrive from Europe.**

FOR some years previous to the establishment of the Missionary Society of London, the attention of many serious Clergymen and other pious people had been turned to the subject of diffusing the gospel among Heathen nations. Several passages in the prophecies of the holy scriptures, together with the singular revolutions which were taking place among Christian nations—revolutions in sentiment as well as manners and government, induced serious, reflecting people to believe that Divine Providence was about to introduce some great change in the religious state of the world; and particularly that the time was approaching when "the fullness of the Gentile nations was to be gathered in." Various publications appeared on the subject, and much conversation took place among the evangelical ministers of England and Scotland, at their meetings, relative to the duty devolved upon those who enjoyed the gospel, to diffuse its blessings as extensively as possible. They felt their former negligence in this respect and their own want of exertions as reproached by the success which had attended the efforts of the Moravian brethren in various parts of the world. They were roused from their torpor, and animated with a strong desire to do something towards diffusing the light of the gospel among the dark and benighted parts of the earth.

In the year 1792, the particular Baptists in Great-Britain formed a Missionary Society, and in June 1793, sent two Missionaries to the East-Indies.

About the same time a settlement was formed and a colony established at Sierra Leone, on the western coast of Africa, one object of which was to christianize the natives.†

The various considerations mentioned above, excited the general attention of the friends of Zion in Great-Britain; and after much conversation and many letters on the subject, a number of ministers of different denominations convened at London, November 4, 1794, with a view of forming a Missionary Society.‡ In January 1795, they met again, and prepared an address to be dispersed through the kingdom, calling the attention of the pious and benevolent to the subject of a mission to the Heathen. The address was spirited, pious and animated, enforcing with energy the duty of Christians towards the Heathen, and answering popular objections against attempting to spread the gospel among them. The result of these and similar measures was a general meeting of the friends of the design, at London, September 1795, at which time the Society was regularly instituted, and its object declared to be, "to spread the knowledge of Christ among Heathen and other unenlightened nations."

"At the appointed place of meeting there appeared a very numerous and respectable assembly of Ministers and private Christians, an assembly whose aspect indicated seriousness, ardor and

* *The Editors are sensible that much has been published in this country concerning this Society, and many of their readers are perhaps acquainted with its history; but as the future proceedings of the society are to be inserted in this work, it is thought best that this first number should contain a general history of the institution.*

† *In some future numbers there will be given a brief history of the Moravian Brethren, and also of the Baptist Mission Society and of the Sierra Leone Colony.*

‡ *The Baptist denomination, as they have a Society instituted by them, are not associated with other denominations in the London Missionary Society.*

harmony, worthy of so great an occasion." Many prayers were unitedly made for a divine blessing on the undertaking, and several appropriate discourses delivered. "In the intervals between the more solemn services, meetings were held for transacting the business and bringing into form the affairs of the infant Society. In these meetings, amidst the difficulties of an indigested state of things, and the necessary ardor of vigorous discussion, the spirit of seriousness and harmonious benevolence predominated, subduing all into order and coalition."

At this first meeting it was unanimously resolved, that the first attempt of the Society should be to send Missionaries to Otaheite, or some other of the Islands in the South Sea; and the board of Directors, chosen to manage the concerns of the Society during their recess, were instructed to take measures for carrying this resolution into effect, as speedily as possible. From the liberal contributions which were made to the Society so large a fund was soon raised as to induce the Directors to think it advisable to purchase a ship, to transport Missionaries to various parts of the Heathen world. The Directors frequently met and adopted various measures towards carrying into effect the designs of the institution. Peculiar interpositions of divine Providence seemed to promise success to their labors. One circumstance they mention as worthy of peculiar notice. Captain Wilson, a gentleman who had retired to affluence and ease from the East India service, hearing of the benevolent design, voluntarily offered his service to command any vessel which might be employed in sending Missionaries, to the place of their destination.

At the next general meeting of the Society, May 1796, a report was made by the Directors, stating that the contributions had been liberal beyond their most sanguine expectations; —that they had already engaged a number of Missionaries, and that they were about to purchase a ship to transport them to Otaheite and other islands in the South Sea.

The following extracts from the report of the Directors to the Society, at their annual meeting, May 1797, will show the further progress of this important business.

"At our last annual meeting you resolved, that, if possible, thirty persons besides women and children, should be sent to the islands of the South Sea, in a ship of our own, navigated by Captain Wilson. In order to the accomplishment of your views, our first object was to obtain a sufficient number of wise and godly persons, for the work of the mission; and our next object was to procure a proper vessel to conduct them to the scene of operation. Both these objects were soon happily accomplished. We were able to complete the mission before the proper season for sailing expired; and the ship Duff was purchased by us, for your service, for 5000 pounds. How munificently the liberality of many individuals contributed towards our stores and equipments we would detail to you with pleasure, if we were not afraid of offending their modesty, and unwilling, where the number of gifts were so many, to omit the least more than the greatest. Our ship being stored and equipped, her clearances obtained, and the Missionaries solemnly consecrated to their important work, directions were given them to embark early on the 10th of August 1796."

From various unexpected hindrances the Duff did not sail till late in September. She arrived at Otaheite March 4, 1797, after a very short and very pleasant passage. He who ruleth the sea and rideth upon the wind was singularly present with these his servants, to protect them in danger and to comfort and cheer their hearts. Eighteen Missionaries were left at Otaheite, and when the ship sailed from that Island every thing wore a favorable aspect. The Missionaries were received with kindness, and there was a pleasing prospect of their being made useful to the natives in teaching them the arts of life, and the far more important knowledge of the way of salvation. Having sailed from Otaheite, Capt. Wilson proceeded to Tongataboo, one of the Friendly Islands, where nine Missionaries were left. These also were received by the natives in a friendly manner. One Missionary was left upon one of the Marquesas Islands, and the Duff then proceeded on her voyage to Canton,

where she took in a freight for England, and arrived in the Downs July 7, 1798.

"Never," as the Directors remark, in their report, "was an undertaking more completely accomplished. After a voyage of more than 51,000 miles, the ship returned without the least material loss or damage. Every where the natives received the Missionaries with delight. Those of them who made choice of Tongataboo, separated in small parties, and went to reside among different chiefs, who being acquainted with their intentions, promised them protection, encouragement and support. Those who fixed on Otaheite were incorporated into one body; the most fertile and beautiful district in the Island was given them to supply their wants, and all its inhabitants for their subjects. On this spot they immediately erected workshops and instituted schools.—Some of the natives sent their children for instruction. The Missionaries have frequent opportunities to converse with them on the most important subjects, and it is hoped their discourses and example will not be in vain."

Immediately after the return of the Duff, it was determined by the Directors that she should be fitted out again as soon as possible, to visit the Missionaries in the South Sea Islands, and to carry a further number to be settled at the same places, or on other Islands, as circumstances should point out to be most proper. In December 1798, the ship sailed with about 40 Missionaries on board, and a valuable cargo of presents for the natives, and of materials for establishing colonies and introducing the arts of civilized life.

Thus far divine Providence appeared to smile upon the efforts of the Society, and to manifest, by peculiar interpositions, his propitious regards to them. But he is a sovereign God and takes his own ways to accomplish his purposes. He maketh darkness his pavillion and often by apparent frowns upon his people designs the greatest blessings for them.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning Providence,
He hides a smiling face."

Having arrived within twelve leagues of the harbour of Rio Janeiro in South America, the ship Duff was captured by a French privateer named the Buonaparte from Bourdeaux. The Missionaries were treated with great kindness by the French commander, and their situation was rendered as agreeable as that of prisoners possibly could be. They were carried into a Spanish port in South America, where the ship was condemned, and the men liberated. Captain Robson the commander of the Duff purchased a small vessel, with a view of proceeding on the voyage according to the original intention of the Directors, but soon after he failed he was taken by the convoy of the Brazil Fleet to Lisbon, where he arrived after a short passage, and soon after reached England with all the Missionaries.

The following remarks published by order of the directors when intelligence of the capture of the Duff first reached England, will show their feelings on the subject, and in what light all good people should view this dispensation.

"This providential event is, at present, involved in mysterious obscurity, it claims the exercise of faith and submission, it calls also for the spirit of deep humiliation: we are, however, perfectly satisfied that it is the effect of a wise and gracious sovereignty, and are principally solicitous that it may have a salutary influence upon our minds. The best improvement that we are capable of deriving from it is to quicken our languid zeal, to renew and invigorate our feeble exertions, and to persevere with unwearied and increasing ardor in the sacred cause. Our faith and submission may be exercised, but it is no doubtful question with us, whether this work is divine or not: we see abundant ground for renewed vigilance, but none for relaxation and despondence; and we feel our selves called upon by imperious circumstances to manifest the sincerity of our professions, and the strength of our attachment to this immortal cause."

No direct information was received

in England respecting the Missionaries who were established at Otaheite till August 1799, when intelligence arrived that they had been obliged to leave the Island to escape being murdered and that they were carried by the ship Nautilus to Port Jackson in Botany Bay. The cause and circumstances of their removal are detailed in the following extracts from letters written by them after their arrival at Port Jackson.

"Captain Wilson left us at Otaheite on the 4th of August 1797 to proceed on his voyage. Immediately on his leaving the Island we discovered that the natives had concerted a plan to seize on our women and property. We informed them that we were acquainted with their intentions, and took the necessary precautions to prevent a surprise. We remained in this anxious situation under continual alarms. On the 6th of March 1798, the ship Nautilus visited the Island and after taking in refreshments proceeded on her voyage. After her departure our situation became more perilous, and we were every moment under expectation of an assault, when we were again visited by the Nautilus which was driven back in a violent gale of wind. Soon after she came to anchor two of her seamen deserted and secreted themselves on shore. The captain requested us to intreat the King to send them on board; accordingly a deputation of four brethren waited on him for that purpose. On their arrival at Oparre, the district in which the King resided, they were stripped naked, one of them dragged through a river and his head beat against the stones till the blood came out of his ears. They were then separated and detained; and under the greatest apprehension not only of their own lives but for our safety, as a large party of the natives immediately on their being seized, made off with an intent to attack our settlement. In the evening several hundred natives were seen near our dwelling, and we received information of the detention of our brethren; but they were providentially released by means of the King's father, and returned home about eight o'clock at night. The news of their arrival was no doubt a mean of preventing the meditated attack. Thus circumstanced we [illegible] what means would be most prudent to adopt; when it was the unanimous opinion of the whole body that it was a call in Providence for the married people to [illegible] Island, as they could not continue there in safety, and take passage on board the Nautilus for Port Jackson. We accordingly made known our situation to the captain and requested a passage in his vessel, which he readily granted. We sailed from Otaheite the 31st of March 1798, leaving seven unmarried Missionaries upon the Island, and arrived at Port Jackson May 14th. On our arrival we were favorably received by the Governor who immediately put us on the public store, and gave us every assistance in his power."

The Missionaries who remained at Otaheite were safe and well in September 1798, six months after their brethren had left them.

By late intelligence from Port Jackson it appears that the removal of a part of the Missionaries from Otaheite to that place has been overruled for more abundant good. Their labors and preaching are attended with very encouraging appearances of usefulness. Their congregations are numerous, and a subscription has been raised for the erection of one or more places of worship. Should it please God to bless their efforts among the British inhabitants a great door of entrance might from thence be opened to Norfolk Island or other places in its vicinity, as well as to the native Heathen who now frequent the colony. "Those who have attentively viewed providential dispensations in the light of the scriptures, will augur favorably from what has happened; especially when they consider that the object is unquestionably agreeable to the divine will, and that the plans of the society have had every proof that could be expected of his approbation. It is at all times incumbent upon us to trust in the Lord, and to believe that every providential event is the effect of a sovereignty which is equally holy, wise and good."

After the first Mission was dispatched to the South Seas, the Directors, in pursuance of the further intentions of the Society, endeavored to obtain information respecting Africa, and to procure persons to carry the glad ti-

dings of ſalvation to that much injured and long neglected quarter of the globe. The country of the Foulahs was deemed the moſt proper ſpot for a firſt eſſay in that part of the globe. Its vicinity to the colony of Sierra Leone; the offer of the King of that country to encourage European ſettlers, with a view to cultivation; the gentle diſpoſition of the natives, their knowledge of ſeveral arts, and their general attention to reading; the ſuperior temperature and healthineſs of the climate, compared with that on the ſea coaſt; the populouſneſs of their towns, and other circumſtances afforded a favorable proſpect for entering on Miſſionary operations. Theſe circumſtances induced the Directors to ſend two Miſſionaries to Africa, in conjunction with others who went from the Miſſionary Societies of Edingburgh and Glaſgow. Upon their arrival at Siera Leone, in March 1798, finding that a war had broken out among the Foulahs, it was thought moſt adviſeable to employ theſe Miſſionaries in the countries adjacent to Sierra Leone. "The ſituation in which they were placed will afford the Miſſionaries the opportunity of acquiring the knowledge of ſeveral different languages, each of which prevails over an extenſive territory, and a numerous population, and thus opens a larger ſcope for future exertions. The inhabitants of theſe countries are Heathens, whereas the Foulah people are principally Mahometans, whoſe prejudices againſt the admiſſion of Chriſtian teachers would probably have been more difficult to ſurmount. It may therefore be hoped that he who leads the blind by a way which they know not, has overruled the deſtination of theſe Miſſionaries for one of a more extenſive uſefulneſs."

The next place to which the directors turned their attention was the counrry of the Caffres or Hottentots in Africa. Doctor Vanderkemp, a Dutch divine, offering his ſervices to the Directors to go out as a Miſſionary, he with three others left England at the cloſe of the year 1798, and arrived at the Cape of Good Hope in March 1799. On board the ſhip which carried them to Africa were three hundred convicts to be tranſported to Botany Bay. During the voyage Doctor Vanderkemp and his aſſociates ſpent much time with the convicts, praying with them, inſtructing them in religion, and endeavouring to impreſs on their minds a ſenſe of the importance of attending to the ſalvation of the ſoul. Their labors were attended with a bleſſing; and many of the convicts ſeriouſly impreſſed and ſome hopefully converted. The ſhip, leaving the Miſſionaries at the Cape, proceeded to Port Jackſon where ſhe arrived, it is probable, a little more than a year after the arrival of the Miſſionaries who went from Otaheite. Theſe Miſſionaries, it is hoped, may be the means, under the bleſſing of God, of continuing the impreſſions made on the minds of the convicts, during their paſſage to the Cape. Should this be the caſe a light will be thrown upon that dark diſpenſation of Divine Providence, their removal from Otaheite.

Very favorable accounts have been received from the South African Miſſionaries. They were faſt proceeding to the countries of the Caffres and the Boſhemen, and there was a great probability of their being favorably received among thoſe nations, and of their being made bleſſings to them by communicating to them the knowledge of ſalvation.

The Society and the Board of Directors are not diſcouraged by the dark dealings of the Lord reſpecting them. They believe him to be ſtill propitious to them and to the general object in which they are engaged. They are making every poſſible exertion to diffuſe the goſpel, and if driven from one place are hoping that God will open a door for their admiſſion into others.

In conſequence of the inſtitution of this Society and their zealous and extenſive efforts to propagate the goſpel among Heathen nations, an increaſing ſpirit of piety has pervaded the minds of the friends of Zion not only in Great-Britain but in many other nations in Europe, and Chriſtians in America have alſo felt their zeal awakened and are animated with a deſire of carrying the glad tidings of ſalvation to the poor Pagans on their borders. Many ſmaller Miſſionary Societies have been formed in various places in England and Scotland, ſome of which may be conſidered as branches of the London Society, and others

confine their efforts more particularly to keeping alive a knowledge of the goſpel among the poor people within the kingdom. For this purpoſe many preachers are employed to itinerate and preach the doctrines of grace, in places where the people have not been accuſtomed to hear the truth as it is in Jeſus.

A remarkable degree of harmony prevails among Chriſtians of different denominations and the cauſe of the Redeemer is proſperingin many parts of the nation.

Misfortunes of the Otaheitean Miſſion, a trial of the faith and patience of God's people.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

THE events, which have attended the Chriſtian Miſſions to Otaheite, have probably caſt a gloom over the minds of ſome well wiſhers to the cauſe. Superficial obſervers of the dealings of God with his people, and men of little faith, will be diſcouraged; and the faith and obedience of all are put to proof. It appears to be the deſign of providence, to place his people in a ſituation, in which they may give a ſtriking evidence of their confidence in God, and faithfulneſs in his ſervice; and by which he may lead them, to a more perfect ſenſe of their dependence on him, and a more attentive view of his agency in ſuch miſſions.—When the ſhip, which conveyed the Miſſionaries, returned with the account of their friendly reception, our hopes of ſucceſs were perhaps founded too much on favorable circumſtances, and we thought too little of the ſpecial agency of God, to diſpoſe the Heathen, to give them an attentive hearing. God has now ſeen fit to recal our hopes from thoſe things, and fix them on himſelf alone. In this he has dealt with his people in his uſual method. The method is wiſe, and well adapted to prepare his people to receive his bleſſings, and to give all the glory to the Lord.—Thus he dealt with Abraham, to whom he had made great promiſes. While circumſtances were favorable, and the patriarch's hopes were great, and his expectations from them high, he received an order from heaven, to take the heir of the promiſes, even Iſaac, his beloved ſon, and offer him up a burnt offering to God. This was altogether unexpected. The command was poſitive, and though it wounded every parental feeling, and ſeemed inconſiſtent with the promiſes, he did not heſitate to obey. The promiſes were abſolute, and he did not doubt their accompliſhment. That the command and promiſes might not interfere, he ſaw no way, but by the reſurrection of his ſon from the dead, though no ſuch event had ever taken place in the world. He believed in the power of God, and reſted with confidence upon him. He proceeded to the appointed place, laid Iſaac upon the altar, and ſtretched forth his hand, and took the knife, to execute the command. He was now prepared for rich bleſſings; was ordered to forbear, and came forth like gold tried in the fire; and he received an abundant reward.

The apoſtles of Chriſt were dealt with, in a ſimilar way. Chriſt had made them precious promiſes, while he was with them in the fleſh. They expected to ſee his kingdom flouriſh. While their Lord was with them, and admiring crowds flocked round them, and liſtened to his inſtructions, and cried Hoſannah to the Son of David, they expected ſucceſs from

the promising appearances. But before it came, their obedience and faith were put to the severest trial, by the sufferings of Christ, and the almost universal clamour against him. This was but a few weeks before the memorable day of Pentecost, and prepared them to acknowledge, and adore the hand of God, in the wonderful success, which at that time attended their ministry.—Other similar instances are on record. God prepares his people for the blessings he designs them in the fittest manner. He takes measures, to bring his own work into view, as being his own. And he delights to honor his people, by such arrangements, as exhibit their obedience and faith.

Respecting the Missions, the commands are express. Go ye into all the world, and preach the Gospel to every creature—Freely ye have received, freely give. The promises are sure. I will be with you always, even unto the end of the world—The earth shall be filled with the knowledge of the glory of the Lord. Duty is plain. The reasons for the command are not diminished, since the days of the Apostles; and the promise may not be doubted. The situation of the British Missions, to the Pacific Ocean, will try the faith and obedience of God's people. If they abide the trial, God will accept the sacrifice. If not, we have reason to expect, that little will be done in our day. Like the Israelites from Egypt, we shall die before the promise takes effect.

Should the whole Mission prove unsuccessful; as it may, shall we hesitate to obey the will of God, and exert ourselves to extend the knowledge of his salvation? Shall we doubt the promises; or give up the cause as hopeless, while we know that God is on the throne? where then is our faith and obedience? Let us acknowledge God, and rest upon him.

It is however, by no means certain, but that more than the expectations of the moderate, will be accomplished. God seems to be preparing his people for great things. Those now at Otaheite, like the army of Gideon when reduced, are enough. Those at New-Holland, may be employed.

The Lord reigns. His promises are sure; and he will not fail to confound his enemies, who now triumph in the disappointments of his people. Tho' they deride the confidence and obedience of the faithful, as they mocked our dying Lord, he will appear for their support.—The Lord grant, that his servants may seize this happy opportunity, to evince their faith and obedience. And if they are confounded in the end, then let it be said, *that they who wait on the Lord MAY be put to shame.*

G.

MISSIONARY SOCIETY OF CONNECTICUT.

The people of the State are so generally acquainted with the origin and design of the Missionary Society of Connecticut, that the Editors deem it unnecessary to give a particular history of this institution. For the information however of people in the neighboring states, the following short account of the Society is published.

THE General Association of the State, at their session June 1798, impressed with the obligation on all the friends of Christianity to promote a knowledge of its gracious and holy doctrines, formed themselves into a Missionary Society.

"The object of the Society is to christianize the Heathen in

North America, and to ſupport and promote Chriſtian knowledge in the new ſettlements within the United States."

The Society annually elect a Board of Truſtees, conſiſting of ſix Civilians and ſix Clergymen, to whom the management of the concerns and the diſpoſal of the funds of the Society is intruſted, They alſo elect a Treaſurer and an Auditor of accounts.

Since the Society was inſtituted, a number of Miſſionaries have been ſent to the new ſettlements in Vermont, New-York, and Pennſylvania. In theſe ſettlements there are now four Miſſionaries; two or three more are expected to go out in the courſe of the ſummer, and one to the Connecticut Weſtern Reſerve. The Miſſionaries have been favorably received, and their labors abundantly bleſſed.

The funds of the Society ariſe from contributions in the ſeveral pariſhes in the State on the firſt Sabbath of May annually, in purſuance of a Reſolve of the General Aſſembly paſſed at their ſeſſion October 1798. Several donations have alſo been made by individuals towards the eſtabliſhment of a permanent fund.

The Truſtees of the Society for the preſent year are the Honorable JOHN TREADWELL, Lieutenant Governor of the State, the Honorable ROGER NEWBERRY and the Honorable HEMAN SWIFT, Members of the upper houſe of Aſſembly, the Honorable JONATHAN BRACE and the Honorable JOHN DAVENPORT, Members of Congreſs, Doctor JOSHUA LOTHROP, Merchant, the Reverend Meſſrs. *Nathan Williams D. D. Benjamin Trumbull D. D. Levi Hart, Cyprian Strong, Nathan Strong*, and *Charles Backus*. ANDREW KINGSBURY Eſq. is Treaſurer, and JOHN PORTER Eſq. Auditor of accounts to the Society. The Honorable JOHN TREADWELL is Chairman, and the Reverend ABEL FLINT, Secretary to the Board of Truſtees.

The Society, at their annual meeting, laſt month, re-elected the ſame Truſtees, Treaſurer, and Auditor of accounts.

The Miſſionaries now in ſervice are the Rev. Meſſrs. *Seth Williſton* and *Jedidiah Buſhnell*, and Mr. *Amaſa Jerome*, all in the new ſettlements in the ſtates of New-York and Pennſylvania, and the Rev. *William Storrs*, in Vermont.

Proceedings of the Truſtees of the Miſſionary Society of Connecticut, relative to a Miſſion among the Indians.

THE Truſtees of the Miſſionary Society of Connecticut, at a late meeting, determined, that a diſcreet man, animated by the love of God and ſouls, of a good common education, who can be obtained for a moderate compenſation, be ſought for to travel among the Indian Tribes South and Weſt of Lake Erie, to explore their ſituation and learn their feelings with reſpect to Chriſtianity, and ſo far as he has opportunity, to teach them its doctrines and duties; and that ſaid Miſſionary, with the advice of the Rev. Mr. Sergeant of New Stockbridge, obtain from among his Indians a pious guide and interpreter to accompany him in his travels. It was alſo reſolved by the Truſtees, that the Committee of Miſſions, with the addition of the Honorable Heman Swift, take meaſures to carry this reſolution into effect.

The following ſyſtem of inſtructions was prepared to be given to the perſon who may be ſent to viſit the Indians.

To ———

SIR,

YOU being appointed, by the Truſtees of the Miſſionary Society of Connecticut, to go among the Indian Tribes, with a view of exploring their ſituation and the propriety of ſending the goſpel among them, the ſaid Truſtees give you the following inſtructions:

Be a man of prayer; be ſure to keep your heart with all diligence and live near to God. At all times maintain a Chriſtian circumſpection, gravity and dignity of character, and let nothing vain or trifling be diſcovered in your conduct. Demean yourſelf with Chriſtian fortitude and humility. Cautiouſly avoid all controverſy with the Indians, all trade and worldly buſineſs, except ſuch as ſhall be abſolutely neceſſary for your comfortable ſubſiſtence. Employ your whole time and all your talents in the buſineſs of your miſſion. Particularly you are inſtructed to explore the ſituation of the various tribes, through which you ſhall travel, and as far as poſſible learn their feelings with reſpect to Chriſtianity, and their prejudices againſt it. Spare no pains to conciliate the eſteem and friendſhip of the Indian who ſhall go with you as a guide and interpreter; and as far as may be with a good conſcience, conform yourſelf to the cuſtoms and manners of the natives; like the Apoſtle becoming all things to all men, that you may gain ſome. When you ſhall reach any tribe or tribes to which you are ſent, you ſhall, by your interpreter, make known the benevolent deſign of your coming, and aſſembling ſuch numbers of them as conveniently may be, acquaint them with the great love of the good people of Connecticut to their brothers in the wilderneſs, and with the concern which they have that they through Jeſus Chriſt might be ſaved from their ſins, and become with them the followers of Chriſt and heirs of his kingdom. You are to offer Chriſt and his ſalvation to them. Tell them who Chriſt is and how he loved and died for mankind, and the happy conſequences of loving and obeying him. Carefully notice their appearances and anſwers. As you have opportunity, teach them the doctrines and duties of our holy religion and the motives to induce them to become Chriſtians. Particularly teach them the duty of morning and evening prayer, and as opportunity ſhall preſent do it by example as well as in words. Whenever the ill conduct of people calling themſelves Chriſtians ſhall be objected, you will acquaint them that many who call themſelves Chriſtians are not truly ſuch; and that all the knavery, falſehood and other vices which they have ſeen in thoſe wicked white people, who have been among them, are entirely contrary to the goſpel; that ſuch men are worſe than the Heathen and will in the world to come have a more agravated puniſhment than they; that the true diſciples of Chriſt are ſober, temperate, benevolent and juſt. They love and do good to all men, and hold all wickedneſs in the higheſt abhorrence. Keep an accurate journal of your travels, of all your tranſactions with the Indians, and of every occurrence worthy of notice. You are to notice the face of the country, the number of tribes which you ſhall viſit, and their numbers, ſituation and diſtances from each other; whether they are at peace or involved in war; if at war with whom they are warring; whether they be permanent in their ſettlements, or tranſient and about to

remove; whether they have any attachments to particular parts and people of the United States; and every thing which may be of importance to the Miſſion, and make a faithful report to this board.

The Truſtees affectionately and fervently recommend you to the care and keeping of their great Redeemer. When you walk through the trackleſs and lonely paths of the wilderneſs, may he be with you, invigorate and comfort your ſoul. May he preſerve and eminently ſucceed you, and return you with rich experience of his paternal care and goodneſs.

The following Meſſage was prepared to be communicated to the Indians by the Miſſionary.

To the Indian Tribes bordering on Lake Erie.

FRIENDS AND BROTHERS,

THE perſon, whoſe name is underwritten, announces himſelf to you as the Chairman of a Council of twelve perſons, who are here known by the name of the *Truſtees of the Miſſionary Society of Connecticut;* You will pleaſe to liſten while, in the name of the Truſtees, he explains to you their origin, their views and the objects of this addreſs.

Our fathers, and brethren, whoſe office it is to teach the People of Connecticut the things of Religion, annually choſe from their number twenty-four perſons diſtinguiſhed for piety, gravity and good ſenſe, who meet together in a Grand Council called the *General Aſſociation*, to conſult and adviſe together, and to adopt ſuch regulations as, in their judgment, may beſt ſerve to advance the cauſe of virtue and religion among their own people, and, as far as they have opportunity, thro' the world. This venerable body, with deſign to promote the happineſs of their fellowmen, who do not enjoy equal advantages to obtain religious knowledge with the people of Connecticut, have lately formed themſelves, by common conſent, into a Council or Society, called *the Miſſionary Society of Connecticut;* and that Society have appointed the Truſtees before mentioned, and have given them authority to ſend good men and able inſtructors in religion, into the new ſettlements which are forming on the frontiers of the United States, and among ſuch Indian nations as will receive them; which men, ſo ſent as teachers of religion, we call *Miſſionaries;* and from hence the Society above deſcribed takes the name of the *Miſſionary Society.*

Having explained to you the origin, and general deſigns of the *Truſtees of the Miſſionary Society of Connecticut;* it will be proper more particularly, but very briefly, to inform you what is meant by *religion*, as the word is uſed in this addreſs; leaving it to future occaſions, as they may occur, to unfold it more at large.

Religion, then conſiſts, ſummarily, in believing that there is an eternal all perfect Being of ſupreme power, wiſdom and goodneſs whom we call GOD—that this great and good Being, in the beginning, made the world; the ſun, the moon, the ſtars, the earth, the ſea, the air, and all creatures and things therein, and eſpecially man, the Lord of this lower world—that he made higher and nobler orders of rational beings in Heaven, called *Angels*—that he upholds all things by his power, and ſupports every living creature by his bounty—that he is the Great King & Governor of the world, and in his government ſeeks his own honor,

and the greateſt good of the rational creatures he has made—that ſome of the Angels have broken his laws, and become rebels and enemies, for which cauſe he has caſt them down from heaven, reſerved them for judgment, and will doom them to ſuffer endleſs torments, as their juſt puniſhment; and theſe evil Angels are called Devils—that the firſt man and woman were made in the likeneſs of GOD in temper and character, and perfectly happy—that the Devil tempted them to break the law which GOD had placed them under, and by his ſubtilty ſeduced them from their obedience, and they fell from their firſt happy ſtate—that all mankind, of all nations, ſprang from this ſinful and unhappy pair, partake of their ſinful nature, and are all expoſed to ſuffer eternal death as tranſgreſſors of GOD's law—that being in themſelves in a helpleſs and hopeleſs ſtate, GOD was pleaſed, of mere mercy, to provide an Almighty Saviour JESUS CHRIST his own Son, who, in our nature, came into this world, in ages paſt, and as our ſecond head, perfectly obeyed GOD's law, and ſuffered a bitter death for us that we might live and be happy in the world to come—that thro' his obedience and death, GOD can freely pardon our ſins, and reſtore us to his favor—that if we repent and are ſorry for our ſins, and truſt in this Almighty Saviour, who is riſen from the dead and aſcended into Heaven, GOD will, for Chriſts ſake, give us eternal life; but if we repent not, we ſhall be forever miſerable after death—that he has appointed a day in which he will judge the world in righteouſneſs, by his ſon JESUS CHRIST—that all men, of all nations and ages, will then be raiſed from the dead, and ſummoned to the judgment ſeat of Chriſt, and theſe be judged according to their works, whether good or evil, and will receive the reward of eternal life, or eternal death or endleſs miſery, by the ſentence of the judge. Religion, in practice, conſiſts in loving and fearing GOD and keeping his commandments—in receiving his ſon Jeſus Chriſt as our only Saviour—in loving all our fellow men as ourſelves; particularly, in abſtaining from murder, adultery, ſtealing, lying, cheating, ſlandering, and oppreſſing one another—in honoring and obeying our parents and governors—in doing acts of juſtice and kindneſs, as we have power and opportunity, to all men, even to our enemies—in moderating our paſſions and affections—and in living ſoberly, chaſtely and temperately in our converſation.

Should you aſk how we know theſe things are true, the anſwer is, we have a book we call the Bible, being of all books the moſt precious, written by good men, in very ancient times, who were inſpired by God himſelf, and of conſequence, that all it contains is moſt important, and moſt certainly true; and that this book contains all the truths which have been mentioned, and many more fully unfolded to view, and in a word, all things which are profitable for inſtruction in religion, by which a man, rightly diſpoſed, may be furniſhed to every good work. We obſerve, that our religion is taken wholly from this book of God, the Bible; and are ſure that right reaſon approves all that is written in it, tho' there are ſome truths therein revealed which reaſon, of itſelf, could never have diſcovered. It may be proper to remark, though you may already know it, that from the

name of our Lord and Saviour Jeſus Chriſt we, and all others, who profeſs the religion which he taught, are every where called *Chriſtians*, and that religion is called *Chriſtianity* or the *Chriſtian Religion*.

FRIENDS AND BROTHERS,

The General Aſſembly, or Grand Council of the State of Connecticut, feeling the importance of ſpreading the knowledge of the Chriſtian Religion in the new ſettlements on your borders, and among you, have, from time to time, granted liberty to the Truſtees to aſk the contributions of the good people of Connecticut, and their liberality has enabled the Truſtees to ſend a Miſſionary among you, to inſtruct you in the great truths of religion; and to prepare the way for this, they have ſent their Chriſtian Brother who reads this TALK before you, as their meſſenger, to explain their deſires on this great ſubject, and to learn your mind upon it, whether you are willing to receive a Miſſionary among you. Him though not by office a teacher of religion, they recommend to you as a good man and a good Chriſtian; he will talk freely with you on the great truths contained in the Bible; and will more fully explain the views of the Miſſionary Society; and having learned your mind on the ſubject, he will faithfully report to the Truſtees the ſucceſs of his journey and labors.

The General Aſſembly and people of Connecticut, the Miſſionary Society and their Truſtees in all this, can have nothing in view but to promote your peace and happineſs in this world, and your everlaſting welfare in the world to come; they deſire not your cornfields, nor your hunting grounds, nor any of your goods; but only to bring you to the knowledge of Jeſus Chriſt, and to the belief and practice of his holy religion.

In your dealings with people who call themſelves Chriſtians, it is not unlikely you have obſerved, in ſome of them, much fraud, injuſtice and cruelty, and may have become prejudiced againſt Chriſtianity on that account: But you may reſt aſſured, that men of this ſort are not indeed Chriſtians, but the baſeſt of men, who either never embraced Chriſtianity, or have wickedly renounced it, and become apoſtates. True religion muſt be learned from the Bible, and not from the practice of wicked men, who though they may take the name of Chriſtians, are wholly unworthy of it. The Bible teaches us to love God and our fellow-men of all complexions and of all tribes and nations; to do to others as we would wiſh them to do to us; to deal juſtly, to love mercy, and to walk humbly with God; and, in all things, to ceaſe to do evil; and to learn to do well.

The Truſtees having thus briefly ſtated their deſign in ſending this their good brother to you, conclude by entreating you to receive him, and to treat him kindly as a friend to you, and to all his brothers of the human race, and only add their fervent prayer that God would prepare the Indian tribes and nations, who are the offſpring of God as well as others, to embrace and practice the holy religion of Jeſus Chriſt, and with this prayer they commend you to his favor and bleſſing.

By order of the Truſtees,

JOHN TREADWELL,
Chairman.

The Committee of Miſſions, appointed to do buſineſs in the receſs of the board of Truſtees, ac-

cording to the orders given them, are the Honorable JONATHAN BRACE, and the Rev. Meſſrs. *Nathan Williams*, D. D. *Cyprian Strong*, *Nathan Strong* and *Abel Flint*.

Mr. BACKUS's account of the Religious Revival in Somers, in Connecticut, in the year 1797.

IN the latter part of February, 1797, a ſerious attention to religion began in this town, in the congregation under my miniſtry. It followed a ſeaſon of awful ſecurity; and was not immediately preceded by any unuſual diſpenſation of Providence, either in the town or neighborhood. There was not at that time, any uncommon ſerious thoughtfulneſs within fifty miles of us.

This revival was not rapid in its progreſs; and never became general in the town. Here and there one, in different parts of the place, were ſeriouſly impreſſed, within two or three months from the beginning of the work. It continued to increaſe for almoſt a year. It then began to decline. A few new caſes of ſerious thoughtfulneſs have occurred from the commencement of the late revival, at ſhort intervals, to the preſent time.

This awakening began with the youth, and afterwards extended to the middle aged, and to a few who had paſſed the meridian of life. The greater part of the ſubjects of this work were heads of families. More than half of the whole were under 35 years of age. *Fifty-two* perſons united themſelves with the Church within two years from the beginning of this religious appearance; the moſt of whom profeſſed to have experienced a ſaving change in the courſe of this revival.

This awakening was not, in a ſingle inſtance, attended with outcry, or noiſe. The ſubjects of it appeared very ſolemn while attending public worſhip, and conferences. In converſation they complained of their ignorance and ſtupidity—they wondered that they had not before ſeen themſelves on the brink of everlaſting ruin; and expreſſed a ſtrong deſire to be inſtructed in the doctrines of the goſpel, and to be dealt with in the plaineſt manner. In ſome the alarm was but momentary—they ſoon returned to their former ſtate of carnal peace. In thoſe who appeared to become the ſubjects of ſaving grace, their firſt alarm was followed with a more full diſcovery of their moral pollution. They confeſſed that they felt themſelves to be enemies to God, and wholly oppoſed to the plan of ſalvation revealed in the goſpel. They were diſtreſſed becauſe they had no proper conviction of their ſins; and obſerved, that while their conſciences told them that they ſhould receive no wrong if they were ſent to hell, their hearts roſe againſt the juſtice and ſovereignty of God.

The hopeful converts, in general obſerved that when divine truth firſt appeared in a new and pleaſing light, they ſcarcely thought of their perſonal ſafety; or whether they were, or were not, converted. They diſcovered a reliſh for the doctrines of the Bible; and declared that the truths with which they had been contending, were the objects of their preſent enjoyment. They were abundant in acknowledging, that if goſpel grace were not free and ſovereign, there could be no hope for ſuch great ſinners as they were. They confeſſed that they had not made any advances, of themſelves, towards ſubmiſſion to the will of God; and

that if they were his children, he had, in ſovereign mercy, ſubdued their hearts by his ſpirit. None manifeſted high confidence of their converſion. They felt themſelves bound to confeſs Chriſt before men; but were afraid leſt they ſhould be deluded by a falſe hope, and ſhould not live agreeable to covenant bonds. It was common for them to ſay, when converſing about joining the church, "We "know not how to refrain from "publicly appearing on the Lord's "ſide; but we tremble at the "thought of reflecting diſhonor on "his name, in the eyes of a ſcof-"fing world. Yet, unworthy as "we are, we deſire to give up our-"ſelves to God, and to attend on "all the ordinances of his ap-"pointment. We know that he "can enable us to live to his glory, "and we pray that we may al-"ways feel our dependence on "his grace."

It was animating to meet at the Lord's table, in this ſeaſon of refreſhing. Old Chriſtians were enlivened, from the beginning of this work. It rejoiced their hearts to behold ſouls flocking unto Chriſt, and coming to his table. The old and the young appeared to feel the worth, and to taſte the ſweetneſs of the Saviour's dying love. The ſpectators were more numerous than they had ever been; and not a few of them were in tears. In ſeveral inſtances, perſons had their doubts removed, and were emboldened to join the church, by what they ſaw and heard at the adminiſtration of the Lord's ſupper.

The heads of families who were the ſubjects of this work expreſſed aſtoniſhment, that they had lived ſo long without any juſt ſenſe of the duty which they owed to their offspring. They reſolved, by divine aſſiſtance, to train up their children in the nurture and admonition of the Lord. When they dedicated themſelves and their houſeholds to God, "in the aſſembly of the ſaints," there were viſible tokens of his gracious preſence. They carried religion into their houſes, and called upon God's name, morning and evening, in a ſocial manner.

The hopeful converts were reformed in their lives, and appeared deſirous to know and practiſe all the duties both of the firſt and ſecond table of the law.—Amidſt the declenſions which have taken place, there is reaſon to hope, that a number will to eternity look back with joy on the late happy ſeaſon, as the day in which they were eſpouſed to Chriſt.

It is to be expected in the moſt promiſing religious appearances, that there will be tares with the wheat. Falſe brethren have mingled with the true, ever ſince there was a church on the earth.—If any profeſſing Chriſtians reſt in paſt attainments, and become habitually indifferent to holy diligence and watchfulneſs, they make it manifeſt that their hope is the hope of the hypocrite. It ought not to ſurpriſe us, if we ſee perſons of this deſcription become more looſe in their lives than ever before. Perſons may hear the word, and receive it with joy, from a belief that they are ſaved from the wrath to come, without any reliſh for the holy beauty of divine truth. Theſe "have no root in themſelves;" and hence "endure but for a time." They have nothing to ſecure them againſt ſtumbling at the doctrines of the croſs, and ſhrinking from the trials of the Chriſtian life. They are prepared to fall away; and to imbibe ſome damnable hereſy, or to indulge their vicious propenſities without

restraint, when assaulted by temptations. "Let him that thinketh he standeth, take heed lest he fall." Christ's sheep will hear his voice and follow him. They will increase in the knowledge of God, and in the knowledge of the wickedness of their hearts. They will watch and pray; and according to their abilities will labor to promote the interest of pure and undefiled religion. True Christians do not think highly of their attainments: "Forgetting those things which are behind, and reaching forth unto those things which are before, they press toward the mark, for the prize of the high calling of God in Christ Jesus." They are attentive to duty; and in this way give diligence to make their calling and election sure. The first warmth of young converts is but of short continuance. It is soon exchanged for the conflicts of the Christian warfare. The followers of Christ are conducted towards heaven, in a way which teaches them their perfect dependance on the riches of divine grace. In every stage of their journey, they are made to feel that believers are *kept by the power of God, through faith, unto salvation.*

Somers, May 1, 1800.

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 *and* 1799, *in a series of Letters to the Editors.*

LETTER I.

From Rev. JONATHAN MILLER, *A. M. Pastor of the church, in West-Britain, town of Bristol, state of Connecticut.*

GENTLEMEN,

THE present revival of religion in many places in New-England, and various other parts of our country, is undoubtedly worthy to be left on record. It is a divine testimony to those sacred truths and instructions, which God has given us in his word, and a part of that dispensation of grace towards this sinful world, by which the Most High greatly enriches his kingdom with the knowledge of himself. The gospel makes an unspeakable advance upon all former manifestations of God to his creatures: it merits the fixed attention of all intelligent beings, and really does very greatly engage the admiration of the holy angels, who desire to look into these things. All power in heaven and on earth is given unto Christ, and he is made head over all things to the church, that in this work, he may declare the Father's glory. All events in this world, of every kind, are under his government, and have an ultimate relation to the glory of God, in the advancement of Zion, and are subordinate to this cause. But, when God revives his religion, this great interest is directly promoted, and every circumstance of it claims the most serious regard. Such seasons answer many important ends; they have a powerful tendency to convince the self-righteous, and such as depend on their inoffensive morals, of the truth and necessity of experimental religion—give weighty evidence of the impenitent sinner's entire depravity of heart—of divine sovereignty in the dispensations of grace, and of the reality and importance of regeneration by the power of the Holy Ghost, and are remarkable seasons of general instruction. At such times, more religious knowledge is acquired in a few months, than in many years of such indifference as too commonly prevails. The

public mind becomes impressed with the importance of real religion, the people of God are animated to greater exertions for proficiency in holiness, and usefulness to their fellow men, and many souls are renewed, and become the trophies of divine grace. These considerations persuade me to approve the proposal, which has been made, to publish some account of the glorious work of God among us, and to believe that it may be extensively useful; and I am willing to contribute what I am able, by giving a brief narrative of it, in the congregation committed to my charge.

Before the present unusual attention to religion began among us, the church was few in number, and most of its members considerably advanced in life, few additions had been made to it for many years, the people in general were so unaffected with the things of religion, that they made but small impression upon them, and there were those, who zealously propagated some of the most dangerous errors, particularly Universalism, and with such effect, that it very much quieted the apprehensions, even of those who did not profess to embrace those sentiments, it led many secretly to hope that though they continued in sin, they might possibly escape the wrath of God, and it rendered the awful threatenings of endless punishment in their view, in some degree questionable, and so gave them relief, and encouraged them to neglect religion. Indeed the prospects which concerned the interests of religion among us, wore a gloomy aspect, and the people of God were affected with them, and spoke of them with grief. But at this time, it pleased the great Head of the church to appear among us in his own cause, and revive the drooping hearts of his friends, by glorious manifestations of his power and grace.

The unusual attention to religion in this small parish, became visible, a little before the middle of February 1799; though for several sabbaths before that time, some greater degree of solemnity appeared on the congregation, than had been common, and a few religious conferences were attended. The people had been informed of the revival of religion in some neighbouring towns, and generally considered it a blessing, and desirable that it should take place among us. There were however some, who made light of the religious concern and anxiety of the people, where the awakening had taken place. But the people of God among us desired, and I doubt not fervently prayed, that the Lord would make us a gracious visit, in pouring out upon us his holy spirit. While things were in this state, the people were notified, that two of the neighbouring ministers would preach with us, on a particular afternoon, one of whom had the charge of a congregation, at that time visited with the sensible presence of God, and the influences of his spirit. The people collected, and expected something unusual, for there had been no very visible revival among us, since the year 1783, and at that time the work was small, compared with the present. Several young people from another town were present, who were very much awakened, and as it happened were seated in sight of the greatest part of the congregation. Two sermons were delivered, both well adapted to the occasion. The preachers appeared fervent in their prayers and animated in their discourses. The people were serious, and some of the strangers visibly affected. This was noticed by

many, and contributed to produce a sensible effect on their feelings, and to lead them to serious reflections on their own condition. The appearance was encouraging, and it was thought the people would willingly attend a meeting in the evening; it was appointed, and generally attended by those who had been present in the day time. In this meeting it appeared that the power of God was indeed with us. Many were made sensible that they were exposed to the wrath of God, and were surprised with their state, as if it had never before been told them, that they were in danger of endless punishment, and needed the salvation of Christ. From that time until the present, (a term of one year,) we have had a general attention to the things of religion, & many serious meetings and full assemblies on the sabbaths and on other days and evenings: and after the religious exercises which had been attended were closed, the people have frequently manifested an unwillingness to retire, and have kept their places, and by their countenances solicited further instructions. And after making another prayer, or giving some further exhortations, I have often been the first who has left the meeting, upon which the people have retired to their houses.

In the whole season, nothing noisy or tumultuous has been discovered, no outcries or swoonings, and none who have been disposed to relate their own experiences in conferences and public meetings; nor have the evening exercises ever been prolonged to unseasonable hours; but a silent and earnest attention to religious instruction has prevailed. Levity, balls and other similar diversions have been laid aside, the ball room has been converted into a place for prayer and serious meetings, and the concerns of eternity have above all other things, engaged the attention of a large proportion of the people; so that it would be very ungrateful in us, to be unwilling to acknowledge, that God has been with us in very deed, and still continues many pleasing tokens of his gracious presence.

Undoubtedly in the beginning of the work, numbers were moved, with little more than a sympathetic affection, arising from the novelty and seriousness of the impressive scene. But this was not in vain, for the Lord made use of it, to open their ears to instruction, and as that subsided, it was in many instances followed, with the most rational conviction of gospel truths, and a realizing sense of their importance, which have apparently produced the happiest effects. Numbers who were unmoved at first, have since been made to enquire with earnestness, what they shall do to be saved. And convictions, I think, gradually increased, thro' the following spring and summer. I have conversed with between forty and fifty, who have received comfort, and appear to be reconciled to God, and to rejoice in his government, and in their glorious Redeemer; many others are yet attentive, while there is reason to fear, that the seriousness of some is on the decline, if not altogether at an end. This indeed is an affecting consideration, and fills the pious mind with fearful apprehensions concerning their future destiny. Alas they know not what they do, when they thus oppose the convictive influences of God upon their consciences!!! Although there has been a great variety, in the dealings of God, with different individuals, who now give reason to hope, that they are heartily recon-

ciled to him, with respect to the length, degree, and distinct quality of their convictions, and the strength, and bitterness, of their sensible heart-risings against God, in the course of their convictions, and the clearness of their views, and greatness of their joys, when they were at first reconciled, yet there is a general similarity in the accounts, which they all, or nearly all, have given of themselves. They have at first generally, tho' not universally, been principally affected with a sense of their danger of the wrath of God, and all have resorted to their own works, to conciliate his favor, without that submission to him, and reliance on Christ, which the gospel requires. While pursuing this course, their painful apprehensions of divine wrath have been gradually overballanced, by successive and increasing discoveries of their guilt and obstinate depravity of heart, until they have felt their entire dependance, on the sovereign uncovenanted mercy of God, to renew their hearts. While in this situation, they have generally been sensible of dreadful heart-risings against God, and his government. Some have related their feelings, when in this situation, which were too dreadful to be repeated. Several have been on the borders of despair. They, who have received comfort, look back on this, as the season of their greatest distress of soul, and it has often become so great, as very much to interrupt, and sometimes wholly to destroy their sleep, labour and appetite for food.—After continuing for some time, in this situation, oppressed with a sense of their desperate wickedness; many of them have been suddenly relieved, from the anguish of their souls. Of these, some have been immediately filled with great joy, and admiring views of the excellencies and perfections of God, every thing about them, even the natural creation has appeared new, because declarative of the presence and agency of God, which they had never before regarded in this light. Others have at first only experienced a calm composure of mind, in which, without any sensible heart-risings against God, they have attentively contemplated his character and government—their own extreme vileness, and his sovereignty in the dispensations of his grace; they have seen and acknowledged the justice and fitness of his administrations, felt themselves wholly at his disposal, and consented that it should be so.; but at the same time, had no sensible exercises or effusions of love, joy or praise, did not view themselves entitled to the promises of the gospel; but even feared that they were losing their convictions, and should soon return to their former stupidity. This state of mind has been generally followed, in a few hours, or a few days, with an admiring sense of the excellency and glory of God, and a spirit of praise, love and comfort in him; sometimes excited by discoveries of Christ, and the glory of his work of redemption, and the fulness and sufficiency of his salvation, and at other times, by a view of the divine law, and the other various manifestations, which God has made of his perfections. These exercises have suggested to their minds, an hope that they are now born of God, of this however none have appeared very confident at first; but their hopes have been expressed with caution, and have often been feeble and intermiting, and as their religious exercises have been by turns more or less fervent, and in their view, productive of

obedience, their hopes have increaſed or diminiſhed.

Many of them have obſerved, that the happineſs, which they have poſſeſſed in religious exercſes, in reſpect to purity and ſublimity, greatly exceeds all the ſinful pleaſures that they ever enjoyed. They appear to delight exceedingly in God, and their religion is to them a refreſhing feaſt.

A number of thoſe, whoſe exerciſes have been here deſcribed, were formerly oppoſed to the doctrines of God's decrees, and particular election; but are now, without any exception, convinced of their truth and importance, and of the total depravity of the natural heart. Two or three were inclined to univerſaliſm; but have now abandoned thoſe opinions, and view them as falſe and pernicious. One in particular was a confirmed univerſaliſt, and had been ſo for ſome years. He is a man, about forty years of age, of a determined ſpirit, diſpoſed to be confident in his own opinion, and to give little heed to the opinions of others, in matters of religion. I ſhall here give an abſtract of the account, which he gave me of himſelf. "I 'was,' ſaid he, 'a real univer-'ſaliſt, and fully believed thoſe 'ſentiments. After the awaken-'ing began, I had ſome converſa-'tion with a religious neighbour on 'the ſubject, and left him, with a 'ſenſible inquietude on my mind: 'I went home, took my bible for 'relief, and turned to thoſe texts, 'which I had long conſidered as 'a full proof of my ſentiments; 'but on carefully reading and con-'ſidering them, they did not ap-'pear ſo concluſive as they had 'done. I knew that I had no re-'ligion myſelf, and I determined 'I would now attend to it, and 'repent, and believe on Chriſt 'which I conceived could be eaſi-'ly accompliſhed, ſo that I might 'be ſafe, even though my ſenti-'ments, concerning the ſalvation 'of all men, ſhould not prove true. 'I ſet about the work, but in a 'few days, relapſed into my old 'careleſs habits. A reflection on 'this gave me ſome alarm, and I 'reſolved, and entered on the buſi-'neſs again and again, but to no 'better effect than before, until at 'length, I felt in ſome meaſure, 'my dependence on God, to ena-'ble me to keep my reſolutions. 'All this time, my confidence in 'univerſaliſm gradually weakened. 'I now had much anxiety and con-'cern of mind for ſeveral weeks; 'but remained oppoſed to the doc-'trines of the entire depravity of 'the carnal heart, divine ſovereign-'ty and election; till on a certain 'day, as I was alone, on ſome buſi-'neſs at a diſtance from my houſe, 'God diſcovered to me my own 'heart, to that degree, that for a 'conſiderable time, I can have no 'recollection of any circumſtance 'or object about me. My atten-'tion was ſo entirely ſwallowed up, 'by the dreadful diſcoveries of my 'own heart, that I know of noth-'ing elſe, which paſſed in my 'mind, until at length, I found 'myſelf proſtrate on the earth. 'I left the buſineſs on which I 'went out undone, and returned 'home, with an heavy load on my 'mind, and was unable to do any 'buſineſs for ſeveral days. I got 'no relief, until feeling my abſo-'lute dependence, on the ſovereign 'will of God, to diſpoſe of me 'as he ſhould ſee fit, I reſigned 'myſelf into his hands, ſenſible 'that if he ſhould renew me, I 'ſhould be ſaved; but if not, and 'if he ſhould ſend me to hell, he 'would be perfectly juſt, and I 'ſhould ſee it and know it forever."

—It was some days after this, and it was after he gave me this account of himself, that he first began to entertain an hope, that he was interested in the promises of the Gospel, tho' he had much comfort, when he gave me this relation, and had set up the worship of God in his family, which till this time, he had always neglected, and he had taken pains to convince one, whom he had led into the persuasion that all men would be saved; and has since visited others for the same purpose. But whether his conversion be genuine, must remain to be proved by his fruits, and perseverance in religion.

To the account given of this man, I will subjoin that of another—a man about fifty-six years of age, who had no great share of general information, or sociability. He had been very inattentive to religion, even in speculation, and had very much neglected public worship. When the awakening first began among us, this man had let himself out at work, in a neighbouring town; but after two or three months returned. He observed the great alteration, that had taken place among the people, and was led by it, to reflect on his own sinful and miserable condition, and became deeply impressed, with a sense of his danger. From this time, he constantly attended religious meetings, and soon acquired some just views of the state of the controversy, between God and himself, and expressed his views, with much feeling and propriety. Not long after, he manifested a spirit of submission to God. He was then asked whether he was willing that God should govern all things, according to his own good pleasure? He readily answered, "Yes, this is what I want." It was replied, Perhaps if he should he would cut you off. He answered, "Well, I won't find 'fault with him if he does; I 'won't say, I submit, and then 'find fault with him, because he 'does not do with me, as I wish 'he would." He said these things, with an emphasis and expression, which cannot be copied, and which apparently bespoke the feelings of his heart. He remained for several weeks rejoicing in God, and in his government, and in the doctrines and duties of the Gospel. His countenance was cheerful, and even his natural abilities, especially for free, social conversation, seemed to be enlarged; although at the time, he had no idea, or hope that he was a real Christian, or was entitled to the promises. His serious neighbours indeed considered him as one born again, and one of them supposing by the tenor of his conversation on religious subjects, that doubtless he considered himself a convert, requested him to state the reasons, which made him suppose, or hope that he was a Christian. He replied, "I don't think I am one—'I have no idea that I am; but I 'hope I shall be." Mention was made to him of the gracious promises, which God had made to such, as would cast themselves upon his mercy. He answered, "I choose 'he should do with me as he 'thinks fit." Since that time, by comparing his exercises with the word of God, he has conceived an humble hope that he has real religion; and he continues to possess much joy and comfort, at the same time that a sense of his own vileness and unworthiness increases upon him. But he now says that "a 'sense of his vileness, neither in-'terrupts his happiness, nor leads

'him to dread the day of judg-
'ment, for his hopes are in Christ
'alone!'

I have observed, that altho' but a small proportion of the heads of families among us were professors of religion, yet about two thirds of those, who have now become apparent converts, are the children of such parents—that little more than one third are above thirty years of age—and that the number of the females is almost double to the males. Yet I hope there are numbers, who are reconciled to God, with whom I have had no opportunity for particular conversation; and so the number of converts may be greater, and the proportion as to age, sex and family may be different from that which is here mentioned. And on the other hand, if some of those, whom we now charitably hope are Christians, should apostatize from their profession, it ought not to surprise us, or bring an evil report on this great and good work of God; for our Lord has forewarned us, that some shall be like seed sown upon stony ground.—And there have been many in all ages, who have come unto the marriage feast, without a wedding garment. But we hope better things of them all, and things that accompany salvation, tho we thus speak. And while we rejoice in hope of their blessedness, we have cause to tremble for the greatest proportion of the people, who yet undoubtedly remain in fearful bondage to sin and death.

The Lord grant that his gracious presence and power may continue with us—that the children of God may be more abundantly sanctified—that converts may be greatly multiplied, and prove real converts to God—and all the people have great joy and peace in believing on the Lord Jesus Christ. AMEN. I am, &c.

JONATHAN MILLER.

LETTER II.

From the Rev. SAMUEL J. MILLS of Torringford, State of Connecticut.

Torringford, Litchfield county.

GENTLEMEN,

IN the latter end of August 1798, unusual religious appearances commenced in this place, especially among the young people. They met weekly by themselves. Their number constantly increased, until it was found that a private room would not contain them. They then repaired to the meeting-house, where they prayed, sang, and conversed on religious subjects.

An event so extraordinary, excited a spirit of general enquiry throughout the society, and several weeks, and even months passed away, while as yet one was scarce able to decide whether any very deep, or powerful impressions were on their minds, or not, unless in a very few instances.

In the mean time an unusual solemnity appeared on the countenances of the people in general. And those who antecedently to all this, had been much in prayer to God for a day of his divine power, "thanked God, and took courage." Of course, conference meetings of a more general nature, were appointed; and crowds were wont to assemble at such seasons.

Thus things passed on, with but few instances of hopeful conversions, until about the middle of the following winter.

While our hopes, and our fears, had thus long been very sensibly excited, by turns, as appearances varied, at this memorable period,

it pleased the great Head of the Church in a very peculiar manner, to show forth his presence, and power in the midst of the people. So extraordinary a season, for weeks, and we may say, for months, we never witnessed. An answer to the enquiry, Whether the Lord was indeed among us, or not, was now attended with no difficulty. The minds of many were greatly agitated, and unusual attention was paid to means of instruction. In the time of this extraordinary visitation, a goodly number of the people, obtained hope of their reconciliation to God.

Having made this general statement, I shall now descend to some particular observations.

I. It is worthy of particular notice, that the work has been carried on with remarkable regularity. Little or nothing has been discovered, of wild enthusiasm, or disorder. The subjects of the work, have been as able, and ready in any stage of it, to inform of the ground of their distress, as a patient to tell what part of his body was in pain. This perhaps, may account for it, (in measure,) that there has been so little open opposition to the work. Such as wished to censure and reproach it, were confounded. It may be observed,

II. As to the nature of the work, that it has been such, in the course and issue of it, as wonderfully to display divine power, and grace, and to bring out to view the human heart. The subjects of it in the first stages of their concern, have generally been filled with surprise, and astonishment at themselves, and their past lives. And seeing themselves in danger, have formed resolutions, and entered on measures to amend their situation. When led to a more full discovery, of their own hearts, and to an increasing conviction, of the impossibility of ever obtaining relief, in their own way, they have felt very sensibly disturbed. They have been ready to plead in their own defence, while they dared to do it, that they could do no more than they could—that they never made their own hearts—and that it was out of their power to change them—they have contended also against God, for showing mercy to others, while they were left—and even for giving them existence. But as their convictions increased, they became sensible of the dreadful obstinacy of their own hearts, and found themselves growing worse and worse, till finally all hope disappeared, except what arose from the sovereign grace of God—from the consideration that he could, and that he would have mercy, on whom he would have mercy. They found their hearts so much opposed to God, to his law, and to the gospel, as to see that nothing short of divine power could ever subdue them. In the midst of all this, their proud and obstinate spirits would rise against that very sovereign grace, which secured them from utter despair, and contained their only remaining hope, of escaping divine wrath. But no sooner were they led to a discovery of the justice of God in their condemnation—to see and to feel that the law was right, and holy, and hell their proper place, than they found their mouths shut, and their complaints at an end. They have readily acknowledged, that God would be glorious in executing sentence against them. Thus have they been brought to resign themselves cheerfully, without any reserve, into the hands of God, to be disposed of as may be most for his glory—rejoicing that they were,

and might be, in the hands of such an holy, just and wise God, let their future situation be what it might. There have been among them such like expressions as these, 'The character of God has appeared inexpressibly beautiful, 'even in the view of his pronouncing sentence against me.' 'I 'wish that others might praise God, 'though I should perish.'

It has been no uncommon thing for the subjects of the work, whose chief distress and anxiety antecedently arose from a sense of their being in the hands of God, unexpectedly to find themselves rejoicing in that very consideration—contemplating the glory, and happiness of God, as an object of higher consequence, and more precious than their own personal salvation, and all this, while as yet, they have had no idea of having experienced any saving change of heart.

They have in various instances apparently rejoiced in God's supremacy, and in being at his disposal, calmly leaving their case to his wise and holy decision, and have conversed in a language to which they never before were accustomed, and have gained the favorable opinion of others, while they have had no such thought respecting themselves. Instead of this, jealousies have often been excited in their minds, (on finding themselves so calm and peaceful,) that God had left them—that their concern was over, and have wished it to return again. And when at length reflecting on their views and feelings, or by conversing with others, they have ventured to entertain some feeble hope about themselves, it has been in various instances, of short continuance. Within the course of a few days, or perhaps a shorter period, they have had such an overwhelming sense of the extreme sinfulness, and corruption of their own hearts, as to be ready to conclude it to be utterly impossible, that they should have any grace. This may account for a remark frequently made by themselves, and circulated by others, that they had given up their hope.

In consequence of becoming reconciled to the divine character, law and sovereignty, to which before they were so much opposed; the character and work of Christ, have been wont to appear unspeakably glorious, and beautiful, as magnifying the divine law, and opening a way for the acceptance of sinners in such a manner, as glorifies God and exalts the grace and work of Christ, and lays them prostrate at his feet.

The great and essential difference, between their former and present views and feelings, has very sensibly affected their own minds, as well as the minds of others; especially, in those instances in which they had antecedently distinguished themselves, by their opposition to the doctrine of decrees, divine sovereignty, the absolute dependence of the creature on God, and his universal providence, and the duties of unconditional submission, and disinterested affection. To find themselves now attached to those very doctrines and duties, and lamenting their former blindness, has served to excite peculiar admiration and gratitude.

III. It may perhaps be proper to notice, that the great Head of the Church, has by no means confined himself in the display of his grace to persons of any particular rank or age. Children and young people, of both sexes, and heads of families, of different ages, and in one or two instances,

such as were far advanced in life, are among the number, who hope though once they were blind, that now they see.

The impressions were such on the minds of the children, in different schools, as led them to lay aside their customary diversions and sometimes to pass their intermissions in prayer, reading, or religious conversation, among themselves. Such as were capable, requested it as a privilege, that they might be allowed at school to read in their bibles. Several of the scholars obtained hope respecting themselves, some under 12 years of age, but the greatest number between 12 and 18.

IV. The uniformity every where observable, as to the views, and exercises of the subjects of the work, is a circumstance particularly to be noticed, both antecedent to their obtaining relief, as well as afterwards. Most generally, let any person become informed in respect to a single instance, of the views and feelings of a sinner, under concern, and of his consequent exercises, and different views, and apprehensions, and he would for substance learn what others could say. The same excuses, pleas, cavils and objections, against the doctrines and precepts of the gospel, while under conviction, and the same kind of submission, when brought to a cheerful surrendery of themselves to God which were found in one case were to be looked for in another. To find persons who never conversed, one with the other, communicating the same ideas, has been very striking to many And it ought to be particularly observed here, that this is not the case, merely in neighbourhoods or societies; but in distant and different quarters, wherever the work has spread, amongst those who never saw or heard of each other. The observations already made respecting the nature of the work in this society, apply with equal truth to other societies, so far as can be known, both far and near. All are made to drink into one spirit, and to speak one language. After all,

V. It is by no means pretended that the wheat is wholly free from a mixture of tares, or that all who entertain hope of themselves, are really friends to Christ. The parable of the sower may doubtless be applied, in a greater or less degree; and it is to be feared, that more or less will finally wither away. Sufficient to such a day is the evil thereof. It is very gratifying to the friends of Zion, that there are so few instances of this nature, where apparent evidence of a change of heart has been exhibited. One observation farther.

VI. It is conceived, and it is thought no more than proper to acknowledge it, that the measures which have been adopted by the state, for the spread of the gospel; the address from the General Assembly, recommending a more careful observation of the Sabbath —the regulations respecting schools —together with various late publications, have been employed under Providence, to promote & spread this great and glorious work, which God hath already wrought and is still accomplishing. Your's

SAMUEL J. MILLS.

(To be continued.)

Letter from the Rev. Dr. HAWEIS, of London, to his Correspondent in Connecticut.

DEAR BROTHER,

THE kind mention you make of me in your letter affects me. Tho' unknown, we often meet as brethren before him who hath the residue of the spirit, and

go not empty away. I wish to have a memorial in the hearts of my brethren, unworthy as I am, and less than the least of all the mercies I am receiving from him. I esteem it among those especially to be acknowledged that he hath associated me among a body of the most faithful and zealous of this land, where if I fill the lowest place I should think I had not lived in vain. My heart is indeed in their work, and I only regret that my ability to serve the glorious cause is so disproportionate to my desires. Hitherto the Lord indeed hath been graciously pleased to prosper our efforts beyond our most sanguine expectations, and to demonstrate, to the reproof of our fears and unbelief, that the excellency of the power is of him and not of us, and that he can out of the mouths of those as feeble as babes and sucklings still perfect his praise.

It revives our inmost souls to see the spreading of the sacred flame in America, and the blessed hope, that roused from the torpor of apathy, we are all beginning to feel the value of those souls that the son of God came down to save by his own most precious blood. The Lord increase you more and more, and enable you to lengthen the cords and strengthen the stakes of the true tabernacle, in which all that love our Lord Jesus Christ in sincerity may meet to worship him in spirit and in truth, and with united efforts go forth to seek the Heathen for his inheritance, and the uttermost parts of the earth for his possession. Between the Allegany mountains and the Columbia river, which we hope ere long to visit, there will be a glorious space to traverse, till we meet, in what point who can tell! But I trust the sound will spread like the undulations of the pool till it shall reach from the west to the east and from the east to the west.

You have ere this seen our Missionary Journal, and our Magazines have informed you of the great and unexpected impression made thro'-out all Protestant kingdoms, and you will be refreshed as we have been by their correspondence. The increasing vigorous exertions to spread the gospel in England & Scotland are no less remarkable. You will have heard how soon the Lord furnished us for the equipment of the Duff, and with the faithful who have we hope ere this reached the place of their destination in the Southern ocean,* as well as the second body gone to attempt the Caffre nation, and penetrate, if the Lord opens the way further into Africa. We would not let the present year pass without further exertions, and are now deeply employed in preparing a large mission of thirty persons or upwards for the Sandwich Islands and Marquesas, whom Mr. Crook and the Marquesa youth who came with him, and is now under inoculation will, if the Lord pleases accompany, he having acquired a perfect knowedge of the language.

It is with wonder and adoration we have to acknowledge how the general favor of the faithful hath supported us, as you will see by our annual account; and every favor we have asked from our ruling powers has been granted with the most perfect readiness. We have indeed some still refusing to acknowledge the hand of God. Enmity and Bigotry will never be

* From the history of the London Missionary Society, contained in the preceding pages it will be seen that the Duff was captured by a French privateer, news of which was not received at the time this letter was written.

buried while the seed of the serpent remains, but we have the greatest reason to praise the good hand of our God over us for good, who has so prospered our poor endeavors, that those are now silent who supposed if a fox went up it would throw down the wall we built. Now few refuse to acknowledge that the thing is of the Lord, and those of the evangelical clergy who refused to associate with us have associated among themselves to confine their efforts to Africa and Asia. God speed the plough! If the work be but done they that love him will rejoice in it. It will give me, dear sir, unfeigned delight to communicate to my brethren some tidings from you that you are individually exerting yourselves to spread the gospel around you, and as a Missionary body making some vigorous efforts to send out chosen men, whose zeal and patience may enable them to surmount all the discouragements which they may meet among the Heathen.

The children of God are all one household. The Atlantic flowing between prevents not our united hands and hearts from cordially meeting in this work of faith and labor of love. Will you make my humble salutations to all that among you labour in word and doctrine, and are willing to spend and be spent in the service of immortal souls. Shall I intreat a kind remembrance in your prayers for a poor sinner that is seeking the salvation of his own soul and longing for that of others without partiality to the color of their skin or the place of their abode, and your affectionate brother in Christ.

T. HAWEIS.

P. S. We wish a more frequent correspondence with your society, that we may hear oftener of your progress and be animated by your exertions.

London, June 26, 1799.

A Letter from a Young Woman to her Pastor giving some account of the exercises of her mind.

March 1, 1800.

Very dear and worthy Pastor,

ACcording to your request I will now attempt to give you some particular account of myself. But where shall I begin? Shall I describe to you the different exercises of mind that I passed through? that would be impossible. For more than three months I almost despaired of ever seeing the face of God in peace; and was often led to think I was made for the very purpose of being miserable, and that it was decreed from all eternity that I should perish for ever. I thought myself to be perfectly stupid and hardened, left entirely to myself. I saw that I could do nothing to help myself in the least degree—that I was in the hands of a sovereign God, and that he would do just as he pleased with me. This I could not endure. It grieved me to think that I could do nothing to save myself, and I often thought that I was dealt hardly by, that God required more of me than I was able to perform. I felt opposed to God and holiness. My heart rose against the Bible. I could find nothing in it but what was against me, and for that reason I dreaded to read it. Altho' I was sensible I never could be happy with such a heart as mine, yet my aversion to holiness was so great that I rather chose annihilation I found, that instead of growing better I grew worse; that my heart was altogether vile, and that I did nothing but sin. I thought that the longer I lived the more

sin I should commit, and consequently the greater would be my misery. I longed for death, but dreaded the fatal consequences. I saw nothing in this world for which I wished to live—I saw nothing that I wished to die for, unless it were to get out of this wretched world. But I could not expect to find a better one. I sometimes flattered myself with hopes of mercy. I had heard that God was infinitely merciful, and that he had mercy on thousands as bad by nature as myself. I thought it might be, that he would have mercy on me also and conquer my proud heart. Then again I would blame myself for such daring presumption. Thus I was wretched, but my own tormentor.

O can I ever forget the evening of Wednesday Feb. 5, 1800! Then it was that I bid adieu to all hopes of mercy, and looked for nothing but an eternity of woe and despair. I saw my heart to be completely full of pride and all manner of wickedness. As I was going to a religious meeting, I asked myself, For what am I going to meeting? And I could think of nothing but only to gratify pride and curiosity. I thought myself to be the worst, the vilest of creatures. I was confident that there never was such a monster on the earth before, and never would be again;—that I was made for no other purpose but to glorify the justice of God. I thought that I had grieved the Holy Spirit, and was given over to blindness of mind and hardness of heart, and that for me there remained no more sacrifice for sin, but fearful looking for of judgment and fiery indignation, that would soon devour me. I saw others who appeared to have some sense of eternal things, but I was like a stone, insensible and unconcerned. What could I do? What could I do? I would gladly have exchanged myself for any creature in the world however wretched. But that was impossible. I wished to die before another morning; and I entreated my maker to call me into eternity that very night. During several days a sovereign God permitted me to meet temptations too shocking to relate; but his power mercifully preserved me. And I began to say to myself, how do I know but God may change my heart on purpose to display his power and grace?

Thus I continued from Wednesday until the Monday following, in the greatest tumult of mind, imagining myself to be the most wretched and miserable object in the world. On Monday evening I felt an unusual calm in my mind, for which I could not account. Opening my bible I thought there was something in it sweet and engaging that I never saw before. It seemed as tho' I could forever read it with pleasure.—Not that I saw any thing for myself, but something glorious in itself. After reading for some time I shut my bible and began to ponder upon my own vileness. Then it was that those blessed words broke in upon my mind, *Worthy is the Lamb that was slain.*

Although I felt that I was the most unworthy of beings, I did not see that to stand in the way as Christ had satisfied divine justice and "made reconciliation for the "sins of the people." I saw that he had done enough for me, and for every sinner; that he was able and willing to save all who were willing to be saved on his terms; that if I should perish it wuld be for rejecting an offered Saviour. Christ appeared to me to be the chief among ten thousands and al-

together lovely. I rejoiced that there was so glorious a being at the head of the universe. I was sure that he would do perfectly right. I desired that I might have no will of my own, but that my will might be swallowed up in the Divine will. I saw that God had an absolute right to do with me just as he pleased, and if he should send me to hell I felt as tho' I should not complain. I thought I would love him if he should make me miserable. I was willing that he should take me and dispose of me just as he saw fit. It seemed to me as tho' I desired nothing so much as to live to his glory—to serve him with my whole heart. I felt as tho' I could with pleasure bear any thing that he should be pleased to lay upon me. The things of this world appeared less than nothing and vanity, when compared with the pearl of price immense. I desired that this world might have no place in my heart—that Jesus might have full possession thereof. I wondered that I could ever despair when mercy was so free. It seemed as tho' I could tell others where to look for help. O I saw such glory, such love in the sufferings of Christ, that I cannot describe!

Altho' my views were different from what they ever were before, I sometimes fear that Satan transformed himself into an angel of light on purpose to deceive me. O he is a subtle adversary! He is now trying every method in his power to undo me, and it seems as tho' my own wicked heart was combined with him. I beg, dear sir, that you would deal truly and plainly with me, and pray for me that I may not rest short of Christ formed in my heart. I am now laying a foundation for eternity, and what if it be built upon the sand! O may I never, never rest short of the rock of ages! God alone can guide me in the straight and narrow path that leads to life. If I could put my trust there, all would be well. My heart has proved a treacherous friend, and how dare I trust it again? Why do I not rather trust in him who is able to keep me from falling, and to present me faultless before his throne with exceeding joy? I am a poor frail worm of the dust, entirely helpless.

If left to myself what shall I do? Or rather, what shall I not do? I hope I am not altogether insensible of the danger to which I am exposed. I am now in a season of life which is attended with uncommon temptations. My natural temper is gay and airy, and I am not easily turned aside. I live in a flattering and ensnaring world, surrounded with a thousand temptations. How much do I need the protection of Almighty God! I fear that I shall be left to turn back again. May God of his infinite mercy prevent it! Be pleased, kind sir, to admonish and instruct your inexperienced ELIZA. Forgive me if I have used too much freedom.

Memoirs of Mrs. SARAH STORRS, consort of the Rev. RICHARD SALTER STORRS, of Longmeadow, *Massachusetts, who died January 27, 1798, Ætat 33.*

AMONG the mysterious dispensations of Providence, is to be numbered the death of pious and useful persons in the prime of their days. Human wisdom would pronounce it best that such characters should be continued long on the earth; but a sovereign God often teacheth us, by his conduct, that all our calculations on this, as well as on other subjects,

are vain. His way is in the sea, and his path in the great waters, and his footsteps are not known. Let us submit to his holy will, when our brightest earthly prospects are darkened, and our fairest hopes are destroyed. We are now in a state of trial; and can know but little. The full revelation of God's righteous judgment is reserved to the future world. He will, hereafter, lay open every part of his government, before the intelligent creation, in so clear a manner, as will abundantly satisfy his faithful servants, and fill their mouths with praise.

Mrs. Storrs, was daughter of Rev. Noah Williston, of *New-Haven*. In her childhood, her mother was removed by death. Her surviving parent did not labor in vain for her immortal happiness. He cannot be unmindful of his obligation to render thanks that the father of mercies, was pleased to impress instruction and counsel upon her heart in early youth. At the age of *Fifteen* she was hopefully renewed in the spirit of her mind, and made a public profession of religion; of which she was an ornament to the close of life.—She was married to the Rev. Richard Salter Storrs, October 12th, 1785; and was the mother of seven children; five of whom are still living.

She possessed a mind much above the common level—and penetrated into characters and subjects with singular discernment. Few persons were so well acquainted with the doctrines of the gospel; and discovered so correct a taste in judging of the merit of public performances.

She was able to appear with dignity in any circle; and, by her modest and amiable behaviour, commanded esteem from all ranks of people. Easy of access, and conciliating in her manners, she was addressed by all with a confidence which was expressive of their respect and love. She mingled, with peculiar pleasure, with every collection where the truths and duties of Christianity were the theme of conversation. With her intimate friends she entered into free discourse on the religious exercises of her mind; and while she was far from assuming any pre-eminence, she was admired for her rare attainments in divine knowledge. Those who were favored with her society cannot forget, with what satisfaction she appeared to dwell on the perfection and glory of God's government, and the wonders of sovereign grace. Her heart was wrapped up in these and like subjects. She gloried in the cross of our Lord Jesus Christ, by whom the world was crucified unto her, and she unto the world.

High as were her improvements in piety, she appeared, both in her words and actions, to consider her attainments as very small. She saw, and lamented, her want of greater conformity to the laws and example, of her Lord and master. Were she permitted to speak to us from that world to which she is gone, she would forbid a surviving friend to represent her character as faultless. She did not seek to discover the imperfections of others; her eye was fixed upon her own. She was remarkably free from a bitter and censorious spirit. In her treatment of her fellow-Christians, the words of the Apostle appeared to be engraven on her heart—"Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we must all stand before the judgment-seat of Christ."

Mrs. Storrs did not spend her time in reading books which copy from the imagination, rather than

real life. Thoſe writings were her entertainment, which are adapted to inform the underſtanding, and to mend the heart. She read the holy ſcriptures with ſerious attention, and peculiar delight; and conſtantly, and devoutly, attended on all divine inſtitutions. She devoted her talents to the ſervice of God. It was her aim to live to his glory; and to withhold no exertion, in her power, to promote the cauſe of piety and virtue. She ſought for convenient ſeaſons to counſel the youth of her own ſex in particular, to ſecure the unfading charms of true religion. She rejoiced when there were any appearances favorable to the enlargement of the Redeemer's kingdom. Such times, were times of refreſhing to her ſoul.

She was diligent in buſineſs and laborious, perhaps to a fault, conſidering her delicate frame. She attended to her domeſtic concerns with unwearied aſſiduity; and made the numerous viſitants at her houſe eaſy and happy. She ſpared not herſelf, that her beloved huſband might not be entangled with the affairs of this life; but might give himſelf wholly to his miniſterial work.

She was a pattern of the conjugal and parental virtues. The heart of her huſband did ſafely truſt in her, and ſhe miniſtered to his comfort and uſefulneſs all the days of her life. With cheerfulneſs ſhe bore his burdens, and ſtrove to relieve him from anxiety, and to encourage him to activity and zeal in his ſacred employment. —From what has been ſaid of her character, it is evident that ſhe was well formed for the ſtation in which Providence placed her.—She diſcovered deep concern for the welfare of her children, and fervently prayed that Chriſt might be formed in them. She uſed often to obſerve, that it appeared to her of very ſmall importance, whether they were rich or poor, or in high or low ſtations, in the world, when compared with their ſerving God on earth, and enjoying him in heaven.

The benevolence of this excellent woman was diſplayed in her conduct towards all around her; and ſhe took part in their joys and ſorrows. Sympathy with the afflicted, and munificence to the needy, formed diſtinguiſhed traits in her character.

Mrs. Storrs was frequently viſited with threatening bodily infirmities in the laſt years of her life. Under theſe ſhe manifeſted ſubmiſſion to Divine Providence; and confirmed the ſincerity of her profeſſion by her patience and fortitude. She appeared ſerene and cheerful, while her friends were much alarmed in fear of the event which now fills them with ſorrow.

During the progreſs of the conſumptive diſorder which proved fatal, ſhe gave abundant evidence that ſhe knew whom ſhe had believed. As her departure drew near, her hope was ſtronger, and in her laſt moments heaven dawned on her ſoul with remarkable brightneſs. Being favored with the uninterrupted exerciſe of reaſon, ſhe employed her time in ſpeaking of the worth and glory of Chriſt, and in giving ſuitable counſels to all around her. Her decline was rapid for a few of the laſt days of her life. Her ſtrength failed, and ſhe could ſeldom communicate her thoughts but in whiſpers. When in her laſt agonies, which were very painful, ſhe ſaid to thoſe preſent—"*I am going!*" A few minutes before ſhe expired, when the byſtanders did not expect to hear another word from her

mouth, to their surprise she spoke with a clear and loud voice, triumphing in the approach of her Redeemer, and in the riches and glory of his grace—"*He comes! —My Lord and my God!—How clear, how ravishing the sight! His countenance, O how comely!*" —She was asked whether she was impatient to be gone? She answered, with great emphasis—"*No!— But it must be desirable to one in such distress, to join in the enjoyments and employments of the pure and blessed above.*" On being asked, whether the prospect did not brighten, as she drew near to eternity? She replied—"*The more it is contemplated, the more ravishing and glorious it appears!*" After making a short pause, she broke out—"*Self-righteousness is the bane of the Christian!—I will go in the strength of the LORD GOD, making mention of his righteousness, and his only!*" She was asked whether the foundation of Christian hope appeared sufficiently broad? She replied—"*Broad enough!—Broad enough!—It is GOD HIMSELF!—O free grace!— I shall praise God for free grace to eternity!*" These were her last words which could be distinctly heard. Her lips soon ceased to move, and as we trust she obtained a release from sin and sorrow, and entered into the joy of her Lord. She died at nine o'clock on Saturday evening, and as we believe went to the enjoyments of the everlasting Sabbath which remaineth to the people of God.

"Jesus can make a dying-bed
"Feel soft as downy pillows are,
"While on his breast I lean my head
"And breathe my life out sweetly
"there."

B.

At a meeting of the General Association of the State of Connecticut at Norfolk, the third Tuesday of June, 1800—

COMMUNICATIONS from the members of the General Association, relating to the state of religion being called for, answers were given to the following questions:—

1. Whether there is any special attention to religion in any of the churches of your district?
2. Whether there is general union and harmony in the churches in your district?
3. What number of vacancies in each district, and in what state with respect to union?
4. What instances of removal by death or otherwise, or settlement of pastors have taken place since the last General Association.

The report of the members of the Association happily evinces the state of religion and of our churches to be more encouraging than at any preceding period for many years past; especially in regard to the awakening and renewing influences of the spirit on the hearts of sinners in various places; the purity of the work, and the harmony which is generally prevalent in our churches. For these things we desire humbly to bow the knee in thanksgiving to the God of all grace as the sovereign giver of so great a blessing, and to wait on him in faith and prayer for still greater and more extensive influences of his grace, and engage for ourselves in our holy ministry to persevere in prayer for the outpouring of the divine spirit and the prosperity of Zion.

THE following persons were chosen a committee to give certificates to ministers travelling from Connecticut to other states. The

Rev. *Nathan Perkins* for Hartford North Association, the Rev. *William Robinson* for Hartford South, the Rev. *Benjamin Trumbull* D. D. for New-Haven West, the Rev. *Samuel Eells* for New-Haven East, the Rev. *Joseph Strong* for New-London, the Rev. *Isaac Lewis* D. D. for Fairfield West, the Rev. *David Ely* for Fairfield East, the Rev. *Moses C. Welch* for Windham West, the Rev. *Andrew Lee* for Windham East, the Rev. *Samuel J. Mills* for Litchfield North, the Rev. *Dan Huntington* for Litchfield South, the Rev. *John Devotion* for Middlesex, and the Rev. *Nathan Williams* D. D. for Tolland Association.

THE Rev. Messrs. *John Smalley*, *Levi Hart* and *Samuel Blatchford* were appointed Delegates from the General Association to the General Assembly of the Presbyterian Church.

The Rev. *Isaac Lewis* D. D. was chosen the second preacher on the evidences of Christianity, the evening preceding the next commencement at New-Haven.

The Rev. *Ammi R. Robbins* was chosen to preach the *Concio ad clerum*.

THE following plan of conduct to be observed towards preachers from foreign parts, coming to this state, was approved and adopted.

1. When any foreigner of unknown character shall arrive among us, appearing in the capacity of a gospel minister, on his exhibiting testimonials from some proper public body, or from some person or persons of good reputation of his being qualified, and that he has been introduced into the ministry in such a manner as the person or persons to whom the testimonals shall be exhibited shall judge to be regular, and nothing appearing in his conversation or deportment inconsistent with such testimonials, he may be received to ministerial communion, and be occasionally introduced to our pulpits.

2. But when any foreigner, as above described, shall manifest a desire to reside among us, to supply any vacancy, or to be considered as a probationer for settlement; previous to his being thus employed, he shall make application to the committee of the Association of the district, exhibit his credentials, submit to their examination in orthodoxy and literature, and obtain their written approbation, to continue in force till the next meeting of the Association, provided that his conduct in the mean time comport with the ministerial character.

3. At the next meeting of the Association he shall present himself and obtain a ratification of the doings of their committee, by exhibiting his credentials, and submitting himself as before directed.

4. Previous to the settlement of such an one in any of our churches, he shall reside at least a year in the vicinity or have been the same time under the direction of some ecclesiastical body in connection with us, and pass through the usual trial by an ordaining council.

ANECDOTES.

DAVID HUME observed, that all the devout persons he had ever met with were melancholy. On this Bishop Horne remarked; This might very probably be; for in the first place, it is most likely that he saw very few, his friends and acquaintance being of another sort; and, secondly,

the ſight of him would make a devout man melancholy at any time.

LYSIMACHUS, king of Thrace, for extreme thirſt, offered his kingdom to the Getæ, to quench it. His exclamation, when he had drunk is wonderfully ſtriking.—"Ah wretched me! who for ſuch a momentary gratification, have loſt ſo great a kingdom!" How applicable this to the caſe of him, who, for the momentary pleaſures of ſin, parts with the kingdom of Heaven.

THE learned Grotius, at the cloſe of life, had ſuch a deep ſenſe of the importance of conſulting the glory of GOD at all times, and of the comparative inſignificance of all purſuits of a wordly nature, that he exclaimed—*Proh vitam perdidi, nihil operoſe agendo!* I have ſpent my life in laborioufly doing nothing!

HYMNS.

The diſtreſſed Sinner finding reſt in Chriſt.

1. O MY wounded pained heart,
What pangs my ſpirit ſeize,
Dreadful anguiſh rending ſmart,
O give me, give me eaſe!
Guilt a reſtleſs fury burns
Waking hell within my breaſt
Horrors freeze my ſoul by turns
Depriving me of reſt.

2. God now ſees what I have been,
His juſtice ever ſaw
All within me guilt and ſin,
Behind a flaming law.
Dreadful thought of endleſs woe!
All aghaſt my ſoul ſinks down,
Trembling o'er the pit below,
And at th' Almighty's frown.

3. Is there no eſcape for me?
Is wrath my certain doom?
God Almighty, muſt I be
Chain'd down in endleſs gloom?
Can no grace from thee deſcend?
Are my ſins too great to hide?
Pardon, Lord, and mercy ſend,
For Chriſt thy Son hath di'd.

4. Jeſus, to thy grace I flee,
May I in thee believe!
Boundleſs mercy ſhow to me,
Bleſt Lord! my ſuit receive.
Bleſſing, honor, glory, praiſe,
To the triune God above;
Loud hoſannas I will raiſe
To his redeeming love.

The good Shepherd.

THOU Shepherd of Iſr'el divine,
The joy of the contrite in heart:
For cloſer communion they pine,
Still, ſtill to reſide where thou art.

The paſture, Oh! when ſhall we find,
Where all who their Shepherd obey,
Are fed on thy boſom reclin'd,
And ſkreen'd from the heat of the day.

Ah! ſhew us that happieſt place,
That place of thy people's abode,
Where ſaints in an ecſtaſy gaze,
And hang on a crucify'd God.

Thy love for loſt ſinners declare,
Thy paſſion and death on the tree,
Our ſpirits to Calvary bear,
To ſuffer and triumph with Thee.

'Tis there with the Lambs of thy flock,
There only we'd covet to reſt,
To lie at the foot of the rock,
Or riſe to be hid in thy breaſt.

'Tis there we would always abide,
And never a moment depart;
Conceal'd in the cleft of thy ſide,
Eternally held in thy heart.

ANSWERS TO CORRESPONDENTS.

THE History of the Moravians will be inserted in the two next numbers.

The Editors have received several communications signed G. They will be inserted in some future numbers. Further communications from the same person are requested.

Two letters addressed to a Lady in high life have been received. Proper attention will be paid to them.

☞ *THE Editors ask the assistance of their Poetical friends, and request them to send original hymns on Evangelical subjects.*

☞ *They also request that particular accounts of ordinations in any part of the country may be transmitted to them; and also accounts of deaths where there is any thing remarkable in the circumstances.*

☞ *They take this opportunity to return their thanks to the public for the liberal patronage given to this work. The subscriptions are numerous, and if their brethren in the ministry will assist them, they hope to be able to furnish a Magazine monthly which will be acceptable to their readers; but without such assistance, the work cannot be long continued. They flatter themselves that a publication whose object is so benevolent will not be discontinued for want of matter. Every circumstance, of a religious nature, which can be interesting to the public will be attended to.*

☞ *Those who have any thing to communicate are reminded that whatever is paid for postage is so much taken from the charitable fund to which the profits of the work are appropriated. Several letters have already been sent, on which the postage was not paid.*

☞ *Subscribers are notified that when they wish to discontinue taking the Magazine, it is expected they will give six weeks previous notice to the publishers. Until such notice is given they will be considered as bound to pay.*

☞ *The Editors do not consider themselves under obligation to send those Magazines which are taken within the state. They will nevertheless take advantage of every opportunity, where it can be done without expense, to convey them to some principal town in each county, where those persons who have made themselves responsible may call for the Magazine and make their remittances. The present number was delayed to give opportunity for the return of subscription bills, but in future a fresh number will be ready for delivery the first Monday in every month.—As there are many private posts who take newspapers at the office of the Publishers, it may be well for the subscribers to give them orders to take their Magazines. It is expected there will be some difficulty in conveyance on the beginning of the publication, but it is presumed regularity will soon be established. As the profits of the publication, if any arise, are devoted to the Missionary Society, an annual account will be printed of the expenses, profits, &c. that it may be seen the Editors are faithful to their engagements.*

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

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A concise history of the MORAVIANS, *or* UNITAS FRATRUM, *of their settlement in the American States; and of their zeal, perseverance, and success, in propagating the gospel.*

THE history of the Moravians is so new and singular, their persecutions and sufferings for the gospel's sake have been so great, and their zeal, perseverance and success in propagating it, in Heathen countries, so rare and apostolical, that, it is imagined, it cannot fail of being highly interesting, instructive and entertaining to all pious readers.

The Moravians claim their religion from the apostles; especially from the apostle Paul, and from Titus, one or both of whom they imagine preached in Illyricum and Dalmatia.* These were provinces of Sclavonia, in which Moravia and Bohemia were included. In the fourth century, Jerome, who was born at Strido, a city of Illyricum, with a view to advance the progress of the gospel, in his own country, is said to have translated the bible into his own mother tongue. In 861, Cyril and Methodius, two Greek bishops, well versed in the Sclavonian language, visited Moravia, and were instrumental of converting Swataplux, king of the Moravians, and his subjects, to the Christian faith. They also converted the Bohemians about the same time. It hence appears, that these countries were christianized by means of the eastern churches, and were initiated into the Christian religion, according to the doctrines and ceremonies of the Greek church. The bishops of Rome, at an early period, began their antiscriptural impositions on the Bohemian and Moravian churches, and persecuted them with great heat and cruelty. Otho, the Roman Emperor, having conquered Bohemia, in 940, by the express order of the pope, enjoined the Roman liturgy in Latin. This was extremely disagreeable and offensive to the Bohemians; and from that time there commenced a severe contest between them, and the Roman pontiff: The latter constantly imposing and insisting upon the Romish mode of worship, and the former as obstinately and firmly resisting his impositions.

* Rom. xv. 19. and 2 Tim. iv. 10.

The pope attempted to impose celibacy on the clergy of Bohemia; and to that succeeded the doctrine of transubstantiation. Both were opposed with as much zeal and obstinacy as they were enjoined.

When Charles IV. Emperor of the Romans, was about founding the university of Prague, in the year 1361, he invited and convened many German, French and Italian masters and doctors. These having been accustomed to receive only one of the elements in the sacramental supper, vehemently insisted that the cup should not be received in the holy communion. The Bohemians as warmly maintained the duty of communicating in the cup. John Milicius, canon of Prague, and his successor, Matthias Janovius, who was confessor to Charles IV. were both very zealous assertors of the communion in both the elements. For this reason they were both banished the kingdom.

About this time, the Bohemians began, with their whole strength, to oppose the impositions of the Romish church. John Huss in particular, who was professor of the university at Prague, in a very bold and explicit manner, exclaimed against the numerous errors and impositions of the Romish church. In the year 1400, he was greatly strengthened and animated by the writings of John Wickliff, the first of the English reformers. These were handed to him, from England, by one Peter Payne, an Englishman. Some of these he translated into the Bohemian language. He encouraged Jerome, of Prague, to oppose the errors of popery with the same zeal and firmness, in the schools, with which he combated them in the church. This procured him great applause among the people, and in 1409, he was made rector of the university. Two years after, Pope John published indulgences to be distributed to all people, who would take up arms in behalf of the Romish church, against the King of Naples. The Bohemians burned the bulls of the pope, and the letters of the prelates, which accompanied them, in the public market place. The pope was so exasperated with the Bohemians, that he summoned Huss to Rome, and by an edict, prohibited divine worship, and the celebration of the Lord's supper, at Prague. Upon this Huss withdrew from the university and city, and itinerated, preaching from town to town, through the kingdom. At length he was summoned to Constance, whither he and Jerome went under the safe conduct of the Emperor Sigismond. But notwithstanding the Emperor's letter, they were, contrary to all good faith, both of them condemned to the flames. John Huss was burned on the 6th of July 1415, and Jerome suffered martyrdom on the 30th of May the succeeding year. This exceedingly inflamed the Bohemimians and Moravians, both nobles and commonalty, against the popish party. The rage of the people arose to such an height in 1419, that the governor and twelve senators were thrown out at the windows of the council house, and fell on the points of the spears of the armed men. Soon after war was proclaimed by the Papists, against the Hussites, as they were then called. After the council of Basil, the protesting Bohemians unhappily divided among themselves, and formed into two parties, opposing each other with great bitterness and animosity. One party demanded the use of the cup only in the holy supper, and were cal-

led Calixtines. The other party, adhering strictly to all parts of John Huss' doctrine, were properly denominated Hussites. Such was the opposition of these parties to each other that they came finally to blows, and open violence.

This was the distracted state of Bohemia for nearly thirty years, until those who were more peaceably inclined, about 1450, formed a coalition. Laying aside all party distinctions, they united in the common principles to which all could assent. After maturing their plan, on the first of March 1457, they formed into a distinct congregration, as they supposed, after the apostolic simplicity, by the name of *Fratres legis* CHRISTI, i. e. *Brethren according to the law of* CHRIST. Finding that some people considered them as a new and particular order of monks, they called themselves simply *Brethren.* Perceiving afterwards that their numbers considerably increased, and that they were happily united in sentiment and brotherly affection, they gave themselves the name of *Unitas Fratrum*, or *the United Brethren.*

That they might live in peace, and serve God with a pure conscience, king Podiebrad granted them the Barony of Letiz, in the mountainous places of Moravia, in the neighbourhood of Silesia. To this many of the citizens of Prague, bachelors and masters of arts, nobles and the common people retired, with the learned and unlearned, from all parts of Bohemia and Moravia. As they were desirous of a regular ministry, they elected three men by lot, and sent them to the Waldenses, in Austria, that they might receive episcopal ordination. Bishop Stephen with another of the bishops of the Waldenses, assisted by several of their clergy ordained the three Moravians bishops, vesting them with powers to ordain. At the same time they declared unto them, what great persecutions they had suffered, in France and Italy, for the sake of Christ and his gospel, and how they had continued the succession of the ministry, from the apostolic age, to the then present time. The same year Stephen, bishop of the Waldenses, was apprehended, by the Papists, and burnt alive, at Vienna. The Waldenses were scattered and many of them joined the United Brethren in the mountains of Moravia.

The persecutions they endured were inexpressible, and almost incredible.† The Papists attempted totally to extirpate them, and to destroy their bibles and good books. They were obliged to meet for divine worship in the night only, and to keep their bibles and other books in the most secret places. Some of them emigrated and were received into England as early as the reign of Edward VI. So vehement was the persecution, that the Moravian churches became in a manner lost, and invisible to the world. At the dawn of the reformation, by the preaching of Luther and Calvin, great praises were given by them to the United Brethren. These, after they had been imprisoned, tortured and made to endure every kind of persecution, which Romish bigotry and malice could devise; and after not only their enemies, but even their friends imagined they were entirely extinct, under the kind providence

† A history of these persecutions, and of those of the Sclavonian churches was written by Amos Comenius, one of the Moravian bishops. He printed it in England, and presented it to King Charles II. A. D. 1660.

of the great Shepherd, again made their appearance.

About the year 1712, the Papists commenced a new persecution against them; their goods were seized, by the Jesuits, and they were imprisoned, and tortured with great violence and inhumanity. In this distressed situation, they sought an asylum, where they might enjoy rest and liberty of conscience. Count Zinzendorf, in upper Lusatia, gave them countenance, and leaving their houses and farms, they repaired with the small remains of their property, which had been kept from the hands of the Jesuits, to him; and settling on his estate, built Hernhuth, now a place of considerable fame, in the Saxon dominions. But even here, their rest was but of short continuance. The imperial court displeased with the emigration of the Moravians, made complaint to the king of Poland, then elector of Saxony, and Count Zinzendorf was banished the Saxon dominions, on account of the protection which he had given to these oppressed Protestants. Exiled from Saxony, he sought for places in other kingdoms, where the Moravians and Bohemians might find an asylum.

Upon this new dispersion, numbers of the United Brethren emigrated to the British dominions and were admitted to certain exemptions and privileges by act of parliament. Particularly an act was passed for their encouragement to settle in the North-American colonies. This granted them an exemption from oaths and from personal services in war. Their affirmation is taken instead of an oath.

Their first arrival in North-America, was in 1735. A colony came to Savannah in Georgia, and there began a settlement. The trustees, under whom the settlement of that colony commenced, promised them, agreeably to the provision made, by act of parliament, exemption from all personal services in war. But on the Spanish invasion of that colony the inhabitants obliged them to take up arms. This was such a grievance, that they left their settlement and possessions in Savannah, and in the spring of the year 1741, began to build Bethlehem in the forks of Delaware, in Northampton county, about fifty miles north of Philadelphia. This is their principal settlement in the United States. In the year 1793, they had twenty-five settlements and churches within the limits of the United States. Their whole number at that time within said limits was computed at 4700.† Each of

† In 1740, the Brethren purchased 500 acres, in Pennsylvania, for a settlement at Bethlehem. Since that time several other considerable purchases have been made. This is situated on the river Lehigh, the western branch of the Delaware, in lat. 40°, 37′. It is built partly on a high rising ground, and partly on the banks of a fine creek, called the Manakes. This affords trout and other fish. The situation is healthy and pleasant. In the summer season it is frequently visited by the gentry from Philadelphia and other parts.

In 1741, they purchased the Barony of Nazareth, 5,000 acres, of the Rev. George Whitefield. This is in Pennsylvania, and the settlement began the next year after the purchase. In 1749, they made a purchase of 100,000 acres of Lord Granville, in his district, in North-Carolina. This is situated between Dan and Yadkin rivers, about 10 miles south of Pilot mountain, in the county of Surry. It is called Wachovia, after an estate of Count Zinzendorf in Austria. They have six settlements on this tract. The first commenced 1753, called Bethabara; the second, Bethany 1759; the third,

the congregations, tho' small, has a particular minister.

With respect to doctrine, they say, " We agree with the doctrinal articles of the Lutheran church, as they are laid down in the Augsburg confession, which the brethren have adopted every where, being persuaded that they are conformable to the holy scriptures. The xxxix articles of the English Episcopal church harmonize with it. We differ with all doctrine that is against the holy scripture, in regard to the fall of man, of redemption by Jesus Christ, of the operation of the Holy Spirit, and such as tends to deny the Godhead of Jesus Christ. We differ with them who preach reprobation, or predestination for damnation. We preach Christ as the atonement, propitiation for our sins, and the sins of the whole world, and that Christ is willing and able to save all; but we also insist on the words, Whosoever does not believe shall be damned.

' The Brethren never taught perfection on this side of the grave. The doctrine of Jesus and his apostles, as plainly expressed, in the holy scriptures is the only ground of the faith of the brethren, the only rule of their faith and their life."

Baptism is administered to children, in a public meeting, as soon as possible after their birth. After a short discourse, the child to be baptized is presented before the communion table, and the minister makes a prayer in its behalf. The water, in baptism, is poured on its naked breast. There are commonly three, and in some places five persons, who are witnesses of the baptism, and who with the minister, after the administration of it, lay their hands upon the child and bless it.

The holy communion is celebrated in all the churches of the brethren once every month. Those who administer it are cloathed in white raiment. After the consecration, the communicants receive the bread standing; a piece is broken in two, and given to two brethren, and so successively until all have in like manner received their portion. None eats of the bread until all have received it, that they all may eat together at the same instant. When the distribution is finished, the communicants instantly prostrate themselves and eat upon their knees, the minister repeating the words of the institution, *Take, eat, this is my body*, &c. During the whole transaction, suitable verses of psalms or hymns are sung. Much in the same manner the cup is received, and all the communicants drink of it. The whole is concluded with the kiss of peace, or charity. But as the males and females are kept entirely in distinct places, there are no promiscuous salutations between brethren and sisters. The holy supper is administered on Saturday evening;

Salem 1766. These are the principal settlements, on this tract. Salem is about the centre of it, and is the chief settlement. In 1769, the brethren purchased 1000 acres for a settlement in West-Jersey. This is called Hope, and the settlement began immediately after the purchase. In Lancaster county they purchased 500 acres the preceding year. This is called Litiz; its situation is in the township of Warwick 8 miles from Lancaster, and about 70 west of Philadelphia. These are the settlements of the brethren in the United States. Their whole number at this time may amount to five or six thousands. A great proportion of them are mechanics. They are an industrious, peaceable, inoffensive people; and by their arts are beneficial to their neighbours.

and on the succeeding sabbath there is, what the Brethren call a post communion, when those who had not an opportunity, on the preceding evening, are allowed to participate.

The Brethren have a preparatory meeting before the administration of the Lord's supper, as is usual in most of the New-England churches. They also keep *Agape*, or the love feast, before the communion. In this the congregation is entertained with the singing of spiritual songs; and each person receives a small loaf or cake and a cup of tea or coffee.

They have also the ceremony of the *Pedelavium*, or feet washing, in conformity, as they imagine, to the command of Christ, John xiii. 14. *Ye also ought to wash one anothers feet.* This is now but rarely practised, except on passion week. It is performed by each sex among themselves, in different appartments or at different times. During the ceremony hymns are sung, representing cleansing by the blood of Jesus.

They use the Lot, in doubtful cases, as a religious rite, but if any are dissatisfied, and unwilling to submit to it, they do not oblige them.

There is another usage, which seems peculiar to themselves. They assemble on Easter Sunday, in the church, at the rising of the sun, when the minister addresses the congregation in these words, *The Lord is risen.* To which all the brethren reply, *The Lord is risen indeed.* Then the brethren go in procession to the grave yard, with instruments of music, and the sisters follow them, and all place themselves about the graves. The minister then reads what is called the confession or Easter liturgy, in which the hope of a joyful resurrection, and an eternal fellowship with all those who have died in the Lord, is called to mind.

With respect to their general mode of worship it is Lutheran, and differs not essentially from that of the Episcopalians. It is not however absolutely fixed, and entirely the same in every place. They say, "In the mode of worship is no fixed rule. And it is 'to be observed in general, touching the rights and usages in the 'congregations of the brethren, 'that they do not remain, in all 'places and at all times the same, 'without any alteration. The 'brethren have reserved to themselves the liberty to alter and to 'amend, which the ancient brethren in Bohemia and Moravia 'made use of, when they regulated their church discipline, agreeable to the old canon. The difference in ceremonies does not 'break the unity of the church."

Each congregation, in towns and villages, settled by the United Brethren, is governed by a conference of elders, who have a watch over the whole congregation, with respect to the doctrine, walk and conversation of its members. They appoint the times and order of their meetings for divine worship. These they say, "Are intended 'for the daily and necessary nourishment of the inward man, by 'the gospel, and the closer application thereof to the heart." They have meetings for worship every day. These are partly doctrinal meetings into which all, not only their own denomination, but even strangers, are admitted; partly special meetings of the communicants, or of the choirs, of the married people, the single brethren, the widows, single sisters, and of children. The sabbath is wholly devoted to spiritual

edification. On this solemn day, the public worship commences with the church litany, which the minister prays over, and is accompanied with the whole congregation by responses. For example, when the minister prays, *Lord God, our father which art in heaven*, the whole congregation adds, *Hallowed be thy name*, according to the mode of the Episcopalian churches. In Bethlehem, their principal settlement, to the litany, or morning prayer, succeeds the children's meeting, to which also adults may have admission. After singing, a short discourse is delivered on the doctrinal text for the day. Then follows public preaching to the whole congregation. If the discourse to the children has been in English, then the more public preaching is in German, and so *vice versa*. After the preaching a hymn is sung and a short prayer made, and the public worship is closed by a speech on the gospel of the day and the church blessing. These are the exercises of the forenoon. In the afternoon is lecture, or liturgy meeting, in which an hymn is sung to the Father, Son and Holy Ghost. In the evening is another meeting which is termed the congregation meeting. In this the daily texts are more largely and particularly treated of, and the great grace which God manifests to a congregation of Jesus Christ, and to all its members is represented, and how they should walk before him according to their heavenly calling, until his appearing. Their singing is melodious and animating. Their hymns are sung alternately, by the brethren and sisters. Some lines are sung by one, and some by the other, others are sung by them conjointly. Sometimes a line or several lines are sung by the minister only, or by a choir of singers. By this means their music is diversified, engages the attention, and is rendered more agreeable.

With respect to discipline, they represent, that from the beginning of their union, to the present time, it has been their sole aim and earnest endeavour to restore the true original Christianity, in doctrine and practice; and that all evil might be prevented in the congregation, and that every thing which might give rise to sin, should, as far as possible be removed from the church.

With this view uncommon attention is paid to the instruction and good government of their children and young people. Parents are not only abundantly enjoined and exhorted to bring up their children in the nurture and admonition of the Lord, but where it is necessary they are particularly instructed how to do it, and are assisted in it. Schools are appointed for boys and girls respectively under the inspection of the minister and elders of the congregation, in which they are instructed, in the rudiments of human knowledge, by teachers of their own sex. Besides the instruction of the schools, that the children and youth may, in their tender years obtain just impressions of the corruption of human nature, and of the recovery by Jesus Christ, they are instructed by the minister of the congregation, in the rudiments of Christianity, and examined with respect to the knowledge which they have obtained. Besides these usual schools there are particular Economies, as they are called, for the education of the children of such parents as by means of their occupations and peculiar circumstances, cannot sufficiently instruct their children and servants; in which

every thing neceſſary for their outward ſupport is not only provided, but they are nurtured with the greateſt care by brethren and ſiſters particularly appointed to that ſervice. The ſame pious and generous care is alſo taken of orphans. There is alſo a *pædagogium*, as they term it, in which boys and young men are inſtructed in the languages and other uſeful parts of ſcience.

The young people are not only thus inſtructed and watched over from their childhood until manhood, but their marriages are all regulated by the miniſter and congregation, their conſent as well as that of parents is always neceſſary. None may marry until the brethren have fully examined the diſpoſitions of the perſons, their circumſtances and relations, and have determined that it may be for their comfort and benefit, and the welfare of the congregation. All marriages are publicly celebrated, and the young pair are recommended to the divine care and benediction by the united prayers of the whole congregation.

Further, ſo much ſtreſs is laid upon the diſcipline and regular walk of all the members of the congregation, and upon knowing the real ſtate and conduct of every individual, that beſide the watch and care of the miniſter, particular perſons are choſen from among both ſexes, to viſit and watch over the people, to obſerve their morals, attend the ſick and infirm, to prevent and heal diviſions, to promote harmony piety and good morals. Theſe, at ſtated times, meet the miniſter or miſſionaries, generally as often as once a month, and report to them the ſtate of the congregation. "An offenſive 'walk, ſeducing to the works of 'the fleſh, or to what is called by 'the name of freethinking, yea, 'every thing which can prove a 'hurt to ſouls, or a loſs of the 'glory in Chriſt, are tranſgreſ-'ſions which fall under church 'diſcipline." If perſons who have given offence, can by ſerious remonſtrance and exhortation, be brought to a proper ſenſe of their faults, and to repentance; the elders endeavour to iſſue the matter as privately, and with as little public notice as may be. They are however kept from the communion until there appears a real amendment. If more private meaſures have not the deſired effect, the offenders are then called before the board of overſeers to receive admonition, and if this fails to humble and bring them to repentance, they are excluded the congregation and ſhut out from all the privileges they had enjoyed in that community. Thoſe who treſpaſs againſt the civil laws, by wantonneſs, fraud of individuals or the public, intemperance, theft, breach of peace and other vicious practices, are left, as to civil matters, to be puniſhed according to law, but they are no more treated as members of the congregation. At the ſame time great patience is exerciſed towards poor and weak minds, who err and offend rather from weakneſs and ignorance, than wickedneſs.

[*To be continued.*]

MESSRS. EDITORS OF THE CONN. EVANGELICAL MAGAZINE,

I TAKE the liberty, to ſend to you the following ſummary of a converſation, between a certain Clergyman, and one of his Pariſhioners. I am your's, &c.

G.

Pariſhioner. SIR, I really fear, that you diſo-

bliged some of your parishioners, in your sermons yesterday.

Clergyman. That would be painful to my feelings, if it could have been avoided, consistent with my obligations, both to him who sent me, and to those to whom I am sent.

P. I supposed so, and for that reason called to discourse with you on the subject.

C. Sir, I thank you. You refer, I conclude, to the doctrines of God's decrees, and his agency in their accomplishment. I am sensible, that some, very much oppose these sentiments, and may possibly be offended at hearing them preached.

P. No sir, I have no doubt on these subjects: I view them as being the only ground of security and consolation to the people of God, and abundantly supported by the numerous passages of scripture, which you adduced, and by many others. They are sentiments expressed by the Prophets, and preached by Christ and his Apostles, and may not be suppressed.—But after you had proved and elucidated these great and precious truths, you adverted to the sinful nature, and pernicious tendency of the opposite opinions, and was lengthy, and I think severe in your remarks. Indeed you set those principles in a criminal and odious point of light.

C. I did.—I think however, that the representation was scriptural. My office is but ministerial. The scriptures contain my instructions, and I must conform to them, or be unfaithful to my Employer.

P. I have no doubt, that the opinions which you opposed are false, and their tendency as pernicious, as you represented. Indeed I view them in a light worse than you asserted; they appear to me atheistical, and go almost to the denial of a God, they deny his real Divinity, and leave him little more than the empty title. I think also, that the scriptures you quoted, and the observations you made on those who said, The Lord will not do good, neither will he do evil.—How doth God know? Can he judge through the dark cloud? &c. are a full evidence of the truth of all you said on this subject: But you are sensible, that there are some men of influence among your hearers, who avow those principles; and they will be very uneasy, at having their opinions publicly represented, not only as erroneous, but so very criminal and odious. They doubtless will represent you as highly uncatholic, and illiberal, in your reflections on their sentiments: They are not likely to be convinced; for they are at perfect enmity against your doctrines, and all their feelings are interested in their present opinions.—It is a question in my mind, whether it be not imprudent, to insist on the evil nature, and pernicious effects, of such sentiments, at least for the present, while they are so fixed and engaged in them: They cannot bear it now, and you should be wise as a serpent, and provide milk, where strong meat cannot be borne.

C. I am sensible, that something is left to the discretion of Ministers, how they time and introduce the instructions of the gospel, and how they shall prove and illustrate their subjects; and I know, that to be wise and prudent in these things, the state and circumstances of a people must be taken into view, and that they should be introduced in the most advantageous and inoffensive manner; and am glad to consult with you, and learn your opinion, and your reasons to support it.

P. It appears to me, that after you had proved and illustrated the doctrines of decrees, and divine agency, as you did in the forenoon, it might have been more acceptable, had you closed the subject, with some natural and proper inferences, without those remarks on the wickedness of the contrary sentiments, which made a large portion of your discourse in the afternoon.

C. But if the doctrines advanced in the morning were true, and for the glory of God, as you have granted, the sentiments opposed in the afternoon must necessarily be false and dishonorable to him.

P. True—and people of reflection must have seen it.—But your opposers will admit, that you, and every man, has a right to advance his own opinion, and support it in the best manner he is able, and though it may displease and vex them, to hear such truths delivered, and the evidence of them clearly stated, yet according to their own concessions, they must endure it. But I cannot think, they will bear to have their avowed sentiments, directly attacked, and exposed as they were yesterday. Indeed I perceive, they have already made pointed remarks, on the uncatholic and illiberal spirit of your afternoon discourse—have said it was personal, and designed to expose and injure them; and I fear, they will gather a party, by representing themselves as injured, in that way, playing upon the feelings of the people. Besides, there are many, who would be ready to fall in with their opinions, if they could see any colour of evidence to support them, or if they should become prejudiced against you, who preach the opposite truths.—It is my opinion, that you would proceed more quietly, and perhaps do more good in the end, if you would confine yourself to the evidence of the doctrines you teach, and say little or nothing, of the falsehood and the pernicious nature of the opposite errors, unless in matters, in which we are all of one opinion.

C. In this way, I fear, I should be unable to say much, against the prevailing errors of our age, or in the best, and most convincing manner to illustrate any of the peculiar, and most essential truths of the gospel. It greatly discovers the importance, and confirms the truth of any doctrine, to place its excellency in contrast, with the mischievous nature, and tendency of the contrary opinion; and certainly, religious truth is of such infinite importance, that it ought to be presented, in its most convincing and powerful light.

P. That is true. But if people will not at present endure it, I think it would now be prudent, only to state your direct evidence in favour of truth, and leave your hearers to draw the consequences for themselves.—You had better do this, than lose a considerable part of your congregation, and perhaps be dismissed. You may at the same time point out the importance of the truth, and urge the absolute necessity of believing it, in the essential things of the gospel, in opposition to falsehood; and that men cannot otherwise be saved.

C. This could be done but very indifferently, without illustrating the importance of doctrinal truth, by comparing its excellency and effects, with the wickedness and effects of falsehood. Besides, if as you say, the belief of the peculiar doctrines of the gospel is necessary to salvation, and false opinions concerning these things fatal, then this

is an idea, which you justly acknowledge must be preached; but if I should not shew the evil tendency of particular false opinions, but simply inculcate the truth by direct evidence, and among others, this truth which you have now mentioned, do you think my opposers would be less troublesome, or be less disposed to represent me as uncatholic and illiberal?

P. I do not know indeed.—However, I am clear that this must be held up as a truth, and a truth that applies especially to people, who enjoy our privileges and instructions. It would be absurd to say, that faith is necessary to salvation, and yet leave it as tho' any faith, scriptural or unscriptural—faith in truth, or faith in falsehood, would answer the great purpose. You may however treat the matter in such a general way, as would not so directly expose and offend your opposers.

C. Would the method, you have suggested, answer the purpose, unless I should deal in such words as would not be generally understood, which I know would not meet your approbation? Besides, should they find, that their clamour or influence had prevailed on me, to give up one important point, would they not be encouraged to increase their exertions, in the expectation, that I should soon be driven to give over urging the necessity of believing the fundamental doctrines of the gospel, or explaining them, and pointing them out particularly to the people, if not to abandon them altogether?

P. I cannot say what they might do.—But this would certainly be contrary to that liberty and catholicism, which they plead for, and we might attack them with their own concessions.

C. Perhaps not.—I question whether they have ever conceded, that any one has a right to assert, and undertake to vindicate, that any truths of the gospel, which they oppose, are essential to salvation; or is authorised to name any doctrine, or system of doctrines whatever, which are absolutely necessary, even under our opportunities for instruction. I believe they generally plead, that all may deliver and advocate their sentiments without opposition or offence, that they may prepare the way, to claim the privilege, of introducing their unscriptural and pernicious opinions, without contradiction, or being tho't the worse for propagating them, that in the end, they may subvert the precious and important truths, which, tho' painful to them, are the distinguishing and comforting doctrines of the gospel.

P. This is indeed possible.—I know they have a bitter enmity against the doctrines, which I fully believe, were delivered to us by Christ and his disciples. And I know also, that they have been far more severe, in ridicule and sarcasm, against your sentiments, than ever you have been, in your serious observations, on their errors; and that they have been quite personal in their remarks against you, which I have never noticed in you against them, or any body of men: You only point out the evil of falsehood and error, where ever it may be found. Indeed from their pleas in favor of extensive catholicism I have expected more candour in them than I have generally found.

C. Are you confident, that all of them believe, that there is any thing criminal, in holding erroneous opinions? Do they all expect, that men will be called to an account, or punished for them in the world to come?

P. They generally say, that the truth is important, and hence urge, that all men should be left to seek it out for themselves, without any one to teach them, and inculcate upon them one sentiment, in preference to another, lest they should be biased, and led into error. (Tho' for myself, I cannot see why people, and especially parents should not attend as much to the religion, as to the reputation of their children.) But I know, it is a maxim with some of them, that no one will be condemned for his opinions at the last day, provided he be sincere in them.

C. Is not *sincerity* in this matter, a very vague and unmeaning word? Are not Christians, Deists, Pagans and Mahometans, sincere in their opinions, do they not sincerely believe what they do believe? And can it be supposed, that it will never be brought up against men, that they have disbelieved God, rejected truth, and embraced error, against the clear evidence of the holy scriptures, provided only that they really disbelieved God, really rejected truth, and really embraced error, notwithstanding a clear evidence of divine testimony?

P. The scriptures are plain and express on this subject. God did condemn the worshippers of Moloch, though they gave the greatest possible proof of their real belief, in their abominable religion, by sacrificing their own babes.—He has threatened, that he that believeth not on the Lord Jesus Christ, shall be damned.—He has declared, that there are damnable heresies, and doctrines of devils—and that he sometimes gives up men, to strong delusions, to believe a lie, that they may be damned, which he does by way of wrath, because they have pleasure in unrighteousness.—And to this import he says, how can they believe on him of whom they have not heard?—Faith comes by hearing. And he has borne testimony against false sentiments, as much as against evil practices, by commanding, that heretics should be cast out of the church.—Indeed a compliance with, and belief in the religion of the surrounding nations, was death to a Jew, by the law of God, given to Moses. I am therefore persuaded, that false sentiments respecting religion are highly criminal in the sight of God.

C. From what source do errors concerning the leading doctrines of the gospel arise among us?

P. I cannot account for them, in any way, but from depravity of heart. I see not, why rejecting the testimony of God must not arise from the same spirit, as rejecting the law of God. The scriptures teach us, that they that do evil, hate the light, and will not come to the light.—I think God provided sufficiently for the instruction of this world, at an early age, so that religious truth never would have been lost, or falsehood taken place, if men had not loved darkness rather than light, and even now, I conceive, that if men were well disposed, and ready to embrace truth, a very little time would suffice, to have all the earth filled with the knowledge of the glory of the Lord. I have thought, that it is an awful defamation of God, to accuse him with being the author of instructions so ambiguous, that men of honest minds are liable to make gross mistakes, concerning the doctrines he would communicate; or to say, that he has left the scriptures so ill supported with evidence, that honest men are liable, after candid enquiries, to be in doubt of its authenticity.—An evil heart must be the source of all

groſs errors in religion, and they are as criminal and dangerous, as wicked conduct: theſe reciprocally increaſe and ſtrengthen each other.

C. But you would not have me ceaſe preaching againſt evil practices, becauſe ſome of my hearers live in them. You would have me expoſe the evil and danger of them, and warn people againſt them, though ſome are very unwilling to endure ſuch preaching; and are ready to ſay, that I am pointed and perſonal againſt them. Why then ſhould I not preach in the ſame manner againſt hereſies, ſince they are equally ſinful, and contrary to the word of God: The one as contrary to the teſtimony as the other to the law he has given us.

P. Doubtleſs it would be proper, if people would endure it.

C. People are equally attached to both, and from nearly the ſame cauſe—to one, for the gratification of their avarice and carnal affections and to the other, that they may rid themſelves from reſtraints on theſe luſts and gratify their pride and aſſumed independence on God. In reality they are no leſs oppoſed to the one, than to the other. The truth is, they wiſh to ſet all opinions on a level, which in its conſequence muſt effectually deſtroy the credibility and influence of all, and free men from all the reſtraints of religion, and ſo open the floodgates to every ſpecies of irreligion and iniquity.

P. It muſt be a moſt impious and blaſphemous Catholiciſm, which aims, under the maſk of liberality, to baniſh every thing deſirable from the world.

C. Its effects are now awfully viſible, in the wretched ſituation, of one which till lately, was among the moſt refined nations of Europe. There is no doubt, that the infidelity, depravity of manners, perſecutions, aſſaſſinations, and deſpotiſm in France, are more owing to the prevalency of this ſpecious liberality of opinion, than to any other cauſe, and perhaps than to all others put together.

P. You are certainly right.—I am fully convinced.—And ſhall henceforth juſtify you, in bearing teſtimony againſt heretical opinions, and eſpecially againſt this unbounded catholiciſm, which is the rage of the day.—I am perſuaded, that both our civil government, and religion, are in much greater danger from this falſe charity, than from any other quarter. I beſeech you, if poſſible, effectually to convince your hearers of this, and make it a leading object in your public inſtructions.

C. I thank you for your viſit, and hope you will conſider, that you, and I, and all good people, have but one intereſt; and that it is the duty of all, to unite our exertions, in our ſeveral ſtations, in favor of religious truth, and the importance of it; to rally round the word of God, oppoſe wickedneſs in every ſhape it may aſſume, whether in doctrine or manners, and eſpecially, that by fervent prayer, and holy lives and converſation we exemplify the reality, neceſſity, and excellency of true and experimental religion.

P. I feel the importance of it, and hope I may not weaken, but aſſiſt, and promote the precious common cauſe.

Paul's Experiences.

THE ſcriptures teach the neceſſity of experimental religion. The preſent revival of religion, in many places, is a work of God, by which he confirms this doctrine. It is illuſtrated by many examples on holy record: they all are uſe-

ful and instructive. Among others, the experience of the apostle Paul is worthy of attention. He gives a summary account of it, in the seventh chapter of his epistle to the Romans. He tells us in the ninth verse, that he was alive without the law once; but when the law came, sin revived, and he died. By this it appears

1. That Paul was once without the law: which was before his conversion. But this declaration must be taken in a qualified sense. He was well versed in the law, as taught by the Jewish Rabbies. He had made it his principal study, under the instruction of Gamaliel, a famous doctor; and he was exceedingly zealous of it, and profited above many. But he was without it, in that he had no sense of its purity, and spirituality. He regarded it as a mere ritual, claiming only external conformity. He had never known its demands on the heart, and its universal extent over the whole man. His views of the law were very much like those of most impenitent sinners, in the days of their tho'tless security. They usually have no sense of the holiness and extent of the services required.

2. While Paul was without the law, he was alive. He viewed himself alive. He knew not that he was in a state of sin, which is spiritual death. His conscience was void of offence. He was ready to say, All the commands have I kept from my youth up; what lack I yet?—And he had no sense of his condemnation, which also is justly called death. He verily tho't, that he lived like a son of Abraham; and that he did God service, even when he persecuted his church. And that he should unquestionably be justified before God.—In this he resembled most of the Pharisees; and many self-righteous sinners of the present age. They depend on their inoffensive morality, and regular attendance on the forms of duty; and cherish the fallacious hope, that God will notice them with his favor, at the last day.

3. While Paul was thus alive without the law, the commandment came. This was, when he was on his memorable journey to Damascus, in full opposition to Christ and his cause. Christ arrested him. Truth was now bro't into his view. The commandment came with power. He saw it in its spirituality. It no longer appeared a carnal ritual, but a law to the whole soul, requiring holiness of heart and life, and condemning every transgression of the rules of perfect purity.—O how different, at this time, were his ideas of God and duty, from what till now they had always been!—How new and solemn are these things to sinners, when for the first time, the commandment comes!

4. When the commandment came, sin revived. His former ideas of his own goodness and righteousness now forsook him. His conscience, which was formerly void of offence, was filled with anguish, by sudden, and dreadful discoveries of his heart and life. He found that all was wrong—that he was totally depraved, in his affections and conduct.—Such are the usual discoveries made to sinners, when God takes them in hand, in the day of their convictions, and sets their sins in order before their eyes.

5. When the commandment came, he died. All his hopes of justification, on the plan which he had so long, and so zealously pursued, were at an end. He saw himself certainly and righteously

condemned. He knew little or nothing of the way of juſtification thro' Chriſt. And had he known it, his proud heart would have riſen againſt it, until he was humbled by a ſuperior power. He trembled. He was aſtoniſhed. He fell down. He cried out thro' his diſtreſs, 'Lord what wilt thou have me to do.' His anguiſh was ſuch, that he could neither eat nor drink, for three days and three nights. Hell was open before him, and deſtruction had no covering. He found trouble and ſorrow.—Thus when ſinners learn the import of the divine law, and ſee the ſtate of the controverſy between God and themſelves, their deluſions vaniſh, they find themſelves condemned, no leſs by their own conſciences, than by the law of God; and they ſee themſelves dependant on the ſovereign good pleaſure of God, to whom it belongs, either to ſubdue and ſanctify their hearts, or execute upon them his wrath, as ſhall ſeem good in his ſight.

6. After this, we find that Paul was made alive by Jeſus Chriſt. This took place when he caſt himſelf upon free grace. Chriſt, by his ſpirit, imparted to him ſpiritual life, and by the application of his redemption, ſecured his eternal life. The change was inſtantaneous: he at once delighted in the law of God, after the inner man. He entered immediately on duty in the ſervice of Chriſt, and bro't forth the fruits of holineſs, to his dying day. Yet he was not perfect in holineſs; but found occaſion to bewail the law in his members, which warred againſt the law of his mind. To this however he did not yield; but forgetting the things which were behind, he preſſed toward the mark, for the prize of the high calling, which is in Chriſt Jeſus; rejoicing in the hope that at the end, God would deliver him from this body of ſin and death.—Thus it often pleaſes God to renew ſinners, when he has ſufficiently diſcovered to them their ſin and miſery. They immediately enter on the Chriſtian life, and fix their hopes of pardon and ſanctification, on the redemption of Chriſt, and the work of his holy ſpirit. They contend againſt their remaining corruptions, are gradually ſanctified, and become fruitful in holineſs, and in the end, become meet for the inheritance in glory.

By ſuch wiſe meaſures, God prepares his people to receive and rejoice in Chriſt; and thus he trains them up, for everlaſting bleſſedneſs in his preſence. G.

An account of a work of divine grace in a Revival of Religion, in a number of congregations in New-England, in the years 1798, *and* 1799, *in a ſeries of letters to the Editors.*

[Continued from page 30.]

LETTER III.

From the Rev. Giles H. Cowles of New-Cambridge in the town of Briſtol.

Gentlemen,

"THE works of the Lord are great, ſought out of all that have pleaſure therein." This is true of God's works in general; but more eſpecially of thoſe divine operations, which immediately reſpect the advancement of the Redeemer's kingdom, and the ſalvation of ſouls. Theſe operations are peculiarly intereſting and delightful, as they tend moſt directly to diſplay the divine perfections, and promote general happineſs. As

there is joy in heaven over one sinner that repenteth, so the knowledge of the hopeful conversion of sinners must afford peculiar pleasure to the godly and benevolent on earth. These therefore are important reasons, why special revivals of religion should be made public; since the knowledge of them has such a tendency to display the perfections of God, confirm and illustrate the truths of his word, and give joy to the friends of Zion.

From the history of divine providence in past ages, it appears, that the most dark and gloomy seasons in the moral world often immediately precede times of great light & joy. God often suffers his church and cause to sink to the lowest ebb, before he appears for their support; that his grace and power may be the more evidently manifested in their relief. When his cause appears to be sinking, his people almost despond, like the disciples at the crucifixion of the Saviour, and his enemies rejoice and triumph, flattering themselves that they shall soon be wholly liberated from the irksome restraints, and offensive doctrines of the bible;—at such times, the Lord Jesus frequently appears in a very unexpected manner for the support of his church and cause; by awakening and renewing sinners; thus disappointing the expectations of his enemies, and disposing numbers to leave the service of sin and Satan, and cordially engage on his side.

This was in some degree the case in this society, when the Lord, in his unspeakable mercy was pleased to come down, by the special effusions, of his spirit, to arrest the attention of careless sinners, and to revive his work. For the most part of the time since my settlement in the work of the ministry in this place, there had been some individuals, under serious impressions; and from six to eleven had been annually added to the church. But for a year or two before the revival began, the people appeared to be uncommonly inattentive to their eternal concerns. For more than a year, but one had made a public profession of religion, not more than one, appeared to be enquiring the way to Zion. The concerns of the present life appeared to engross the attention of most. Many appeared to become more and more opposed to the truths of the gospel, and numbers were inclining to Deism, Universalism, and other loose, irreligious sentiments. There was an increasing neglect of public worship. The youth in general appeared regardless of divine things, fond of vain company and amusements, and some of them were greatly opposed to divine truth, and infected with infidelity, and other dangerous errors. It was even suggested by some of the opposers, that those, who were coming on the stage, and would soon take the lead in society, were too enlightened to believe such unreasonable doctrines, as were tought from the desk; and that when the elderly people should be removed, the rising generation would not bear such sentiments. To render the prospect still more threatning, the society was involved in a violent contention about school-districts; which produced much ill-will, personal animosity and altercation, and a number of disagreeable law-suits. In short the prospect, with respect to the cause of religion, was exceedingly dark and threatning, and the friends of peace and religion were greatly discouraged.

This was the situation of the society, when the revival began in several neighboring places in the

latter part of the year 1798. The minister of one of those societies preached here, the last sabbath in January, 1799, and gave some account of the work of God in those towns, which considerably engaged the attention of the hearers, and appeared to affect the minds of some individuals.

A conference being appointed on this and the next succeeding week, the people assembled in greater numbers, and heard with more apparent attention than was expected; considering what had been the general appearance for some time past. The friends of religion were therefore agreeably disappointed to see so many present on such an occasion.

On the second sabbath in Feb. information was given, that a lecture would be preached at the meeting-house on Wednesday, and that several ministers were expected. The people generally assembled, and three neighboring ministers were present. The exercises were introduced with some observations on the peculiar attention to religion which had begun in places around, and two sermons were delivered on the occasion. An unusual attention and solemnity were soon very apparent in the congregation, and numbers appeared deeply affected and in tears. A conference being appointed in the evening, a large school-house was thronged; and divine influences appeared more powerful than in the afternoon. The assembly were solemn as the grave. All seemed deeply impressed with a sense of the importance of their eternal concerns, and to hear with the most eager and anxious attention. The exercises continued till 9 o'clock, and yet the hearers appeared as if unwilling to leave the house.

The next day, being on a visit in one part of the society, I conversed with three young persons who appeared to be feelingly convinced of their sin and danger; who were the first that had any conversation with me respecting their eternal concerns. But within a week from this lecture, perhaps fifty appeared to be under a deep conviction of guilt and danger; and ten or twelve entertained a hope, that they were reconciled to God. Thus the divine spirit, in its quickening influences, seemed to descend like a shower in the different parts of the society. Almost all appeared to be so far affected, that the general enquiry and conversation were about the things of religion. At first it was in some, perhaps an affection of the passions, but as this subsided, it was in many instances succeeded by a deep and rational conviction of their guilt, danger, and need of the Saviour and the renewing influences of his spirit. For several months the work of conviction continued to extend, though with less rapidity than at first, and there were frequent instances of hopeful conversions; till by some disagreeable occurrences the work appeared to be greatly retarded in the month of June. At that time a sectarian controversy about certain sentiments, little connected with the essential truths of religion, unhappily arose, and for a time engaged much of the attention and conversation. This produced disputes and ill feelings, and seemed greatly to divert from that anxious concern for the salvation of the soul, which had before prevailed. And altho in a few weeks this dispute in a great measure subsided, yet the revival never recovered its former life and power. And there has appeared to be very few new instances of conviction or conversion since that time. This shews

the pernicious tendency of such controversies to check religious awakenings, and quench and grieve away the spirit of God. How cautious then should all be of introducing such disputes in times of peculiar attention to divine things, lest they be the means of retarding the work of the Lord and preventing the salvation of souls? Those, who will do it, to promote a private party interest, manifest, that they are more influenced by selfish party feelings, than by a real disinterested regard for the cause of religion and the good of souls.

But to proceed in narration, it may be observed, that the most, who have had a thorough conviction of their entire depravity, great guilt and danger; entertain a hope, that they have become reconciled to God. A few yet remain under serious impressions, who do not suppose they have embraced the Saviour; while some, it is to be feared, who have been in some measure awakened to a sense of their sin and danger, have worn off their conviction.

How affecting is it to consider, that there is reason to fear, that all the solemn calls, warnings and serious impressions, with which they have been favored, will by being thus abused harden them in sin, and dreadfully encrease their final condemnation?

Religious conferences or lectures have been attended almost every week since the revival began, and some times several in a week in different parts of the society. For a number of months, people flocked to them in crowds, and listened with a most eager attention, to what was delivered. These meetings were attended with order and regularity, and appeared to be greatly blessed as means of promoting convictions and conversions. But after a while those, who remained unawakened, or had worn off the slight impressions, with which they had been at first affected, generally neglected the religious meetings, and grew more hardened and opposed than ever. Their situation appears very dangerous and deplorable, and all, who have a benevolent regard for the souls of their fellow-creatures must be disposed to pity and pray for them, however lightly they may treat such things. For to them these affecting words of the prophet are in some degree applicable, "The harvest is past, the summer is ended, and they are not saved."

There has appeared among those, seriously affected, a peculiar disposition to hear, and get divine instruction, and an unwillingness to leave religious meetings after the public exercises were concluded, as long as they could hear religious conversation. It was pleasing to see, with what solemn attention and apparent satisfaction, many of the youth listened to divine instruction, who a few weeks before were thoughtless of the important concerns of religion, and took their greatest pleasure in balls, vain company, and amusements. But the ball-chambers and card-tables were now forsaken. And those, who were serious, were deeply impressed with a sense of the hurtful tendency of such things to divert the attention from divine things, quench the strivings of God's spirit, and harden in sin.

One hundred have made a profession of religion, and been received into this church since the revival began, of whom 61 are females, and 39 males. About 60 are under 30 years of age, and there may be perhaps 12, who are nearly 50, or upwards. This shows the great importance of cor-

dially engaging in religion in the season of youth, and the dangerous and critical situation of those, who have continued impenitent till on the decline of life; since so few appear to be renewed or bro't to repentence in this latter period. The most who have made a public profession suppose, that they have become reconciled during this peculiar effusion of the holy spirit; but some, who date their conversion several years back, have now been more quickened, and confirmed in their hopes. Others have been shaken from their old hopes, been brought to see that they were building on the sand, and have now hopefully embraced the Saviour, and thus built on the rock of ages. There are perhaps 20, who entertain a hope of having made their peace with God, and who have yet made no public profession.

It may be remarked, that the converts are chiefly from families where one or both the parents were professors or hopefully friendly to religion, and where some serious regard had been paid to divine things. This consideration affords parents a very powerful motive to engage in religion, and bring up their children in the nurture and admonition of the Lord. By neglecting these things, parents are destroying both themselves, and their children.

Having given this general sketch of the beginning and progress of the revival, I shall proceed to some observations to illustrate in a more particular manner the nature of the work.

It has been remarkably free from all irregularity and enthusiasm. The convictions have been rational, but deep and powerful. When first awakened, persons were generally moved by a sense of danger. They generally set out with a resolution and expectation to do something to make themselves better—commend themselves to God, and procure his favor, having no just sense of their entire depravity of heart, or moral inability. But the more they attended to the duties of religion, and endeavored to make themselves better; the more sensible they became of their exceeding depravity and guilt.—Like the woman, who spent all she had to be healed of the physicians, they were sensible, that they were nothing bettered, but rather grew worse. They were soon brought to see, that their hearts were full of sin and opposition against God; and thus were feelingly convinced of the truth of these declarations of scripture concerning sinners—that they are dead in trespasses and sins—are enemies to God—that every imagination of the thought of their heart is only evil continually, and that none can go to Christ, unless drawn by the Father. When under thorough conviction, they would readily acknowledge, that they were sensible, that they were greatly opposed to God's character, laws, and government—that they had always acted from a wicked, selfish heart, and therefore had never done any thing right in the sight of God. They would observe, that they formerly had no idea, that they were opposed to God, but used to suppose, that they had some love to him, and did many things which were right and acceptable in his view, and that it therefore appeared as if it would be hard and unjust in God to doom them to destruction: but that they were now sensible, they had always been in opposition against God—had always acted from a sinful temper, and so had been sinning against him in all

their moral conduct, and that he might justly cast them off forever. In this stage of their convictions they did not feel, as if their great sinfulness consisted in any particular sinful misconduct or immoralities, but in their hearts, that great fountain and source of all wickedness, and in the general temper, which actuated them in all their conduct. They were feelingly convinced, that they never could enjoy any real peace or happiness, or participate in the holy enjoyments of heaven, unless their hearts were renewed by the divine spirit. They were also fully sensible, that such was their depravity and opposition to God and holiness, that they never should repent, and cordially embrace the gospel, unless influenced by the spirit of God; and that he might, in justice leave them to go on and perish in their sins. Thus they felt, that they lay at mere, sovereign and uncovenanted mercy—that their only ground of hope was, that God through Christ could have mercy, on whom he would have mercy. In this situation they were sensible, that the doctrine of divine sovereignty or election, which mankind naturally oppose and deny with such bitterness, was their only ground of hope. For if God were not to have mercy upon them, till they had done something to recommend themselves to his mercy, or to procure his grace, they felt that their case would be hopeless. Neither did they feel, as if their hearts being wholly depraved or opposed to God would afford them any just excuse for remaining impenitent; but they were feelingly convinced that should they perish, the blame would fall upon themselves. This view of their character and situation stripped them of their self-righteousness and self-dependance, rendered them sensible of their need of the Lord Jesus as their Saviour to deliver them both from the power and punishment of sin, and so prepared them to trust in him alone for salvation.

These were generally the views and feelings of those, who now hope they are reconciled, while they were under conviction, although there might be some circumstantial differences. The convictions of some were more sharp and powerful than those of others. Some experienced them for a longer, some for a shorter term. But when they were very powerful, the subjects of them commonly found relief the sooner. A certain person, who is among the hopeful converts, was not under real conviction more than half a day, before her mind was filled with comfort. She lived in a remote part of the society, which rendered it difficult for her to attend public worship and so had not been at any religious meetings, since the uncommon attention began. But hearing of it, and of the conversation of some youth, who appeared to be converts, it struck her mind, that it must be something great and powerful to produce such a change in their feelings and conversation; and that therefore conversion must be a great and important change. Soon after this she attended a meeting one evening, and thought she never before heard such truths and exhortations, as were delivered by the speaker. As he endeavoured to shew the importance of religion for support on a dying bed, and preparation to meet our judge in peace, she was affected with a sense of the dreadfulness of being called to meet death, while in a state of sin and opposition against the Almighty. These thoughts lay with weight on her

mind that night, till she fell asleep, and returned next morning when she awoke. But soon after, she was very powerfully impressed with a sense of her exceeding wickedness and criminality, and felt, as if she was the most vile, unworthy sinner on earth. She was so oppressed and distressed with a sense of her sinfulness, that she could not attend to the concerns of her family. But before noon her mind was relieved. Her heart was filled with joy, love and praise to God from a view of the loveliness of his glorious character, and of his great mercy and condescension to sinners. Her great desire was that all would praise God. She continued in this situation, praising and rejoicing in God two or three days, before she thought she had any title to salvation.

Others were under conviction three or four days, or a week, and some for several weeks or months, before they appeared to become reconciled to God.

When they found sensible relief in their minds, it was commonly from a discovery of the glory, amiableness, and rectitude of the divine character, and from a disposition to submit to God. On discovering the glory of the divine character they felt a disposition to love, praise, and rejoice in God, whatever became of them. They had new views and feelings towards almost every thing around—Jesus Christ appeared glorious and lovely, and such an all-sufficient Saviour, as they needed; and therefore they cordially trusted in him for salvation. They were pleased with the terms of the gospel, which are calculated to exalt God, and humble sinners. They could rejoice, that the Lord reigned, and would dispose of all events, as he saw best. The bible appeared new and delightful; they cordially approved of its truths and requirements as just and reasonable. Sin appeared hateful; they felt very vile and criminal on account of their sin and opposition against God, Jesus Christ, and the gospel, and were ready to wonder, that they had been spared, or that there was any hope in their case. They felt a disposition to love and forgive their enemies, and to seek and pray for the salvation of all around them. These and other similar views and feelings have been generally manifested by the converts. But some have manifested a much more lively sense of these things than others. At first their minds were so engrossed by these objects, that they thought little or nothing about their own salvation. Others have observed, that it seemed to them, that God's character would appear glorious and lovely, and they could rejoice in it, even if they should be cast off. Their love to God and his government appeared to originate from a real reconciliation to his holy character, and therefore to be essentially different from that false selfish love, which arises from a belief that God is reconciled to us, and designs to save *us in particular*. For it is from finding in themselves this love and reconciliation to God's character, law, and government, and a disposition to delight in the truths and duties of religion, that they indulge a hope, that they have become heirs of salvation.

Those, who entertain this hope, generally appear to have a humble sense of their sinfulness, unworthiness, and entire dependence upon God, and continual need of the quickening, assisting influences of the holy spirit; and express an earnest desire to be freed from their remaining depravity. Numbers of

the youth have observed, that they formerly supposed religion to be gloomy, disagreeable, and that it would destroy all their pleasure and comfort, should they embrace it. Therefore they could not think of engaging in it, and were really afraid they should have it. But they now say "they never knew what real peace or happiness was before—that at times they find a joy and satisfaction in God and divine things, which far exceeds all the pleasures that the world can afford, and that they have experienced more real happiness in attending one religious meeting than in all their vain sinful amusements."

The peculiar doctrines of the gospel, such as the entire depravity of the natural heart, regeneration by the efficacious influences of the holy spirit, justification by faith alone, God's sovereignty and universal government, or his decrees and election—these doctrines, which are so crossing to the depraved feelings of the natural heart, and so bitterly opposed and denied by many, appear to be very fully and cordially embraced by those who are hopefully renewed. Altho many of them once disliked these doctrines, and thought them very hard and unreasonable, as impenitent sinners generally do; yet they appeared to be led immediately into them by the convictions of the divine spirit, as being the only doctrines, which afforded any ground of hope to sinners. Some of them have observed, that it appears to them, that every one who has been brought to a just sense of his ruined situation, through the renewing influences of the spirit, and become reconciled to God, must be convinced of the truth of these doctrines, and cordially embrace them. Several have told me, concerning the *Articles of Faith*, adopted by this church, that the first time they heard them after this change, it appeared to them, that they had been greatly altered from what they were before. For they used to appear very hard and unreasonable, and as if none could really believe or approve of them; but that they now contained nothing, which did not appear rational, and to which they could not fully and cordially assent.

It may be useful here to give some particular account of a remarkable display of the sovereign power and mercy of God in awakening a certain person. He was a young married man, who was inclining to infidelity, and made very light of the revival when it began, calling it delusion, enthusiasm, and priestcraft. As his wife was among the first who appeared seriously impressed; he endeavored to divert and hinder her attention, and to ridicule her out of her seriousness. He was highly displeased, because she was affected, and shed tears at hearing a sermon, and said, he was ashamed of her folly, and that no preaching or minister could ever fetch a tear from him. Sometime after his wife was apparently reconciled to God, she was about to go with a number of others to be examined for admission into the church. He endeavored to dissuade her from it, saying, that was unnecessary, and that she could as well live religion, without making a public profession, as with. But as she, thinking it to be her duty, went to be examined; he was greatly displeased—would hardly speak to her, and scarcely take his food for several days. He told her brother, that he designed to go to sea, and swore that he never would go into the meeting-house with her a-

gain. But that very day there was a lecture appointed at the meeting-house, and as the family were getting ready to go, her father, with whom he lived, proposed that he should go with them in the waggon. Forgetting his promise he accordingly went, and as he entered the meeting house, he was first of all powerfully struck with the recollection, that he had sworn never to go there with his wife again. He was greatly shocked at the thought of his rash and wicked oath. The sermons, which were delivered, made a powerful and deep impression on his mind. It seemed, he observed, as if the discourses were addressed directly to him; and he was greatly affected and in tears during a considerable part of the religious exercises. He was apparently in great distress of mind for some time, and seemed deeply sensible of the madness and wickedness of his former conduct, in opposing and making light of divine things. After a while he was relieved from his distress of mind, and obtained a hope, that he was reconciled to God. He has since with his wife, made a public profession of that religion, which he once opposed and despised. It is to be hoped, that his life may be such as to adorn his Christian profession, and be evidential of a real change of heart. But whether it should be so, or not; still it appears to have been a remarkable display of the power of God in favor of divine truth.

Such remarkable revivals of religion afford strong evidence that the scriptures are from God, since the truths contained in them, are attended with such a divine power in awakening, reforming, and renewing sinners. No other doctrines or schemes of religion have such powerful effects. The bible informs us, that the preaching of the gospel produced such happy and glorious effects, where it was first propagated by the apostles. Great multitudes both of Jews and Gentiles were then awakened, turned from sin to holiness called out of darkness into marvellous light, and added to the church of Christ. When therefore we see the gospel now producing such effects, they greatly confirm its truth and divine origin.

Such seasons of peculiar attention to divine things plainly manifest, that the power which renders the gospel successful, is of God, and not of man; and that agreeably to the declaration of the apostle: "Paul planted, Apollos watered: But God gave the increase." For we see from fact, that at one time the preaching of the gospel, for years, has little or no effect—few or none are awakened and renewed. At another time these same truths, which have been heard year after year with no apparent effect, are clothed with power, arrest the attention of numbers, and are the means of producing a wonderful change in their feelings and sentiments; so that many now cordially believe and embrace those truths, which a few weeks before they bitterly opposed and denied; and now take pleasure in prayer, reading the scriptures, serious conversation, & the other duties of religion, which but a short time since they perhaps ridiculed & despised, or at least neglected and considered as very tedious and irksome. Such facts fully evince, that the power, which produces these remarkable effects, is not of man, nor in the gospel itself, but of God; who giveth success to the preaching of the gospel, when and how he pleases.

The sovereignty of God in the

diſpenſations of grace is clearly diſplayed in ſuch revivals; for it is there evident from facts, that God has mercy on whom he will have mercy—awakens and renews one, & not another, as he in infinite wiſdom ſees fit. Altho as before noticed, the hopeful converts are chiefly from families, where the ſabbath, public worſhip, and divine things have been regarded and reverenced; yet ſome have been under powerful impreſſions and convictions, who to human appearance were as unlikely to be impreſſed, as almoſt any in the ſociety. From the ſame family ſome have been taken, others left.

Perſons, who oppoſe, and make light of ſuch peculiar revivals of religion, give the ſtrongeſt evidence, that they have never experienced the renewing influences of the divine ſpirit.

Finally, in ſuch ſeaſons of uncommon attention to divine things, and among ſuch a number of apparent converts, it is to be feared and expected, that ſome are deceived, and will prove ſtoney ground hearers, whoſe religion will endure but for a time; and that after a while they will fall away, and manifeſt by their conduct, that they were building upon a foundation of ſand. Should this be the caſe; altho it would be very painful to the friends of religion, yet it would be no more than what, from ſcripture and paſt experience, we have reaſon to fear; and therefore would afford no juſt objection againſt its being in general the work of the Lord. Since there is danger, that ſome may turn back and fall ſhort of ſalvation, the apoſtolic directions appear very neceſſary and applicable to thoſe who now hope, that they are the heirs of ſalvation. "Let him that thinketh he ſtandeth take heed leſt he fall." "Take heed, brethren, leſt there be in any of you an evil heart of unbelief in departing from the living God." As they regard the honor of religion, and their own eternal ſafety, it behoveth them to give all diligence to grow in grace and make their calling and election ſure. And we pray God, that they may in all things adorn the doctrine of God their Saviour by a holy life and converſation—be found faithful in the cauſe of God until death, and then receive a crown of life.

GILES H. COWLES.

New-Cambridge, June 10, 1800.

FROM THE LONDON EVANGELICAL MAGAZINE.

Letters on the exemplary behaviour of Miniſters. By the late Rev. JOHN BROWN, of Haddington.

LETTER I.

DEAR SIR,

THOUGH I hope that you are not a novice, lifted up with pride, and ready to fall into the condemnation of the devil, yet this is not ſufficient to warrant your entrance into the work of the miniſtry. You muſt not thruſt yourſelf into it, but be thruſt into it by the Lord of the harveſt.* Without a call from Jeſus Chriſt, in your coming forward as a preacher or miniſter, be your learning and piety ever ſo eminent, you but treacherouſly counterfeit his commiſſion, and employ yourſelf as a

* Matt. ix. 38. Heb. v. 4.

N. B. It is earneſtly requeſted of the Reader of theſe Letters, that he will, as he proceeds, turn up and muſe on the paſſages of Scripture, cited in them, as the means of ſhedding light on the reaſoning, and of imparting divine force to the exhortations contained in them.

robber of ſacred honors and revenues, while at the ſame time you expoſe yourſelf to the dreadful diſpleaſure of God, during all your days.* His inward call by his Spirit muſt appear in your cordial compaſſion to periſhing ſouls, in your humble, earneſt and diſintereſted deſire to ſerve him with ſuch gifts as he beſtows upon you, by employing them in winning ſouls to him for their eternal ſalvation, and in your being deeply impreſſed with your own inſufficiency for that important work.† His outward call, in ordinary caſes, is by the invitation, or at leaſt the conſent of the majority of the flock to which you are to miniſter.—Without this, you cannot be their paſtor, nor can they be expected to receive your miniſtrations without prejudice, nor you have reaſon to look on yourſelf as ſent by Chriſt, as his ambaſſador to deal between him and them for their eternal ſalvation.‡

Your perſonal character is of no leſs importance. Unleſs it correſpond with your ſtation and work, no eloquence, order, or even apparent earneſtneſs and diligence, will long make your miniſtrations to be duly reſpected.§

In order that none may deſpiſe you, and that ſuch as are in company with you, may duly revere and ſtand in awe of you.—1. Avoid all levity, and ſtudy a conſtant but not forbidding gravity. Shun all unneceſſary intimacies with obſtinately atheiſtical and ſcornful men.‖ Contract no familiarity with thoſe whoſe imprudence hath rendered themſelves contemptible. Never ſport or jeſt, but in proper company; and never with your inferiors, if you do not wiſh to loſe your authority. Never ſpeak of your ſermons as eaſily ſtudied, or of any religious diſcourſes in a light unimpreſſive manner. Beware of rendering yourſelf dependent on others for loans, or even for preſents, if they have any tendency to beget or nouriſh a ſervile ſpirit in you. Let unaffected gravity mark, not your words and deeds only, but even your geſtures, countenance, and the whole of your deportment.* 2. While you prudently provide neceſſaries for yourſelf and family; and expend your income in the moſt frugal manner, that you may owe no man any thing, and have to give to him that needeth;† never manifeſt, or even be in anxious care about worldly things, ariſing from diſtruſt of God's providence,‡ or from the deſire of living ſumptuouſly in regard to good clothing, furniture, or from the inordinate and covetous love of riches. Such anxious care decoys a miniſter from his infinitely more important work.§ It renders his mind earthly and grovelling; diſgraces his character; and brings him into contempt. Never indulge in the love of money, by ardent affection, and by unlawful means tending to diſhonour your reputation, or your God and his religion; or to injure your neighbour.‖ Beware of being tenacious of retaining it, when God

* 2 Cor. v. 18—20. Jo. xx. 21. Eph. iv. 11, & iii. 8. Matt. xxviii. 19, 20. Rom. xx. 15. Jer. xxiii. 32. Ezek. xxxiv. 1—7. Num. i. 51. † Deut. xviii. 6. Phil. ii. 20, 21. Iſ. vi. 5—8. 1 Theſſ. ii. 8. Phil. ii. 17. 2 Cor. ii. 15, 16. Jer. iii. 15. ‡ Acts i. 21—23, and vi. 1—6. § 1 Sam. ii. 30. Zeph. iii. 4. Matt. ii. 8, 9. ‖ Prov. ix. 6, 7, and xvii, 12, and xxiii. 9. Matt. vii. 6.

* Prov. vi. 12, 13. Job xxix. 8, 14, 22. 1 Tim. iv, 12. † 1 Tim. v. 8. Rom. xiii. 8. Eph. iv. 28. ‡ Matt. vi. 25—34. § Matt. x. 9. & vi. 24. Acts vi. 2, 3. 2 Cor. ii. 16. ‖ 1 Tim. iii. 3, and vi. 9, 10. 1 Jo. ii. 15, 16. Jam. iv. 4.

in his providence, calls to expend it on the poor and ſimilar purpoſes.* Above all, beware of ever truſting to, delighting or glorying in it.† Such a temper will render a miniſter unfit to call others to prefer ſpiritual and eternal things before the things which are ſeen, and which periſh in the uſing. It will lead him to pervert the word of God, or deal unfaithfully with men's ſouls for the ſake of gain.‡ It will make him careleſs about the ſalvation of ſouls.§ He will alſo thereby expoſe himſelf to the prejudice of his hearers at his miniſtrations; on which account faithful miniſters have been ſo careful to clear themſelves of it.‖ 3. While you avoid every mean grovelling diſpoſition, beware on the other hand, of indulging in ambitious inclinations, in eagerly ſeeking after outward fame, honor, and advancement; in uſing unlawful means to obtain them; in ſeeking them to gratify your own pride, not for the glory of God or edification of his church; or, in deſiring more of them than you deſerve.¶ Let the corruptions of a church give whatever poſſible occaſion or encouragement to this luſt of pre-eminence, the indulgence of it will diſpoſe you to trample all the commands of God under foot; will fearfully root out all proper regard for holineſs; will lead you to make ſhipwreck of faith and of a good conſcience; and tempt you to ſay and do any thing to pleaſe ſuch as can promote your ambitious deſigns. It will ſeparate you from God as far as poſſible, and render you an enemy to him.** It is the ordinary mark of falſe teachers.†† Never hunt after vain glory and applauſe from men; eſpecially, in ſeeking it on account of what is not truly praiſe worthy, as language, external appearance, and other trivial objects, on which little and vain minds are intemperately ſet;‡‡ or in ſeeking it from what you really have not;§§ or by improper and unſeaſonable manifeſtation of your real excellencies; or even by affecting to diſparage and diſcommend yourſelf and your works. This temper of mind is contrary to the temper of Chriſt, of his Prophets and Apoſtles. It will lead you to rob God of his due honour.‖‖ It will deprive you of a gracious reward from God for your labors; or even provoke him to render you contemptible before men, and an example of his deſtructive vengeance.¶¶ It will rob you of the joy of a good conſcience, when men ſpeak evil of you.***

I am yours, &c.

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* Iſ. xxxii. 7, 8. † Job xxxi 24, 25. Jer. ix. 23, 24. ‡ Ezek. xiii. 19. 2 Pet. ii. 3. § 2 Tim. iv. 10 ‖ Num. xvi. 15. 1 Sam. xii 3. Acts xx. 33. 2 Cor xii. 14. 1 Tim. vi. 9. ¶ 3 Jo. 9. 2 Pet. ii. 16, with Num. 22. Phil. ii. 21. Ecl. x. 5—7.

** 1 Jo. ii. 15. 16. Ja. iv. 4. Jer. xlv. 5. Luke xxii. 25, 26, and xiv. 7—11. †† Matt. xxiii. 5—8. Iſ. lxv. 5. ‡‡ 1 Cor. ii. 1, 4. 13. 2 Sam. xiv. 25, 26. §§ Prov. xxv. 14. ‖‖ Jo. viii. 50, and vii. 18. 1. Theſſ ii. 6. Matt. v. 16. 1 Pet. iv. 11. Phil. iv. 8, ¶¶ Matt. vi. 2, 16. Mal. ii. 9. Acts xii. 22, 23. *** 2 Cor. i. 1.

[THE Editors on reviewing the following piece think it not improper to be communicated to the people to whom it is directed.]

An addreſs to thoſe Congregations which have been viſited with the ſpecial influences of the Spirit.

YOU have received a favor, of infinite value, from the God of all mercies. Think not that you have merited that viſitation of

divine grace, with which you have been attended. Think not that any thing, which you have done, deſerved the kind remembrance of heaven. Judging from external appearances, many of your places, were in all reſpects, on the principles of men's ordering, the moſt unlikely to be taken while others were left. You are thoſe who have greatly abuſed means; *but grace, that it might appear to be grace*, hath kindly remembered you. When ſinking into a hell of miſery—a hell formed by your own vicious diſpoſitions, there was an opportunity for the infinite wiſdom of God, to glorify his own goodneſs; and he hath not failed to take ſome of the chief of ſinners, that it may be ſeen that the gates of hell ſhall not prevail, and that he can build up his kingdom at what times and in what places he pleaſeth. If any of you have become Chriſtians indeed, your hearts will echo to the truth of theſe ſentiments, and you will feel that divine ſovereignty is glorified in the work of his grace. This work of God hath not yet ceaſed in our land, for we are daily delighted with hearing of new revivals, in places which appeared dry, when the ſhowers of grace began to fall. But are not you with whom the work of God began, appearing to relapſe again? Are not many, who thought themſelves to have become Chriſtians, returning again to the world; to its vanities and its amuſements? Have not ſuch loſt their firſt love, and their fervent zeal in ſerving the Lord? Do they not begin by their conduct, to fulfil the predictions of diſbelievers, who ſaid, "Soon we 'ſhall ſee theſe perſons become 'cold who are now ſo warm in re-'ligion, and perhaps falling into 'crimes like others?" Such predictions are always made by the enemies of vital religion, when the Spirit of God is poured out; and is it not ſinful in thoſe who have been the ſubjects of divine influence to permit ſuch predictions to be fulfilled? Perhaps you will ſay, we do not know that our love of the truth is abated, or that our zeal hath cooled; but if you do not know this, it may be the caſe.

Have you the ſame ſenſe of that ſolemn eternity into which we all are coming, as you once had? Have you the ſame delight in the duties of religion? Do not ſmaller cauſes prevent you from joining in prayer and the praiſe of God? Have you not leſs ſenſe of the worth of ſouls? Leſs deſire that others may be awakened and ſaved from the judgment and miſery to come? While your viſible zeal, in the cauſe of God begins to abate, do you not alſo find that the duties of the cloſet are leſs agreeable, and that you can mingle with the world which thinks little of God, with leſs diſguſt than you once did? Do you not looſe your apprehenſion of the difference in character, which there is between real Chriſtians and thoſe who never appeared to take any pleaſure in the ſervice and praiſe of God? If you find theſe things in experience, they are ſigns of a departing ſpirit, and that you are more fallen from your firſt love than you imagine. But why this beginning coldneſs and where will it end? Are you not weak as ever, and in the ſame need of a divine aſſiſtance to keep you alive to God and make you wiſe for eternity? Do you think that a good beginning will carry you ſafe thro' unleſs you live near to God; or are you ſhaming your former engagedneſs in the cauſe of Chriſt's kingdom! Are your hard hearts

wholly conquered; is your sin wholly taken away; or do you not begin to hope and cry peace to yourselves, without a daily evidence that you have a right to trust in the mercies of God?

Perhaps you may think that it is common for such seasons of refreshing from the presence of the Lord to wear away and are easy on that account. That it hath been common is not denied, but this prevents not the guilt of those who grieve and resist the Spirit of God. Surely it hath been common for God to depart, where he hath been opposed, and for seasons of declension to follow seasons of fervor in his service; yet this is only a proof of sin, and not an excuse for the declension of those who have been so highly favored.

The Lord is a God hearing prayer, and perhaps we cannot find an instance, in which he hath departed from a people, until they began to lose a sense of this truth, and of their own need of quickening grace. Do you not in many places see, that it is not, as it was in months past? That new instances of deep impression have become more rare, and the engagedness of the serious declining? But hath this happened in a single place, until it might first be said, those who have been accustomed to pray are changed in their appearance, and if they have not entirely forsaken the place, they still appear to have lost the spirit of prayer.—They do not appear so filled with a love of God's glory and of souls as they once were.—They are not so careful to nurture beginning seriousness, and take by the hand, those, who they have reason to think are inquiring for the kingdom of heaven. It is well known and our acknowledged belief, that there is no merit in the prayers of men; but if the Lord be a God hearing prayer, and this declension be noticeable, ought it not to be reproved? And whatever may be the inscrutable reasons of infinite wisdom, for dispensing as he doth, are not you, who do even yet, notwithstanding your declension, coldly wish for the presence of God, the guilty cause of his departure, from your families and the places in which you reside? Have not some of you many friends, whom you verily think to be yet in the gall of bitterness and under the bonds of iniquity? Are not some of you Christian parents, who have children that seek for nothing but the wealth and amusements of the world, and yet you are rarely seen in those places that are consecrated to prayer, for an outpouring of the Spirit of God.—You see that your families are passed by, and you wonder and sometimes weep that this is the case; but do not know the cause. We are sensible that the primary cause is that God hath not been pleased to take them; but a secondary cause, and it is one that the day of judgment will discover, is that you have been so avocated in gaining them a worldly good, that you could not leave your farms and your merchandize, to join with others who were praying for the Spirit of God. The Lord left you to this that his judgments might be executed, but will this be your excuse? It is no excuse.

How can those, who have in their own souls tasted the love and grace of God, think without pain on the destruction of others? If they be Christians indeed they cannot do it. Let those who have begun to decay endeavor to revive—let them live like Christians—let them continue to pray and who knoweth but God may return with

a double blessing in his hand. If those with whom God hath been present, have ceased to speak often one to another, let them see their folly and call earnestly on a Saviour, who appears to be passing by, that he would again come into their congregations and bless them. In this may ministers and people be united. 111—723

MESSRS. EDITORS,

IN your proposals to the public, you desire biographical sketches of persons eminent for piety. If the lives and deaths of such are useful to encourage others to virtue, it is conceived that examples of the contrary, which are real facts, will deter from vice and show the danger of false opinions. The writer is one whose eyes were opened from the dream of false pleasures, by witnessing the death of Diphormia. The real name of this unhappy woman is meant to be concealed. You will publish or suppress as you think best.

A. C.

DIPHORMIA was one of two daughters, who were the only children of their parents. The elder daughter was a person of weak understanding, and early married an indolent man, with whom she now lives, without ambition of a better state, at a great distance from the place of her birth. The parents began life in poverty. The mother hath been industrious to an extreme, and is generally called an honest, good woman; but without resolution to advise her husband, or to reprove and control her children. The father was a man of strong reason, great art, and an insatiable love of the world. Hard labor and parsimony soon made him an affluent farmer. As his property, and of course his influence among his neighbors increased, he began to imbibe doubts of the reality of religion and the truth of the scriptures, and his sense of obligation to God and of responsibility and rewards in an other world was lost. These sentiments he often expressed before Diphormia, who was his favorite child; and indeed, in many respects, her natural character resembled the father. Her powers of understanding were good, which joined to a considerable degree of vivacity, made her company sought by the young of both sexes.

She soon appeared to have too much understanding to be a female rake; but at the same time, to have so little sense of moral obligation, that the virtuous were afraid of her intimacy. With some she diverted herself; others whose worldly circumstances were good she, in vain, attempted to please; and many of the young and incautious she poisoned by her insinuations against religion, piety and the serious people, as she called them. In doing this she only administered the poison she had received from a father. She often intimated that she believed not in religion—that it would be agreeable enough to visit the church, if she could hear things that she loved—and that her only concern about another world was, lest she should at death perish like the beasts of the field, never to exist again.—In this conduct Diphormia was insensible that she was ruining her own reputation, for even the most vicious of mankind are afraid of a female, who appears to have no sense of moral obligation.

In the number of her acquaintance was the writer of Diphormia's life, for at this time he wished to disbelieve; but trembled in

view of the consequences of a loss of moral principle. Having given the chief features of her character and principles, he will pass over many circumstances, which might be mentioned, illustrating the danger of false opinions, and come to the awful scene which opened his own eyes, and was blessed as the means of snatching him as a brand from the burning.

Nearly at the age of twenty-eight, Diphormia was taken with a slow fever, which on the forty-second day closed her eyes, and ushered her into eternity. The first twenty days of her sickness her mind was easy, for she entertained no apprehension of the issue; but at this time, was alarmed by overhearing some words between consulting Physicians. From this moment an anxiety of mind began, which continued to the moment of death. The writer was often in her company, and will relate nothing but what was heard by his own ears.—At one time she said, "I 'begin to think I must die, but it 'looks like cruelty in God to take 'me away so soon." Being answered, "will it not be better to 'sleep forever than to endure such 'painful days?" "Ah, said she, 'it will be terrible enough to wake 'no more, but I fear I shall, for 'tho' my body is failing, my mind 'doth not feel like ceasing to exist." On being exhorted to look to God for help and grace, she replied, "I have never heard of 'such a God as I could love, and 'if the God, of whom I have 'heard in the church, be the true 'one, he and I are certainly enemies." At another time she said, "I cannot yet love these serious people; two or three of 'them have come in to see me; 'they took my hand and wept; 'but what made them weep for 'me for they know I never loved 'them?" When exhorted to pray, by a great sinner who was alarmed by her case, she said, "There is no pleasure in praying, 'but if I could know I should be 'happy, then I would pray."

An aged and pious aunt came in and requested, that the minister might be called to pray; when she quickly replied, "My father always said that ministers are more 'dangerous in sickness than at other times, but this is not the worst, 'for when I see him it makes me 'think of his texts, and some of 'them were dreadful enough, and 'I think I never felt so unhappy 'before this sickness, as when I 'heard him take for his text, *It 'is appointed unto man once to die, 'but after death comes the judgment.* 'I had rather you should send to 'Mr. —— to pray for me, for 'it seems as tho' if he came, I 'must certainly die, and who 'knows but Doctor —— if he 'arrives will think of something 'new for my case."

When the serious aunt requested of the father, that public prayer might be made for his sick daughter, he said, "She is very sick, 'but I do not love to gratify some 'folks." The good woman wept, went to a secret apartment and was seen on her knees, and overheard, praying for the soul of her sick niece. At another time Diphormia was heard whispering, "It 'is my father hath ruined me, had 'I never seen him I should have 'been like other people, I hope I 'shall not see him in the other 'world."

In her last days, altho her reason appeared to be sound, she was principally sunk in a deep slumber, and when death actually attacked her, the last words she was heard to say, were these, "O miserable

'me." She died and was buried, and where ſhe opened her eyes God only knows.

The writer was awfully alarmed for himſelf, and the pains of a convinced conſcience continued for ſeveral years; but now, altho' the chief of ſinners, he calmly hopes in the mercy of God. The father of Diphormia hath ſunk into a ſtate difficult to deſcribe. Poſſeſſed of conſiderable property, but without an heir that he can truſt to graſp and ſave like himſelf, he is only anxious about his lands and his bonds. A gradual decline is carrying him downward, without any great ſenſe of his own decay —without any love of religion or weanedneſs from the world, or perceiving the danger of his ſentiments. He ſoon muſt meet that daughter, who wiſhed never to ſee him in eternity.

The confeſſion of the Freethinker, JOHN JAMES ROUSSEAU, Citizen of Geneva.

I ACKNOWLEDGE to you, that the majeſty of the ſcriptures aſtoniſhes me, and the ſanctity of the goſpel fills me with rapture. Look into the writings of the philoſophers, with all their pomp and parade; how trivial they appear, when compared to this ſacred volume. Is it poſſible, that a book ſo ſimple and yet ſo ſublime, ſhould be the work of man? Is it poſſible, that he, whoſe hiſtory it contains, ſhould himſelf be a mere man? Is the ſtyle that of an enthuſiaſt or of a ſectary inflated with ambition? What ſweetneſs, what purity in his morals! What force, what perſuaſion in his inſtructions! His maxims how ſublime! His diſcourſes how wiſe and profound! Such preſence of mind, ſuch beauty and preciſion in his anſwers! Such empire over his paſſions! Where is the man, or the philoſopher, that knows how to act, to ſuffer, and to die without weakneſs, or oſtentation? Plato, in his picture of the imaginary juſt man, covered with all the opprobrioufneſs of guilt, and worthy of every reward of virtue, gives us an exact repreſentation of Chriſt; ſo ſtriking is the reſemblance, that all the fathers ſaw it, and indeed there is no poſſibility of miſtaking it. What prejudice, what blindneſs, to compare the offspring of Sophroniſca to the ſon of Mary! How immenſe the difference between thoſe two! Socrates dying without pain, and without ignominy, found it eaſy to ſupport his character to the very laſt; and if his life had not been honored by ſo gentle a death, we might have doubted whether Socrates, with all his underſtanding, was any thing more than a Sophiſt. You will ſay, he invented a ſyſtem of moral philoſophy. Others had practiſed it before his time; he only related what they had performed, and drew lectures from their example. Ariſtides had been juſt before Socrates told us what juſtice was; Leonidas had ſacrificed his life for his country, before Socrates had made the love of our country a duty; Sparta was ſober before Socrates commended ſobriety; before he had given a definition of virtue, Greece abounded in virtuous men. But of whom did Chriſt borrow that ſublime and pure morality, which he, and he only, taught both by word and example?* From the centre of the moſt extravagant fanaticiſm the higheſt wiſdom made itſelf heard, and the vileſt of nations was honored with the ſimplicity of the

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* Matt. v. 21, &c.

most heroic virtues. The death of Socrates philosophising cooly with his friends, is the easiest that can be desired; that of Christ expiring in the midsts of torments, abused, scorned, detested by a whole people, is the most dreadful that can be apprehended. Socrates taking the poisonous draught, returns thanks to the person, who with tears in his eyes presents it to him; Christ, in the midst of the most exquisite torture, prays for his bloody executioners. Yes, if Socrates lived and died like a philosopher, Christ lived and died like a God. Shall we say that the evangelical history was invented at pleasure? My friend, inventions are not made after this manner, and Socrates's history, of which no body entertains any doubt, is not so well attested as that of Christ. Upon the whole, it is removing the difficulty further back, without solving it; for it would be much harder to conceive, that a number of men should have joined together to fabricate this book, than a single person should furnish out the subject to its authors. Jewish writers would never have fallen into that style, or that system of morality; and the gospel hath such strong and such inimitable marks of truth, that the inventor would be more surprising than the hero.

Remarks on the above.

THERE are times in which the most sceptical and vicious are forced to confess the truth. It was such a moment with *Rousseau* when he wrote the above. It is unquestionable that he was in the number of those infidels who prepared the way for that loss of moral principle to which the present convulsions of Europe, may be in part attributed; but infinite wisdom ordered that through the power of conscience and an elegant and correct natural taste, he saw the evidence and was forced to confess the excellence of those scriptures, which his heart wished to discredit; and the amiableness of that divine character and religion, which the current of his writings tend to debase. O truth, how great is thy power, even over the wicked and doubting! If Rousseau remained a disbeliever to the last, the conviction he hath acknowledged, and the pangs of an accusing conscience will form a state of future misery, equal to the highest descriptions of the Christian scriptures.

Sketches of the Life and Death of THOMAS CRANMER, *Archbishop of Canterbury, martyr, burnt at Oxford, for the confession of Christ's true doctrine, under Queen Mary, March* 21, 1556.

THOMAS CRANMER was of an ancient family in the county of Northamptonshire, in England. He was kept at school from his infancy, and received his first degrees in the university of Cambridge. Having by marrying lost his fellowship in Jesus College, he became a reader in Buckingham College, where he first discovered his piety, attachment to the pure doctrines of the scripture, and eminent theological knowledge. His wife dying prematurely, he was again chosen fellow of Jesus College, and made doctor of divinity, reader of the principal divinity lecture, and one of the learned examiners, on whose opinion the university gave its highest degrees, which were then bestowed on strict principles of merit. In this high station he arrived to great and eminent reputation, both for learning and religion. At this time the great cause of divorce between Henry the VIII. and Catharine of Spain his wife, was

principal subject both of civil and religious discussion. The inconstancy of the capricious monarch, and the opposition he met in the papal court (by whom divorces were then granted) through the influence of the court of Spain became the political cause of the reformation in England. Henry had in anger dismissed Campeius and Cardinal Wolsey, the pope's legates, for their tardy proceeding in the matter of the separation. It was now that Cranmer was accidentally introduced to Dr. Gardiner and Dr. Foxe, the king's principal managers in this important affair. To these he gave the first hints of denying the Papal supremacy, and committing the cause to be judged, to the principal and learned men in England and the universities of Cambridge and Oxford. Cranmer wrote a book vindicating the principles of the divorce, which actually took place, and went on an embassy to the pope and the principal parts of Europe, by which he gained the eternal enmity of all the popish party.

Being thus introduced to the king's favor, he was soon made Archbishop of Canterbury, and principal prelate of the realm. He was a good man, eminently pious, and faithful in the high office he sustained. Henry while he lived, protected him against all the machinations of a wicked court and the popish party. In the short reign of young Edward the VI. he was respected as a good man and a servant of the Lord.

After the death of Edward a controversy arose concerning the succession; whether it should be Lady Mary, the daughter of Henry, and nearest by blood to the throne, but a papist; or Lady Jane his niece, but a protestant.—Jane was declared queen, through the influence of the Protestant party, but the commons prevailed and Mary actually came to reign. Cranmer, in faithfulness to the oath he had taken, at first was on the side of Mary, but through the influence of casuists had consented that Jane should be proclaimed; still he never opposed Mary's actual accession to the throne. In this whole affair he acted like a man eminently conscientious, but Mary never forgave him, and being in principles a Papist did from the first determine his destruction. The whole Papal party, knowing him to be a principal obstacle to the accomplishment of their design, and an object of bitter vengeance in the mother court of Rome, levelled their shafts against his reputation and life. Many were the attempts made to destroy him and many to gain him to the popish party, but he generally was inflexible to his faith and his own understanding of the scriptures.

Having been for a long time persecuted by his enemies, in an unguarded moment, he was influenced by those who called themselves his friends, to set his name to a recantation in which he renounced the doctrines of the reformation and declared, his belief in the principles of popery. His having made this recantation affords a striking proof of this truth, that the firmest men may at times be shaken in their resolution, when not guarded against temptation from their worldly interests. From the time of signing this paper the good Archbishop relented. He felt that he had done wrong, and he never after enjoyed that peace and quietness of conscience with which a full confidence in his own integrity had before this inspired him. And while this act gave

him disquiet in his own mind, it did not at all abate the malice of his enemies. His death was determined upon. The offence which he had given to a haughty and implacable Queen, she could not forgive, notwithstanding he had publicly recanted the errors of which she and her party pretended to accuse him. He was thrown into prison and treated with great severity and cruelty. A secret commission was made out by authority of the Queen for putting him to death, and several persons entrusted with the execution of that commission. A day was appointed for exhibiting him to the view of the public, and the better to carry on the impious farce, a Dr. Cole was appointed by the Queen to preach a sermon on the occasion, in which he was directed to censure Cranmer and attempt to prejudice the people against him. On the day appointed, the venerable Archbishop was brought from prison to the Church, where, like a criminal, he was exposed to public view, habited in mean apparel, and every circumstance contrived to degrade him in the estimation of those who had formerly looked up to him with respect. During the preaching of Cole, Cranmer appeared with the humble and patient dignity of a true martyr. Possessing the spirit of his great master, he received revilings without even a disposition to revile again, and during the service he twice lifted up his hands to Heaven imploring a blessing on his persecutors. After this mock solemnity the pious martyr received a sentence of condemnation, on hearing which he addressed the throne of grace in the following prayer :—

" O father of heaven, O Son ' of God, Redeemer of the world, ' O Holy Ghost, three persons ' and one God, have mercy upon ' me, a most wretched and miser- ' able sinner. I have offended ' both against heaven and earth, ' more than my tongue can ex- ' press. Whither then may I go, ' or whither shall I flee? To ' heaven I may be ashamed to lift ' up mine eyes, and on earth I ' find no place of refuge or suc- ' cor. To thee therefore, O ' Lord, do I run; to thee do I ' humble myself, saying, O Lord ' my God, my sins be great, but ' yet have mercy upon me for thy ' great mercy. The great myste- ' ry that God became man, was ' not wrought for little or few of- ' fences. Thou didst not give ' thy Son, O Heavenly Father, ' unto death for small sins only, ' but for all the greatest sins of the ' world, if the sinner returns ' to thee with his whole heart, as ' I do at this present. Wherefore ' have mercy upon me, O God, ' whose property is always to have ' mercy, have mercy upon me, O ' Lord, for thy great mercy. I ' crave nothing for mine own mer- ' its, but for thy name's sake, that ' it may be hallowed thereby, and ' for thy dear Son Jesus Christ's ' sake. And now therefore, O fa- ' ther of heaven, hallowed be ' thy name, &c."

Having closed his prayer, he addressed the people and exhorted them to the practice of every Christian duty. In the course of his exhortation he was insulted by his enemies, and speedily dragged to the stake where he was to die as a witness to the truth. The wood being kindled and the fire beginning to burn near him, he stretched forth his right hand which had signed his recantation, into the flames, and there held it, till the spectators saw it burn to a coal before his body was touched. So

patient and conſtant was he in the midſt of the moſt extreme tortures, that he appeared to move no more than the ſtake to which he was bound. His eyes were lifted up to heaven, and he often uſed the words of the bleſſed martyr St. Stephen, "Lord Jeſus, receive 'my ſpirit," till the fury of the flames extinguiſhing his life, he gave up the ghoſt.

The opinions of RUBRICUS *changed in the hour of death; a late fact in the ſtate of Connecticut.*

RUBRICUS died in the beginning of his twenty-ſecond year. He was the ſon of pious parents who were wounded in the higheſt degree by the death of their child. Although, as parents they wiſhed his ſalvation, they were ever ready to acknowledge that it would be juſt in God to leave him in unhappineſs. For they had ſeen, that being ſeduced by the amuſing company of an old man in the neighbourhood, whoſe early days were paſſed in debauchery and his latter ones in trying to diſbelieve, their child was in danger of periſhing by this temptation.

The natural diſpoſitions of Rubricus appeared to be amiable, and all admired the benevolent actions, which were daily occurring in his life; but thoſe who had opportunity for more intimate obſervation, ſaw the young diſbeliever, even in the goodneſs of his life.—The fact was, that being early admoniſhed of his danger by his father, but not believing, he had determined to be as good on his own principles, as Chriſtians were on theirs. He was philoſophically benevolent and juſt to men, but had no piety and repentance towards God or faith in our Lord Jeſus Chriſt. He believed in a heaven, for on his own principles it was for his intereſt thus to believe; but in a ſtate of future miſery he had no belief, ſaying that a God of almighty power could have no motive to puniſh ſinners. He was in the caſe of other ſinners, who ſee nothing of the glory or the beauty of juſtice. He treated all, both the ſerious and profane, with an apparent civility, but ſaying of one "they are too gloomy," and of the other "they are un-'civil and have not benevolence 'enough to preſerve them from 'paining the feelings of people, 'whom they ought to reſpect."

Thus Rubricus was philoſophically going to peace, for he tho't God to be ſuch an one, as he determined he would be, if he were on the throne of the univerſe. He had reſolved never to form the moſt endearing connexion of life: leſt his own heart, or the hearts of others, ſhould be pained by a ſeparation, and he had determined never to be inſtrumentally acceſſary to pain. Pleaſed with his own notions of perfection and eſpecially of benevolence, it is not probable that he ever had a true idea either of the goodneſs or juſtice of God.

His firſt decay took place in conſequence of extreme exertion, and he died becauſe men muſt die, rather than by any diſeaſe which phyſicians could regularly name. Through the firſt months of diſeaſe he was penſive and gloomy, becauſe as he ſaid, he was deprived of the ſocial and benevolent pleaſures of life; but after he ſaw his caſe to be dangerous, he reſumed a calmneſs, which continued until the two or three laſt days of his life. He delighted to ſee a cheerful countenance by the ſide of his ſick bed, and appeared to make

little difference in converſing with the pious and the profane, for all were civil in ſo ſolemn a ſituation; as they clearly ſaw him approaching to a diſſolution. By his own deſire a very aged clergyman viſited him two or three times in a week. The good man in converſing with Rubricus at firſt appeared to have ſome fears; but as the converſation never turned on the principal ſubject of his errors, he was pleaſed with the particular deſire, which was always mentioned before prayer, "that he would give thanks to 'God, for his goodneſs."

The third night before he died he was in great diſcompoſure. The aged miniſter was ſent for by his own deſire, to whom on entering the room, he ſaid, "I fear that 'I have deceived myſelf. Until 'this night I never thought it poſ-'ſible that God ſhould make any 'one miſerable. A new thought 'has occurred to me, and I won-'der that I never had it before. 'More than half my life has been 'filled with diſappointment and 'unhappineſs, under the govern-'ment of the ſame God, into 'whoſe preſence I am going, and 'why may it not be ſo with me 'forever? I have been ſtrangely 'blind in this point and am afraid 'for myſelf."

The good man was deeply affected, for he now ſaw his firſt fears to be truly grounded. Scarcely did he leave the bed-ſide, until death had done its work. He inſtructed, he prayed, he called the trembling youth to the blood of a Saviour and the grace of God, but there were no apparent comforts in the hour of his departure. His deſtiny is known in the counſels of heaven. Two parents, who were pious and prayerful, each one kneeling, in the laſt moments held the cold hand of a dying ſon, and often did their voices join in painful concert, "O Lord have 'mercy on our child."

SINCERUS.

[ON the preceding account, the Editors remark, that it is thus many are deceived by a falſe idea of benevolence without juſtice.]

ANECDOTES.

WHEN Mr. Paſchal obſerved any of his friends to be afflicted at ſeeing the ſickneſs and pain he underwent, he would ſay;—"Do not be ſo concerned for me. Sickneſs is the natural ſtate of a Chriſtian, becauſe by it we are what we always ought to be, in a ſtate of ſuffering evils, mortified to the pleaſures of ſenſe, exempt from all thoſe paſſions which work upon us as long as we live, free from ambition or avarice, and in a conſtant expectation of death. And is it not a great happineſs to be by neceſſity in that ſtate one ought to be in, and to have nothing elſe to do, but humbly and peaceably to ſubmit to it?" This is a noble, a juſt, a comfortable reflection!

MR. HOOKER, the firſt miniſter of Hartford, when one that ſtood weeping at his bed-ſide, when he lay dying, ſaid to him, Sir, you are going to receive the reward of all your labors? he replied, "Brother, I am going to receive mercy?"

MR. *HERON*, a miniſter in New-England, when dying and leaving a family of many ſmall children; his poor wife fell a weeping, and ſaid, alas, what will become of all theſe children? He preſently and pleaſantly replied, "Never fear; he that feeds the young *Ravens*,

will not ſtarve the young *Herons.*" And indeed it came to paſs accordingly. It was an ancient obſervation concerning the Engliſh martyrs under the bloody Marian perſecution, "That none of them went more joyfully to the ſtake, than thoſe who had the greateſt families to commit unto the Lord."

Mr. Phillip Henry, when dying, his pains being very ſharp, ſaid to his neighbours who came to ſee him, O make ſure work for your ſouls, by getting an intereſt in Chriſt, while you are in health; for, if I had that work to do now, what would come of me? A little before his laſt illneſs, he wrote to a reverend brother, "Methinks it is ſtrange, that it ſhould be your lot and mine to abide ſo long on earth when ſo many of our friends are triumphing above; but God will have it ſo; and to be willing to live in obedience to his holy will, is as true an act of grace, as to be willing to die when he calls." He was ſometimes taken with fainting fits, and when recovering he would ſay, "Dying is but a little more." Once he ſaid, after a little recovery, "Well, I thought I had been putting into the harbour, but I find I am ſtill on the boiſterous ocean."

Religious Intelligence.

Extract of a letter from Windſor, Vermont.

"GOD is carrying on a glorious work about 60 or 70 miles north of this, in the towns of Berlin, Barre, Orange, Plainfield, Marſhfield, Calais, Waſhington, and Orford. To the Eaſtward in New-Hampſhire, I learn a good work is carrying on."

Extract of a letter from one of the Connecticut Miſſionaries at the Weſtward.

"IN my tour from the Catſkill to the head of Delaware river, I found ſome religious attention, in ſome places, eſpecially in the towns of Freehold and Blenheim, the former of which is ten miles weſt of the Catſkill, the latter ten miles eaſt of the head of Delaware river. A conſiderable number of people, in each of thoſe places, and ſome few in other places have of late hopefully come into the kingdom of Chriſt. In the town of Delhi, the capital of the county of Delaware, in one part of the town, by the name of little Delaware, there appears to be ſome dawn of an awakening; ſome perſons appeared ſolemnly convicted. There have been great effuſions of the divine ſpirit in the wilderneſs within a year and a half paſt. I hear of awakenings almoſt in every direction. And in places where there do not appear to be any general awakenings, the ſerious people inform me there is better attention to religious things than has ever been before. Probably the eſtimation would not be too great if we ſhould ſay that thouſands, in our New-Settlements, within the ſpace of two years, have hopefully believed on the Lord Jeſus Chriſt. It is a time of harveſting ſouls; the year of redemption is come, when the priſon doors are opened to the captive, and Jeruſalem breaks forth in ſongs, and deſerts learn the joy. It is a time which calls for the exertion and bevevolence of all the friends of the Redeemer."

Extract of a letter from Haverhill, Vermont, July 12, 1800.

"A WORK of grace is going on at Guildhall. I truſt 20 or 30

persons have been savingly wrought upon. The attention is rapidly increasing. There is also great attention at Orford, 18 miles above the College. Almost the whole of the young people have been brought in and many of the middle aged. The attention at Calais and Marshfield continues, and in a number of towns adjoining."

The Editors learn that at East-Hampton, Bridgehampton, Brook-Haven and many other towns on Long-Island there are at present very promising appearances of a religious revival.

Extract of a letter from the county of New-Haven, addressed to one of the Editors.

"THE evening after receiving the first number of the Connecticut Evangelical Magazine, I read the accounts of revivals of religion contained therein, to a number of persons assembled in conference meeting. I observed them to be more attentive than usual. They appeared to be struck with the manner of the spirit's operating upon the hearts of stupid sinners, and to apply what was read to themselves. From this effect I am led to believe, that such accounts of the revivals of religion which have taken place in this state and elsewhere, will be exceedingly useful to sinners and very comforting to God's people."

ORDAINED—On Wednesday the 11th of June 1800, the Rev. Ifrael Brainard, over the first Church of Christ in Guilford, State of Connecticut. The Rev. Achilles Mansfield made the introductory prayer; the Rev. James Dana, D. D. preached the sermon; the Rev. John Foot made the consecrating prayer; the Rev. Thomas W. Bray gave the charge; the Rev. John Elliot gave the right hand of Fellowship; and the Rev. David Selden made the concluding prayer.

THE Trustees of the Missionary Society have voted "that subscription books should be opened at the Treasurer's Office and in each county town in the state, under the direction of such persons as the Treasurer should appoint, to give opportunity to those who may be disposed to subscribe to the funds of the Society, designating whether the money subscribed is to be appropriated at the discretion of the Trustees, or to go to the establishment of a fund the interest of which only to be thus appropriated."

In conformity to this voto, the following persons are appointed and furnished with subscription books, (viz.) Mr. *Jeremiah Atwater*, Merchant, New-Haven, Capt. *Richard Douglass*, New-London, Doct. *Joshua Lothrop*, Norwich, *David Burr*, Esq Fairfield, Hon. *Joseph P. Cooke*, Esq. Danbury, *Jabez Clark*, Esq. Windham, Col. *Benjamin Talmage*, Litchfield, *Matthew T. Russell*, Esq. Middletown, Doct. *Smith Clark*, Haddam, *Ephraim Grant*, jun. Esq. Tolland.

Extract of a letter from one of the Trustees of the Missionary Society of Connecticut.

THE difficulties of communicating the gospel to the Heathen, and the grace which has given it to us, appear greater and greater in my view. Mountains and rough places appear indeed before us. But Jesus left the bosom of infinite and eternal delights, that he might save Gentiles; he has the sure promise that they shall be his inheritance, and performs all things for his people; let us not then be discouraged. He may cause diffi-

culties, and appear to hedge up our way, to show us our weakness, try our faith, patience, zeal and perseverance in his cause, and to prepare us for success. Let us imbibe his spirit and cast ourselves at his feet, imploring his help, and he will not forsake, nor disappoint us. It is his own cause we are attempting to serve, and he will effectually plead it in the appointed time.

HYMNS,

COMMUNICATED AS ORIGINAL.

The Lord's Supper.

1. COME, ye disciples of our Lord,
Behold, your Saviour's here;
Assemble round his gracious board,
To prove your love sincere.

2. This holy table Christ hath spread,
To feast our souls with good;
He gives us of his flesh in bread,
In wine we drink his blood.

3. Our Lord hath gone to yonder skies,
To advocate our cause;
These emblems left before our eyes,
To cheer us in our course.

4. The bread & wine present to view,
His body on the cross,
In pangs which mortals never knew;
T' enrich us by his loss.

5. His blood doth wash the souls of men,
And purge their sins away;
It makes their guilty natures clean,
And fits for endless day.

Glory to Christ.

1. GLORY to Christ the Son,
Who comes to mortal race,
Displays the wonders he hath done;
The wonders of his matchless grace.

2. Behold the bleeding Lamb
In agonies expire:
Smell the sweet savour of his name,
His deep humility admire.

3. That men may taste his love,
And flee from wrath to come,
How doth he bend the skies above,
And shed his blood, and bring them home!

4. To praise their Saviour king,
Let mortals never cease;
A greatful tribute let them bring,
To him who gives them heav'nly peace.

5. Let ev'ry voice conspire,
Angels and men unite,
Heaven, earth & sea one glor'ous choir,
To hail him in the realms of light.

The word of God.

1. BEHOLD in sacred writ,
The image of our God;
In fairest lines his mind reveal'd,
An high display of good!

2. It guides the feet of men,
By light divinely spread,
And trains them up for realms of joy,
When number'd with the dead.

3. Our duty there we learn,
The path is clear in view,
To honor, serve and bless the Lord,
And pay th' obed'ence due.

4. The volume of the word
With profit we peruse,
And learn to run the heavn'ly road;
The charms of vice refuse.

5. O! may our souls be fed
With dainties at the feast;
That we on earth, in grace, may live,
In glory dwell at last.

The Gospel.

1. O! The rapturous sound,
That spreads the world around;
Reveals the stores of heav'nly love,
Brings peace & joy from realms above,
Sheds beams of brightest light,
And drives the shades of night.

2. Sinners were doom'd to death,
Expos'd in ev'ry breath
To feel the vengeance of the Lord,
Receive for sin a just reward,
Sink down to endless woe
And dwell in worlds below.

3. But God hath sent his son
T' redeem us as his own;
The chains of Satan Christ hath broke,
And rescu'd from his galling yoke.
Inspir'd with life divine,
In courts of bliss we'll shine.

4. Let ev'ry heart rejoice;
With sweet and melting voice,
The messengers of God proclaim
The glories of the Saviour's name.
His glory let us sing;
The glory of our king.

Two HYMNS written by Sthenia, *on the death of* Clariſſa, *her young companion in ſerioufneſs.*

HYMN I.

1. CLARISSA's gone! Death's cold embrace
Spreads o'er her limbs and pales her face;
The ſoaring ſpirit fill'd with love
Seeks for congenial realms above.

2. Ah, how I mark'd her ſhort'ning breath,
Her pulſeleſs arm and dying writhe!
With ſoftly ſteps approach'd her bed,
My trickling tears bedew'd her head.

3. From dying ſleep ſhe op'd her eyes,
To meet my heart and greet my ſighs:
Speech fled my lips, o'ercharg'd with grief,
'Till Clara's voice gave me relief.

4. "Welcome, dear Sthenia, join my praiſe;
"Behold me die! How ſhort my days!
"O how I long to ſoar away,
"And join the ſongs of endleſs day!

5. "'Tis Jeſus fills my ſoul with love;
"'Tis Jeſus calls me from above.
"O Death! I triumph in thy arms,
"Enraptur'd with my Saviour's charms."

6. The conqu'ring ſpirit broke its bonds,
And mounted high to endleſs ſongs:
I kneel'd to kiſs the breathleſs clay,
And long'd to join her in the way.

7. I mourn her as I paſs along,
With tears I recollect her ſong.
Prepare me, Lord, to gain the prize,
And join her praiſe above the ſkies.

STHENIA.

HYMN II.

Why was not I taken alſo?

1. SAY, ſov'reign power, why am I ſtill in life?
Why am I left to bear the pangs and ſtrife
Of this vain world? Why beats my trembling heart,
To taſte by turns the pleaſure and the ſmart,
Of opening heav'n and fear-foreboding guilt?
Perhaps to find my high-raiſ'd hopes are loſt,
My heart rebelling, expectation croſt;
To feel the rage of reigning ſin return,
And all the high commands of heav'n to ſcorn,
And ſhame the flock for which Chriſt's blood was ſpilt.

2. Perhaps, if grace divine hath bid me love,
And giv'n a ſpark that ſoars to worlds above;
Sorrow and pain muſt purify my ſoul,
And fit me for the ſolemn funeral toll:
'Tis thus that love divine prepares for death.
O ſov'reign grace, purſue thy vict'ry high!
Accept the praiſe, accept the mourning ſigh!
The humble ſigh adores thy dying love:
May all my ſoul aſcend to worlds above,
To ſhout thy glory with an endleſs breath!

STHENIA.

[THE Editors ſuppoſe, though they have no certain knowledge, that the perſon alluded to, in the preceding hymns under the name of CLARISSA, was a young woman who died in Hartford laſt ſpring. She had become ſerious during the late revival of religion in this place; and after ſhe obtained a hope was favored with very ſingular comfort, and enjoyed peculiar happineſs in the duties of religion. Her life evinced the ſincerity of her Chriſtian profeſſion; and her pious and amiable deportment endeared her to all who knew her. After living a few months in the pleaſing exerciſe of the duties of religion, and of ſocial life, ſhe was ſeized with a fever which in a few days terminated her earthly courſe. During her ſickneſs, God was preſent with her in a moſt remarkable manner; and ſhe died triumphing in the expectation of being admitted to the bliſsful preſence of God. May her young friends and companions, who met with her to worſhip and praiſe God at religious meetings, be ſo happy as to join her hereafter in the everlaſting ſong of praiſe to God and to the Lamb!]

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A concise history of the MORAVIANS, *or* UNITAS FRATRUM, *of their settlement in the American States; and of their zeal, perseverance, and success, in propagating the gospel.*

(Continued from page 48.)

HAVING given this general sketch of the origin of the Moravians, of their settlement and progress in the United States, of their doctrines, peculiarities and discipline; the way is prepared for the exhibition of their singular zeal, perseverance, success, and manner of propagating the gospel among the heathen, in the various parts of the world.

While some other denominations of Christians show great zeal in propagating their peculiar notions among Christians, and in making divisions and alienations among them, the Moravians have manifested their zeal, charity and self-denial in propagating the gospel among those to whom the true God and our Lord Jesus Christ were not known. They say in their publications, "The simple motive 'of the brethren for sending mis-'sionaries to distant nations, was, 'and is an ardent desire to pro-'mote the salvation of their fellow-'men, by making known to them 'the gospel of our Saviour Jesus 'Christ. It grieved them to hear 'of so many thousands and mil-'lions of the human race, sitting 'in darkness, and groaning be-'neath the yoke of sin, and the 'tyranny of Satan; and remem-'bering the glorious promises giv-'en in the word of God, that the 'heathen also should be the reward 'of the sufferings and death of 'Jesus; and considering his com-'mandment to his followers, *To 'go into all the world and preach the 'gospel to every creature*, they were 'filled with confident hopes, that 'if they went forth in obedience 'unto, and believing in his word, 'their labor would not be in vain 'in the Lord. They were not 'dismayed in reflecting on the 'smallness of their means and a-'bilities, and that they hardly 'knew their way to the heathen, 'whose salvation they so ardently 'longed for, nor by the prospect 'of enduring hardships of every 'kind, and even, perhaps, the 'loss of their lives in the attempt; 'but their love to their Saviour

'and their fellow-sinners for whom 'he shed his blood, far outweigh-'ed all these considerations. They 'went forth in the strength of 'their God, and he has wrought 'wonders in their behalf. Blessed 'be God, this day, the same spirit 'prevails in the congregations of 'the United Brethren, and there 'has been a continual and increas-'ing succession of persons who have 'offered themselves to supply va-'cant places, or to enter upon new 'missions, notwithstanding the dan-'gers and hardships attending the 'service are set before them with-'out any disguise or paliation 'whatsoever. From a very small 'beginning the missions of the 'brethren have increased to 26 'settlements in different parts of 'the earth, in which near 140 'missionaries are employed, a num-'ber hardly sufficient for the care 'of about 23,000 converts from 'among the heathen."†

Such has been the zeal and perseverance of this poor people, in spreading the favor of the Redeemer's name, that no hardships nor dangers, by land or sea, no distance of country, no stupidity or barbarity of nations, no expense of which they are capable, no long and total separation from their country, friends and dearest connections, no persecutions nor disappointments could damp their courage, depress their spirits, or interrupt their endeavours. If unsuccessful and disappointed in one place, with an unabating zeal and fortitude they pursue their attempts in another. Even the feebler sex appear to vie with the missionaries, in making voyages, and in travelling to the most distant and barbarous nations, to serve the same glorious cause. No sooner had the United Brethren gained a peaceful settlement, and a small degree of property, in the several countries in which they were strangers, than they began to send their missionaries among the nations, who were perishing for lack of vision. They have sent them, and are still sending them into the four quarters of the earth.

In 1732, they sent missionaries to the Danish West-India Islands, and made six settlements in them: Two, New Herrnhut and Nisky, in St. Thomas's; Friedensberg and Friedensthal in St. Croix, and Bethany and Emmaus in St. John's. At New Herrnhut in 1795, there were 38 adults and 20 children baptized, and 12 were admtted from other denominations. The whole congregation consisted of 909, exclusive of the children. At Nisky, there were, the same year, 45 adults and 23 children baptized, and 24 admitted to communion. The whole number of communicants in this black congregation was 583, and the whole congregation consisted of 1246. At Friedensberg in St. Croix, there were baptized and received into the congregation, in 1795, 138 adult persons, and 49 children were baptized. The number of communicants was 804, and there were 128 candidates for communion. There were 951 baptized persons and 219 candidates for baptism. The number of baptized children was 548. Total amount of souls in the congregation 2650. At Friedensthal on the same Island there where this year 175 adults and 61 children baptized. There were 1342 communicants, 1628 baptized people, and 328 candidates for baptism. The whole number of souls 4563. At Beth-

† This was written in 1796, since which time the converts have considerably increased.

any, in St. John's there were, at the same time, 258 communicants, and the congregation exclusive of children, amounted to 487. At Emmaus, the same year, were 249 communicants, and the whole congregation consisted of 569 souls.

In 1733 the brethren sent missionaries into the frozen regions of Greenland, and affected three settlements, New Herrnhut, Litchtenfels, and Litchtenau, in that country. In the year 1796, there were in these settlements 621 belonging to the several congregations, of whom 236 were communicants.

In 1736, one George Schmidt, a man of most distinguished zeal and courage, began a mission among the Hottentots, at the Cape of Good Hope, a people the most stupid and uncivilized of any upon the earth, whose language is most irregular, and of all others, perhaps the most difficult to be learned. Yet by his indefatigable, persevering labours, he made himself so far master of their language, and so far taught them his own, that a small congregation of believers was there gathered unto the Lord. Some of them were taught to read the bible, in the Dutch language. But on his return to Europe, to make report of the success of his mission, and to obtain assistants in his important work, to his unspeakable mortification, he was prohibited to resume his labors. It had been insinuated, by evil minded people, into the Dutch government, that the propagation of Christianity among the Hottentots would disserve the interests of the colony. The school for the instruction of the Hottentots, which, according to the accounts received, consisted of about a hundred children, was broken up or greatly interrupted by the Dutch. But by the earnest application of the United Brethren, to the Dutch government, and the generous influence of their friends, leave was, some years since granted for the mission to proceed. In consequence of this, it was renewed in 1792, and three Missionaries sent to the Cape.* The congregation there had kept together, and had read the bible for their instruction and edification. Since the English government has been established there, countenance has been more decidedly given to the mission, and it is now proceeding under the most favourable aspects. A wild people among the Hottentots, called Bushmen, and who were very troublesome, it seems, have made a treaty of peace with the English, and earnestly petitioned for Missionaries. Some of the Hottentots have been taught both to read and write. Martha, one of the Hottentot sisters, composed a letter in Low Dutch and sent to the Directors in England, in which are the following pious and Christian expressions and sentiments, "I 'let you know that I cannot thank 'enough, our dear Saviour, for 'bringing me to this place; where 'else would my poor soul have 'come to! I am now about two 'years here. When I think how 'I was before my baptism, I have 'committed all sins, and what I 'now feel, I am quite ashamed! 'Our Saviour has even granted me 'the grace, to enjoy his body and 'blood in the Lord's supper! I 'feel I am very poor and mean, 'yet I feel his peace in my heart. 'I pray that my Saviour may keep 'me, until I shall come to him; 'then I will much more thank 'him for his love, which he hath

* This settlement is named, Bavians Cloof.

'shewn me. Receive all ye brethren and sisters, many thanks, that 'you sent teachers to us, and that 'you also maintain them; for we 'have nothing to give; we are a 'poor people. I also thank our 'Saviour, that he gave me so many brothers and sisters, from my 'own people. Ah might we all 'live entirely unto him!"

In 1738, missionaries were sent to South America, to the Negro slaves at Paramaribo and Sommelsdyk. Among the free Negroes at Bombay; and among the native Indians at Hope on the Corentyn. At Paramaribo, in Surinam, in 1796, there were 22 baptized Negroes and the number of the congregation was 288. At Sommelsdyk were 66 baptized Negroes. The Indian congregation at Hope consisted of 360.

In 1754, the brethren made two settlements in St. Elizabeth's parish in Jamaica, and they have three missions on this Island, but the success of them is not mentioned.

In Antigua, 1750, a mission began on Gracehill, at St. Johns. This is a very large congregation. In 1795, there were 2596 communicants, 1292 candidates for communion 1128 adult persons baptized, 726 candidates for baptism, 964 baptized children and the whole number of souls 6776. A few years since, for the convenience of the poor dispersed slaves, this congregation has been divided, and a Missionary has been settled further in land upon the Island.

In 1760, Brethren's Garden, near Tanquebar, in the East-Indies was settled. The view of the brethren, in making this settlement, was to communicate the gospel to the inhabitants of the Nicobar islands. But after a persevering attempt to form an establishment at Nancawery, one of the Nicobar islands, the whole plan was defeated. The Danish government found so little benefit arising from the great expense which they had been at, in settling these islands, withdrew their people; and the brethren residing there were left alone. All communication between Tanquebar and those islands ceased; and they had no means of conveying provisions and necessaries to the Missionaries, but by purchasing and maintaining a vessel purely for that purpose.—This was done at great expense, a few years, until the commencement of the American war, when the vessel was taken by a French cruizer, though it belonged to a neutral state. No redress could be obtained from the French.—The climate was unhealthy, and the expense and danger of supplying the Missionaries were so great, that it was found necessary to withdraw the Missionaries, and suspend the mission. But while this was suspended others were undertaken in other parts.

In 1764, three settlements, Nein, Okkak, & Hopedale, were made, in the inhospitable and barren regions of Labrador, that the Eskimaux Indians might receive the glad tidings of salvation.—These settlements were at considerable distance from each other, and the country is so cold and unproductive, that almost the whole of their provisions is sent them from Europe, which renders these missions very expensive. During the term of about twenty-five years, 28 brethren, and 16 sisters have served in the missions at these settlements; 9 have finished their course in those regions, 15 have returned to Europe, and 20, at the latest account, were then serving the missions, in that quarter.

In this period 123 adult Esquimaux, and 70 children were baptized. Thirty-six were admitted to the holy communion.

The next year a mission commenced near Bridgetown in Barbadoes. In the congregation on this island 75 have been baptized, and the most of them admitted to the communion.

The same year, another mission was undertaken at Sarepta in the Russian part of Asia. This settlement is in the neighbourhood of Czarizin on the Wolga, and was made with a view to the christianization of the Calmuck Tartars, and other Heathen tribes who inhabit those vast regions. No mission has been executed with more zeal, perseverance and abundant labors than this. The Missionaries resided a considerable time among the Calmucks, conformed to their manner of living in tents and followed them wherever they moved their camp, through the immense plains of Steppe. They omitted no opportunity of preaching the gospel to them, and of pressing them to turn from their numerous idols and wretched superstitions to the living God thro' Jesus Christ; but it had no effect. Though the Calmucks heard them, and treated them with civility yet they could make no impressions upon them. At length a great part of the Calmucks removed from those parts. Mean while the brethren were visited by the German colonists living on the Wolga, and by their instrumentality, societies were formed and gospel ministers provided for most of them. Thus, though the original design of the missions was defeated, yet it answered a good purpose.

The same year, in which the mission at Sarepta was undertaken another was begun at Bassaterre in St. Kitts. The congregation in that island, at the last accounts, consisted of 1818 persons, exclusive of the catechumens.

Besides these attempts in foreign countries, others have been made. In 1735, the brethren sent Missionaries to the Laplanders and Samojedes: In 1737, and again in 1768, to the coasts of Guinea: In 1739, to the slaves in Algiers: In 1740, to Ceylon: In 1747, to Persia; and in 1752, to Egypt. Of the success of these missions the writer has seen no account published.

While the brethren have made such exertions for the propagation of the gospel in foreign countries, they have shown no less zeal, activity and perseverance in communicating its blessings to the Negroes, and perishing Pagans on the North-American continent. Besides their missions to the Esquimaux, they immediately, on their settlement in Georgia, sent Missionaries to the Creek Indians, and to the Negroes in Georgia and South-Carolina; but the good effects of them were defeated principally through the white people.

In 1740, a Moravian Missionary visited the Indian village called Chekameka, in the Oblong, in the state of New-York, and found the word of God to have a happy effect upon the Indians. Three of their chief men received the gospel, and, on the 22d of February 1742, were baptized, and called Abraham, Isaac and Jacob. The same year, 26 more received baptism. These were chiefly Mahikans. The next year, many Wampanos at Scatticook, on Kent river, in Connecticut, were converted. On the 13th of February 1743, their chief was baptized by the name of Gideon. In this place, the brethren baptized 115

persons, and at Chekameka 80. For some years the Missionaries had two flourishing congregations in these places. But the Missionaries were ill-treated, by evil-minded people, and traduced as secret Papists, and imprisoned, as they say, to the very great grief and offence of the Indian converts. Finding themselves as sheep without a shepherd, on the expulsion of their ministers, they all repaired in small numbers to Bethlehem and Pennsylvania. The remains of the tribes on this went off to Stockbridge and other places. These baptized Mahikans and Wampanoes were afterwards happily instrumental of the conversion of numbers of the Delawares and Munsies. These Christian Indians lived for some time near Bethlehem, and then removed to Gnadenhutten, behind the blue mountains, on the lands of the United brethren. In 1755, their settlement, at Gnadenhutten, was destroyed by the Alleghany Indians, and the converts retired again to the brethren, at Bethlehem. About nine years after, some Irish people raised a mob against them, so that it was found necessary, for their safety, to send them under the guard of a sheriff to Philadelphia; where the government protected them in the barracks. After this, the brethren took care for their settlement, at Wieturing, on the Susquehannah. In this place they were joined by considerable numbers of other Indians. From thence a mission, in 1768, commenced with good success, at Alleghany river. In 1772, about two hundred of these Indians, in one body, moved and settled on lands purchased by the United Brethren, at Muskingum, and with the believing Indians who resorted to them, built the three flourishing towns of Schoenbrunn, Gnadenhutten, and Salem. Here many of the Western Indians joined them, and by baptism, became members of the church. In this place, on outward accounts, their prosperity was wonderful. Love, peace and plenty, in all their sweet and cheering influences, blessed their society and settlements. But their peaceful dispositions, on the commencement of the American war, occasioned them great evil. The British found, that all the Indian parties which they sent against the states, and their designs were defeated by the Christian Indians, at Muskingum. Through their art and persuasion, it appeared that the parties which they sent out, returned from their excursions without striking a blow, or doing any essential damages to the states. This so irritated the commanding officer, at Detroit, that he dispatched a party of several hundred Indians, with a number of British officers, to remove them. They robbed the Missionaries, who were with the Indians, of every thing they possessed, and making them close prisoners, carried them, with their whole congregations, captive to Sandusky. Here their sufferings were very great. In addition to other calamities, they were reduced almost to the point of famishing for want of subsistence. In these circumstances, the Wiondot chief gave them permission to return to their towns, to fetch the corn which had been left in the fields the last year. While they were peacefully attending to this necessary service, the people, at and near Monongahela discovering that a number of Indians were at the Moravian towns, on the Muskingum, collected to the number of 160, and crossed the Ohio, with a view to their destruction.

They made their descent upon Gnadenhutten, and finding the Indians peaceable and generally in the fields, they at first pretended to be their friends, until they had gathered them together and disarmed them, and then they condemned them to death. The Indians kept strictly to the Moravian principles and made no resistance, but, with Christian patience and fortitude submitted to their hard destiny. As their murderers knew them to be Christians, they gave them one night to prepare for death. This they spent in prayer, and in singing hymns to their Saviour, exhorting one another joyfully to meet him in the morning. Neither the piety nor the inoffensiveness of this people could soften the rancorous hearts of the white men. When the morning of March 8th, 1782, commenced, they were led, two and two, with ropes about their necks, to two slaughter-houses, one for the men, and the other for the women and children, and in this shameful and barbarous manner, 90 of these harmless people were massacred. The slaughter would have been much greater, had not two boys, one who had been scalped and left for dead, and another who for a time secreted himself, made their escape, and run, about ten miles to Schoenbrunn, and given the alarm to the rest of the praying Indians, who were gathering their corn in that place. Upon this massacre, and the ordering of their Missionaries to Detroit, the remainder of them fled, some as far as Wabash and Mississippi. But about two hundred of them were afterwards collected on Huron river above Detroit. There, hearing that Congress had reserved their three towns on Muskingum with a good tract of land for them, they returned in 1786, from Canada, and planted one year on Cajahaga, and then settled at Vetquoting; but in 1791, they were driven off again, and fled into Upper Canada. For their sakes, and with a view to the christianizing of the Indians in that quarter, the brethren formed a permanent settlement and mission on Retrench river, under the protection of the British government. Four brethren and two sisters attended this mission.

Such measures have been adopted by Congress for confirming and locating the lands, at Muskingum, and for the general peace and safety of the Indians, as have encouraged the principal part of the praying Indians to return and resettle themselves, about two years since, upon those lands. But the brethren have judged it expedient, that a part of the congregation should remain, at New Fairfield, in upper Canada, for the support of that settlement, and with a view to the promulgation of the gospel among the wild Chippeways, inhabiting those parts. Thus amidst all these persecutions, disappointments, murders, and disastrous events, the United Brethren have kept up a mission among the Indians in this country, for nearly sixty years. The Missionaries have followed them wherever they have been dispersed, or settled. They have interested themselves in their welfare, shared in their misfortunes and dangers, encouraged and defended them as far as in their power, collected them when scattered, and settled them on their own lands. Thus they have gained their confidence and communicated to them the inestimable blessings of the gospel. During this period they have baptized between twelve and thirteen hundred Indians of different tribes. They have now a settle-

ment in Canada, and three settlements at Muskingum; and the fairest prospects of soon having four flourishing congregations of Indians.

For the furtherance of the gospel among the Heathen, three societies have been formed among the United Brethren; one in London as early as the year 1741. After some interruption it was renewed in 1766. This society has the whole care of the mission on the coast of Labrador, and assists the other missions as far as it is able, especially those within the British dominions. A similar one was formed at Amsterdam, in 1746. It has been since renewed, at Zeist, near Utrecht. This society took upon itself the particular charge of the mission at the Cape of Good Hope. This society has been of late greatly injured by the present troubles in Holland, so that it is unable to lend any considerable assistance to the missions. The mission to the Hottentots is however supported, and is considered as one of the most flourishing.

In the United States, a third was formed in 1787, and has been incorporated by the state of Pennsylvania. This has been peculiarly active in spreading the gospel among the Indians in the American states, and in Canada. These three societies employ nearly one hundred and forty Missionaries. They have also the expense of supporting about 80 old resting or superannuated Missionaries, and widows and children of Missionaries. The average expense of the Brethren's missions, annually is about 2600 pounds.

With respect to their manner of introduction among the Heathen, of their instruction and preaching, as far as it can be learned, from their publications and manuscripts, it is as follows. When they wish to introduce the gospel among any Heathen tribe or nation, they send one or more missionaries, who appear to be real friends to Christ, and will sacrifice all other considerations to his service. No other persons, they say, are fit to be employed in the work. They labor, with great prayerfulness and patience, to form an intimate acquaintance and friendship with one or more of that nation, and especially with some men of influence among them, and by a faithful, friendly conduct to gain their confidence; that they may make them visits, and receive visits from them; so that there may be opportunities of conversing with them on religion, of telling them of the love of Christ to mankind, of our need of his great salvation, and of communicating the gospel to them. Great pains are taken, at the same time, to obtain the language of the people to whom they are sent, and as soon as possible to address them in their proper mother tongue. Until this can be effected they employ the best interpreters, whom they can obtain. They take every opportunity of preaching Christ in a plain and simple manner to them, and recommend it by example. They do not judge it expedient in general to send men of a liberal education as Missionaries, but choose men of sound doctrine, of prudence, known fortitude and good abilities from among the brethren. Men who are capable of enduring the necessary fatigues and hardships of living among a wild and savage people. Where they meet a favorable reception and there is a prospect of success, several of the brethren and sisters are sent to accompany the mission, so that they may be able daily to perform social worship, and give the Heathen examples of continually

worshipping God and the Redeemer. When a sufficient number, in any place, embrace the gospel, schools are established, catechising is introduced, and books in the language of those whom they instruct, are provided. Spelling books and a catechism, or summary of Christian doctrine, have been printed, in the Greenland, Esquimaux, Delaware, Arawack, and Creole languages. The brethren have also printed the harmony of the four gospels in the Greenland language. Besides they have transmitted and written copies of several parts of the scriptures in different Heathen languages. They have likewise hymn books in the Creole and Greenland dialect.

Wherever they are able to collect a congregation, they meet daily, morning or evening, for social worship. On the Lord's day the Missionaries are employed from the dawning of the morning until night, in preaching, and in meeting the different divisions of the congregation, in attending to their own people, and to such Heathen, as visit them, under concern for their salvation.

The Missionaries have assistants chosen from the most pious and respectable brethren and sisters, to visit the people from house to house, to attend the sick and infirm and report the state of individuals and of the whole congregation, among their converts from the Heathen, in the same manner as in their own congregations. The males watch over and minister to the brethren, and sisters perform the same duties with respect to sisters. These meet the Missionaries, at least once a month and make their report of the state of the congregation. They also occasionally address the congregation in their meetings on the week days.

As they are strict in their discipline when churches are formed, so they are also cautious with respect to the manner of admission to baptism, and the communion. When any are awakened to a sense of their guilt and danger, and need of a Saviour, and come to the Missionaries for instruction, and give in their names to them, they are called *new people*, and special attention is paid to them. If they continue in their earnest desires to be saved from sin and to be initiated into the Christian church, they are called candidates for baptism. After previous instruction, and a convenient time of probation, they are baptized. If they then, by their conversation and walk, prove that they have not received the grace of God in vain, and desire to enjoy the communion, they are admitted once to be present as spectators, and then are considered as candidates for communion, and after some further time of trial become communicants.

The money with which they support their missions is all freely given by the brethren, and by such charitable friends among other denominations, as are disposed to assist them in their benevolent work of propagating the gospel among the Heathen. Every thing respecting it is matter of free gift. In their articles of agreement they say, "As 'we are constrained to it by the 'love of Christ, all the directors, 'assistants and officers of the so-'ciety, renounce forever all de-'mands and claims for salaries or 'rewards for services, and promise 'to do all which they do for the 'benefit of the society *gratis*. 'The society will ever be ready 'and willing to provide, in a fath-'erly manner, the necessaries of 'life, for the Missionaries and their 'assistants, as also for their widows

'and children. Therefore the 'Missionaries and their assistants 'shall, in conformity to the rules 'of the brethren, set aside all tem- 'poral views and interests, and 'their sole and only care and en- 'deavours shall be to preach the 'gospel to the Heathen, to instruct 'them faithfully in the doctrine of 'Jesus and his apostles, and so by 'word and example to encourage 'them to virtue and industry."

As they have congregations and agents in Great Britain, Holland, Germany, Switzerland, Denmark, Sweden and the Russian dominions and Missionaries in the various Heathen countries which have been mentioned, a fraternal correspondence is constantly kept up between the three principal societies, and all the congregations of the brethren, in the various parts of the world. The design of it is for information with respect to the state of their churches, for the strengthening of the bonds of brotherly love and union, and for mutual encouragement and assistance in the work of the Lord.

Speaking, of the success of their missions, they say, "What the most 'just and excellent moral precepts 'cannot effect, what all the power 'of philosophy cannot produce, 'what all the arguments and elo- 'quence of men cannot accomplish, 'that is done by the word of re- 'conciliation through the blood of 'Christ. Yet who is sufficient for 'these things? Not man indeed, 'no, not the wisest, best and most 'zealous of men. Our sufficiency 'is of God, to whom be all the 'glory for ever and ever."

How ought the preceding history of the exertions and success of a poor people, few in number, who have been driven from their own, and are strangers in foreign kingdoms and countries, in propagating the gospel among the poor Heathen, to reprove all other denominations of Christians? How ought out it to shame and humble them, that while they have lived in affluence and pleasure, are numerous and powerful, and in all respects under far better circumstances, they have done, comparatively, nothing in this truly apostolic business! How ought it to awaken all their zeal and exertions, for the future, to spread the kingdom of Jesus among the unhappy nations, who are perishing for lack, of vision? How vastly different would the state of the world now have been, had all other denominations of Christians employed the same self-denial, exertions, and patience, which they have done in this glorious work? How many thousands who have perished without the knowledge of God and the Savour, might have been saved? How many nations who now sit in the region of the shadow of death might have enjoyed the light of the gospel, and been now worshipping the exalted Redeemer, and triumphing in his great salvation.

Should not the example of these brethren in offering themselves cheerfully to be Missionaries, and traveling to the most distant countries and amongst the most stupid people, and spending their lives in labours to convert them, awaken in our pious and hardy youth and middle aged people alike zeal, and engagedness in carrying the gospel to their perishing fellow-men?

Does not the success of this people, among the most stupid and barbarous nations, demonstrate, that the civilization of a people is not absolutely necessary, to their christianization? And that it is not in vain to make the overtures of salvation even to such as are most

wild and savage? Shall Christians any longer adopt the language of the sluggard, *A lion is without, we shall be slain in the streets,* and fold up their hands, while millions are perishing for the want of their assistance? Shall we not rather hear the command of our mighty Redeemer, *Go ye into all the world, and preach the gospel to every creature?* Shall we not imitate his example, who loved and died for mankind, and love our perishing fellow-men! shall we not deny and exert ourselves that they may be saved? Do we taste the sweets of pardoning mercy and rejoice in the salvation of the gospel, and shall we not invite others to the heavenly repast?

Shall we not discern the signs of the times, and derive encouragement from the providence and promises of God? Has he not at this period, awakened, in many parts of Protestant christendom, an uncommon attention to the state of the Heathen, and to greater exertions for the propagation of the gospel, than hath ever before been, since the age of the apostles? Can it be imagined that he is doing this without some wise and glorious end, which he is about to answer! Does it not carry an intimation, that the time is about to commence, in which he will give to his son *The Heathen for his inheritance and the uttermost parts of the earth for his possession?* Hath he spoken and will he not do it? Shall we not all therefore arise to the help of the Lord, and be co-workers with him? Shall we not most liberally and cheerfully give our money, employ our time and powers for this blessed purpose; and pray without ceasing, *Thy kingdom come, thy will be done on earth, as it is in heaven.* AMEN.

Thoughts on the future glory of the Jewish Nation.

THE friends of Christianity who have paid the closest attention to the prophecies, are agreed that the time is not far distant, when *the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;* and that the conversion of the Jews to the faith of the gospel, will constitute a very important part of the approaching prosperity of the church. It is not presumed by the writer of this Essay that he can offer any thing new on this subject. The attention of the reader may be excited by a plain review of truths which are generally known, to search the scriptures with greater diligence, and to pray with more fervor for the enlargement and prosperity of the Redeemer's kingdom.

Whether the Jews will return to the land which God gave unto their fathers and be no more removed from it, I shall not now inquire, but shall confine myself to the subject of their conversion to christianity. That this happy event will take place is evident from many passages of scripture.

I shall select only a few of the principal ones.

The first passage I shall introduce is recorded in Jeremiah xxxi. 31—34. *Behold, the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband unto them saith the Lord;) but this shall be the covenant that I will make with the house of Israel; af-*

ter thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: For they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord: For I will forgive their iniquity, and I will remember their ſin no more. This prediction received but a ſmall accompliſhment, either on the return of the Iſraelites from Babylon, or in the age of the Apoſtles; the only paſt periods in which any can ſuppoſe it was fulfilled. The Iſraelites have not, in any one generation ſince their departure from Egypt, been ſo univerſally pious as this prophecy affirms. When have there been any appearances among them which anſwer to the deſcription, of *all knowing the Lord, from the leaſt of them even unto the greateſt of them?* The time is yet future when *the Lord will be their God, and they ſhall be his people*, in the extenſive ſenſe of this prediction and promiſe.

Let us next attend to Hoſea iii. 4, 5. *For the children of Iſrael ſhall abide many dnys without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and without teraphim. Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king; and ſhall fear the Lord and his goodneſs in the latter days.* The time was ſhort in which the children of Iſrael abode in Chaldea, and remained without the means of religious inſtruction which they enjoyed in Jeruſalem. The period expreſſed by *many days*, applies only to their diſperſion ſince their city and temple were deſtroyed by the Romans. It is declared that after theſe many days, the children of Iſrael will return, and *ſeek the Lord their God and David their king.* By *David* in this prophecy is meant the Meſſiah; who did not come into the world until a long time after their return from their Babylonian captivity, and but a ſhort time before their preſent diſperſion. Moreover, the piety of the children of Iſrael deſcribed by Hoſea, is repreſented as taking place in the *latter days.* The phraſe *latter days*, or *laſt days*, is moſt generally uſed in ſcripture either for the whole or ſome part of the period which began with the coming of Chriſt in the fleſh. It is manifeſt that the prophecy before us looks forward to the national converſion of the Jews, when they will acknowledge the Meſſiah, of whom David the king of Iſrael was ſo illuſtrious a type.

I will mention but one paſſage more in the Old Teſtament, and that is contained in Zechariah xii. 10. *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications; and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.* The perſon in this text who is *pierced* by the inhabitants of Jeruſalem is Jeſus of Nazareth. To him it is expreſsly applied in John xix. 37. *And again another ſcripture ſaith, They ſhall look on him whom they have pierced.* The ſorrow which the Jews are repreſented as feeling when they look upon the Meſſiah whom they had pierced, is *godly ſorrow*, and conſequently involves in its nature evangelical repentance. It is the fruit of the out-pouring of the

spirit of grace and supplications. The mourning in that day will be universal. It appears from the context that there will be *a great mourning in Jerusalem;* like the lamentations which were uttered in that city when king Josiah fell in battle, in the valley of Megiddo. It is said in verse 12, that *the land shall mourn;* and thence to the end of the chapter, the mourning is described as being carried into every family and into the closet. Such a day of godly sorrow for sin as is held up by Zechariah, goes far beyond what took place among the Jews on the day of Pentecost, or what hath been in any other period since there was a church on the earth. Several thousand of the Jews were converted to the faith of the gospel in the Apostolic age, and a few individuals have been converted since, but the body of the nation have for many hundred years been given up to hardness of heart and blindness of mind. The prophecy of Zechariah must refer to a day yet to come, when the Jews then alive will universally, with believing, contrite hearts, embrace the Messiah who was crucified without the gates of Jerusalem.

Leaving the Old Testament let us pass to the New, and attend to the xi. chapter of the epistle to the Romans. This chapter begins with an objection—*Hath God cast away his people?* q. d. How is this casting away of the Israelitish nation consistent with the declaration and promise which God hath made, *That he hath chosen Jacob unto himself, and Israel for his peculiar treasure; and that he will not cast off his people, neither will he forsake his inheritance.** He replies to the objection by observing that the rejection of the Jews is not total, and by declaring that it will not be final. In the first part of his reply he mentions his own case as an exception from the general wretchedness of his nation—*I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.* He goes on to mention the seven thousand men who did not bow the knee to Baal in the degenerate age of the Prophet Elijah, and applies that fact to his present purpose in ver. 5. *Even so then, at this present time also there is a remnant according to the election of grace.* It abundantly appears from the 11th verse and onwards, that the rejection of the Jews is not final. *I say then have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?* The *fulness* of the Jews is set over against their *fall*, or their apostacy and subsequent rejection. By their fulness then must be meant their return to God by faith in the Messiah. Their fall had been the occasion of enriching the Gentiles with gospel blessings. Their fulness, or general ingathering, will be instrumental of procuring the same blessings in a much higher degree. Omitting other quotations which might be taken from this chapter, I pass on to the 25th and 26th verses. *For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn a-*

* Psalm cxxxv. 4. xciv. 14.

way ungodliness from Jacob. These words are too plain to need any comment. It is manifest from them that the Jews will, as a body, be turned from their unbelief, and will acknowledge Jesus Christ as their Redeemer.

The removal of the blindness of the Jews and their return to the church will be a wonderful event. *What shall the receiving of them be but life from the dead?* Their recovery will resemble a resurrection from the grave. It will throw great light upon the scriptures; and will fill the minds of believers of all nations with admiration and praise.

I shall conclude this Essay with the inscription put upon the monument of *Rabbi Judah Monis*, who was born in Italy, and ended his life in Northborough, Massachusetts.

INSCRIPTION.

" Here lie buried the remains of
RABBI JUDAH MONIS, M. A.
Late Hebrew instructor
At Harvard College in Cambridge;
In which office he continued 40 years.
He was by birth and religion a Jew,
But embraced the Christian faith;
And was publickly baptized
At Cambridge, A. D. 1722,
And departed this life
April 25th, 1764,
Aged eighty one years, two months
and twenty one days.

A native branch of Jacob see,
Which once from off its olive broke,
Regrafted in the living tree,
Of the reviving sap partook.
From teeming Zion's fertile womb,
As dewy drops in early morn,
Or rising bodies from the tomb,
At once be Israel's nation born." B.

(To be continued.)

Letter, on the SOVEREIGNTY of GOD, to a friend, under serious impressions.

SIR,

I AM happy to find, that of late, your attention is taken up so entirely, with the concerns of eternity. God has taken hold of your conscience. I hope it is his design, to make you a vessel of mercy. I find you are much disturbed with the sovereignty of God, in the dispensations of his grace. This is not uncommon, with people in your circumstances; but it is an evidence of the enmity of the carnal heart against God. God is shewing you your heart. You have heretofore had little acquaintance with yourself, in respect to your relation to God. You will find, that your natural opposition to him is as great, as the scriptures have represented it.

I will take the liberty, to make to you some observations, on the sovereignty of God; and on that opposition to it, which so often appears among men.

The sovereignty of God consists in his doing whatever he pleases. In the exercise of this sovereignty, he has created what worlds, and what intelligent creatures, he saw fit. He manages and disposes of them, in all circumstances, as he thinks proper. He gives them such abilities and accommodations, as he chooses. In his own wisdom, he brings men into being, in this, or that age of the world. He orders the circumstances of their country, parentage, constitution of body, education, prosperity, or adversity. He gives, or withholds the light of the gospel. Where the light of the gospel is enjoyed, he sometimes attends it, with the influences of his spirit, so that many are awakened, and bro't home to Christ; and at other times, he withholds those influences, and the people are stupid. He awakens and renews one, and another is left. He has mercy on whom he will have mercy, and whom he will he hardeneth. They are har-

dened by those very means, by which they ought to be persuaded to repent, and believe the gospel. He doeth all things according to the counsel of his own will.—There is none can stay his hand, or say unto God, What doest thou?

But the sovereignty of God is not the gratification of a capricious spirit. He does not act like an unreasonable despot. He is infinitely wise and judicious, in the management of his creatures. He manifests infinite goodness in his dealings. Doubtless he can assign a sufficient reason, for the creation of the world, and of all his creatures—why he placed them in such circumstances, under such laws, and disposes of them as he does. He has told us his object: It is the public good, or greatest general happiness. He enriches his creatures, with the best manifestations of his own glorious perfections by his administration, and he gratifies his benevolence, and makes all things work together, for the good of them that love him. This is a laudable object. He has wisdom to devise the means, and power to accomplish it. He takes his measures, and without asking leave of creatures, who are but of yesterday, pursues his object. He does whatever will in the end best answer his main design. All things were at first created, and are constantly managed for this end. He makes as many worlds, and as many creatures as are necessary to it. He orders their circumstances, and controls their actions, and will produce the greatest general good, in defiance of all opposition. All opposition will in the end be overruled to subserve it. Nothing is in vain: All things answer his benevolent purposes.—This is his sovereignty. It is his fixed control and government of all things, to answer designs the most desirable and excellent, that can be devised, by his infinite wisdom.—God is the author of all things. He has a right to do what he will, with his own. The cattle upon a thousand hills are his. His right to Angels and men is as well founded, as to the beasts of the field. Certainly he has a right to use them, to accomplish such desirable ends.

The dominion of God is necessarily sovereign. He has no superior, or equal with whom he may take counsel. None is able to give it. He can do nothing in any other way, but a sovereign way. He must do what he does, of his own will, without advice or direction. Who was there to tell him how far to extend creation, what government to institute among his creatures, and how to order the things of his providence? He was obliged to adopt his own plans. "Who hath known the mind of the Lord, and who hath been his counsellor?"

The sovereignty of God is desirable. If God were unwilling to take the management of all things into his hands, Who would? Whom could we trust? Who has sufficient wisdom, or power? Would not his creatures be ready to apply to him, and entreat, that he would not suffer every thing to go to ruin? It is desirable that the general interest of the universe should prosper. It is a blessing, that he has undertaken to bring it about. The benevolent rejoice in it. It demands the acknowledgments of all. "The Lord reigns, let the earth rejoice, let the multitude of the isles be glad thereof!"

Besides: In the matter of the dispensations of saving grace, Who shall tell God how to bestow it?

Which of us shall fix on the proper persons? Shall it be left to every one to do as he thinks fit, about accepting mercy? This would be astonishing grace. But is it not so with us? And do not all with one consent refuse it? Shall all then be left to their fatal choice? Shall there be no example of mercy? Some must be left, as vessels of wrath, to shew his wrath, and make his power known. Whom shall he take, and whom shall he leave? He can tell. Let the business remain with him. Thank him that he will attend to it. Let him have mercy on whom he will have mercy, and leave whom he will, to be the monuments of justice, to answer a necessary purpose—to support the energy of his beneficent moral government. All have deserved his wrath, and no one has reason to complain, if he suffers it. God knows as well how to order in this matter, as in others: and true and righteous are his judgments. None need fear an undeserved or unreasonable punishment. The lost are punished for their crimes, and according to their own doings; and such as are pardoned, are saved to the glory of God's mercy, and from the goodness of his heart. He will have mercy on whom he will have mercy, while he endures, with much long-suffering, the vessels of wrath, fitted to destruction. It lies in his breast, to deal with criminals according to law and justice; or to renew and pardon them: and he perfectly understands how to dispose of them, to the best advantage. And let him do it.

I will now make you some observations, on that opposition to the sovereignty of God, which so often appears among men.

They oppose, who fault his dealings, and entertain heart-risings against his government. Men oppose God, when they rebel against his laws—when they reply against him, because he has given them such small abilities—placed them in such circumstances—given them such feeble constitutions—and raised them up, in such an age and nation and ordered all their circumstances as he has. God saw proper so to order their circumstances; and dislike to his dealings is replying against him. Opposition to God often appears in men, in their being displeased with the gospel—the terms on which salvation is offered—the holiness and self-denial which are required—and the duties enjoined. Men sometimes are bitter against God's general providence, because he will not let people have their wills in every thing—because he keeps their state and circumstances in his own hands, and at his own disposal. He does his will among the inhabitants of the earth; and such as complain reply against God.—But men are never more obstinately disposed to reply against God; in any thing, than in his dispensing saving grace, to whom he pleases. The hearts of men are often greatly exasperated against God, on this account. Some say he is cruel—unjust—a respecter of persons; and some, *Why doth he yet find fault* with the impenitent; *for who hath resisted his will?* All, who object against his sovereignty, in this business, oppose God. They forget, that they have forfeited all things, and have deserved his wrath. They do not consider that they had nothing but wrath to expect, till he offered them mercy; nor now, unless they receive it as it is offered; and that they are not to expect, that God will, by his power, cause them to accept of it, unless he pleases. Such as object,

that God ought to give the offers of mercy to all, if to any—that he ought to renew all, if any, and that he ought to deal with all alike, reply against God. There are those, who deny the sovereignty of God, in the dispensations of his grace. They reply against the testimony of his word, and the facts, which take place under his government. The opposition of some has been daringly expressed, by saying, 'If I believed this of God, I never would concern myself about duty, or futurity, nor care to what lengths of sin against God, I might proceed.'—You will easily see, what is implied in opposing the sovereignty of God. It is replying against any of his administrations.

If you, in the anguish of your heart, are sensible, that you have more or less of this spirit, I wish you to reflect seriously upon it. Consider well that expression of an inspired writer, "Nay, but, O man, who art thou that replieſt against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus?" You would not stand forth to give God counsel, tell him what worlds to make—what creatures, and what laws to give them—how he shall deal with criminals—with criminals who reject offered mercy. You would not presume to tell him, wherein his own glory lies, and by what the interests of the universe may be secured. Shall a man tell infinite wisdom, what is wise, instruct Omniscience, teach his maker? And does opposition to the sovereignty of God, in his administrations, fall much short of this? If you are tempted to disbelieve this sovereignty, I intreat you to consider, whether it be not presumptuous, in a mortal man, to attempt to rob the character of God, of a necessary, and desirable perfection, the want of which would quite undeify him; and which is proved, even by the very existence of the world? Can you be tempted to deny it, but from a spirit, which is willing to admit of no superior, and will not be dependent? When we can command the earth to provide us bread, forbid disease to approach us, direct the king of terrors to keep at a distance, and provide for ourselves, we shall not need a superior; till then it is our wisdom to cast ourselves upon the protection of God, and rejoice in his wise, and universal government. Consider, whether it be advisable, for a creature to tell God, that if he extends mercy to one, he must to all; that he must do no more for one, than for another rebel; that this would be showing respect to persons, tho' he makes one a vessel to honor, and another to dishonor, with a view to promote the public good, and is not at all influenced, by private affection. If this be unjust, show him the person that is treated worse than he deserves.—What wickedness to reply against God, for having mercy, on whom he will have mercy, and giving over whom he will, to their own way; what presumption? How awful to say, if I believed in the sovereignty of God, in choosing the vessels of mercy, I would not care, to what extent of wickedness I might proceed. Look at this. Is it meet to say this to him who offers mercy, that mercy, which the sinner rejects. What if God, willing to shew his wrath, and make his power known, at present, endures this from sinners, with much long suffering, while he offers mercy, and while they, as vessels of wrath, are fitting for destruction? Will they not, in this way, be soon fitted?

They hide their talent, becauſe they ſay, God is an auſtere being. Out of their own mouths they will be judged. Think what it is for a worm thus to reply againſt God —for a rebel, amidſt the offers of mercy, thus to juſtify himſelf, in rejecting it. Think of pollution contending with infinite purity. "Nay, but, O man, who art thou, that replieſt againſt God?"

I have written ſo largely on this ſubject, becauſe the ſovereignty of God is a main doctrine of Chriſtianity. It is the great ſubject of the controverſy, between God and ſinners. It is that, to which in the firſt place, the ſinner muſt be reconciled. Till he has ſufficient confidence in the perfections of God, to truſt him with the government of his own world, he never can be ſuited with his dominion.

Since the ſovereignty of God is not an unreaſonable, capricious management; but the reſult of counſel, wiſdom, and goodneſs—ſince he muſt be a ſovereign, or he can do nothing, and ſince his government is deſirable, all objections againſt it, are unreaſonable, and abominable: they proceed from depravity and arrogance.

The government of God is our principal ſource of conſolation. When evils abound, and wicked men are deviſing incalculable miſchiefs, it is a conſolation, that he can limit their progreſs, and ſay, hitherto ſhall thou come, but no further and here ſhall thy proud rage be ſtayed. When ſinners are rejecting Chriſt, and taking the way to hell, he can arreſt them in their courſe, and bow their hearts. He can have mercy on whom he will have mercy—His people ſhall be willing in the day of his power. You, I ſuppoſe, are convinced of the utter wickedneſs of your heart. You know by full experience, that the common motives to godlineſs can have no ſalutary effect on you. You then have cauſe to rejoice in this ſovereignty. It is your only hope. God can, and who knows but he will ſubdue your heart.—Should you be reconciled to God, before this reaches you, you will impute your ſalvation to ſovereign grace; not to any prediſpoſition to goodneſs in yourſelf.

Let us join the praiſes of angels, on this ſubject, ſaying, "Alleluia, for the Lord God Omnipotent regneth." That you may rejoice in this God, and chooſe him as your portion, is the fervent wiſh of

Yours, &c. J.

FROM THE LONDON EVANGELICAL MAGAZINE.

Letters on the exemplary behavior of Miniſters. By the late Rev. JOHN BROWN of Haddington.

(Continued from page 66.)

LETTER II.

DEAR SIR,

IN addition to the cautions given in my former letter, I would ſay to you, 4thly. That you ſhould beware of ever envying or grieving at the dignity, fame, proſperity, or excellencies of others.* Such a temper or conduct proceeds from pride, which is the leading lineament of the Devil's countenance.† It marks men's ignorance, and hinders them from being edified by the gifts of others.‖ It marks either the want or weakneſs of grace. It is contrary to all Chriſtian love to God or men.§ It hinders our making the glory of God our chief end, and blaſphemes

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* Rom. i. 29. 2 Cor. xii. 20. Gal. v. 21. † 1 Tim. iii. 6. ‖ Num. xi. 29. § 1 Cor. xiii. 4.

him as if he had no right to diſtribute his own gifts and grace, or had not ſkill or equity to do it aright*. It hinders thankfulneſs to him, and contentment with our own condition; and tends to murder both our ſoul and body.† It appears moſt unreaſonable, when we ſeriouſly conſider, that it is not the meaſure of our gifts, but our faithful improvement of them that avails before God; that in many caſes and circumſtances, inferior endowments are moſt adapted to uſefulneſs, as iron, in many caſes, is more uſeful than gold; that God will call us to account for no more gifts than he beſtows upon us; that many others have ſmaller meaſures of gifts; that God is under obligation to none, and may do with his own what he pleaſes; and that great gifts expoſe to great envy, trials, and dangers.‡ 5thly. Beware of all appearances of obſtinacy, or of a ſtiff and ſelf-willed temper, eſpecially in matters which are in themſelves indifferent or doubtful.§ Avoid, in like manner, a contentious diſpoſition, inclining you to contend for things not plainly revealed, or when Providence is not calling to contend for them, and no ground, to hope for edification by it.‖ 6thly. Never indulge the leaſt approach to, or appearance of, intemperate anger; I mean, anger on account of things not really ſinful, but which are merely the involuntary defects of men; or anger on account of diſagreeable events of the Providence of God; or anger which proceeds not from true deliberation; is not kept within due bounds; is not proportioned to the offence; is expreſſed in an improper manner; or is of undue continuance.* This frame of mind darkens and ſtupifies the underſtanding; infuriates the paſſions; unfits the ſoul for the exerciſes of religion; renders reproofs uſeleſs; involves us in ſin and danger; and expoſes to diſlike, contempt and hatred.† 7thly. Shun every appearance of or approach to intemperance in eating and drinking, and all temptations thereto.‡ As you value the honor of God, and the credit of your ſacred profeſſion, carefully avoid all approaches to drunkenneſs, whether in private houſes or places of public concourſe. Give no countenance to riotous conviviality, which hath ſometimes given great and juſt ſcandal to ſerious minds, after ordinations, and the adminiſtration of the Holy Sacrament of the Lord's Supper; occaſions when your mind ought to be peculiarly devout and ſpiritual. Such intemperances, ſuitable only to the Heathen prieſts of Bacchus, will render the mind utterly incapable to diſcern and penetrate into the things of God.§ It is a noted mark of falſe prophets,‖ and is a diſtemper which can ſcarce be cured.¶ As before God, I ſolemnly charge you, to reſiſt every inward riſing of irregular deſire, and all unbecoming familiarities with the other ſex.** Criminal indulgencies of this kind grieve the ſpirit of God;†† carry away all

* Jo. iii. 8. 1 Cor. xii. † Job. v. 2. Pſ. cxii. 10. ‡ Eccl. ii. Gen. xxxvii. Num. xi. and xvi. 1 Sam. xviii. § Job xii. 2. Prov. xii. 15, and xxvi. 12. 16. 2 Pet. ii. 10. Tit. i. 7. ‖ Tit. i. 7. 2 Tim. ii. 24. Gal. vi. 17. 1 Cor. xi. 16.

* Pſ. xxxix. 9. Eph. iv. 26, 27. Rom. i. 31. † 1 Tim. ii. 8. Prov. xiv. 17, and xxii. 24. Eccl. vii. 9. ‡ Luke xxi. 34. § Lev. x. 8—11. ‖ Iſaiah lvi. 12. Mic. ii. 11. and iii. 5. ¶ Prov. xxiii. 35. Hoſ. iv. 11. ** Eph. v. 3—6. 2 Tim. ii. 22. †† Eph. iv. 29, 30. 1 Cor. vi. 15—19. and iii. 16, 17.

the powers of the soul with them; stupify the conscience; weaken and dissipate the judgment; while the least appearance or suspicion of them will render a minister and his ministrations contemptible and detested.* I shall, in my next, specify and recommend to you some of the Christian graces and tempers, which are especially becoming in your station and character. In the mean while, I remain very affectionately yours, &c.

(To be continued.)

An account of a work of divine grace in a Revival of Religion, in a number of congregations in New-England, in the years 1798, *and* 1799, *in a series of letters to the Editors.*

[Continued from page 64.]

LETTER IV.

From the Rev. PETER STARR, *of Warren.*

GENTLEMEN,

ABOUT the first of March, 1799, we began to have religious conferences, on Sabbath evenings. Not more attended for a number of weeks, than could be conveniently accommodated in a private room. At this time, there appeared to be more of a spirit of enquiry, than usual, and a more solemn attention to preaching. In June and July, the minds of a number were seriously impressed; and the seriousness became general thro' the town. Christians were remarkably stirred up to a spirit of prayer, and to speak more frequently to one another, about the things of religion. Some who heretofore had great doubts, whether they had ever experienced a work of grace in their hearts, began now to have their evidences of it more clear, and their hopes more established, and were better satisfied that it was their duty to profess their faith, and join the church.

The awakening at first seemed to be chiefly among heads of families. It is remarkable, that numbers have been the subjects of this work, who before appeared to be far from the kingdom of God, were considered very erroneous in their sentiments, and were supposed to have imbibed opinions, which savored of Deism, and Universalism. Several persons, who at first scoffed, and ridiculed the seriousness of others, have since been awakened, and appear cordially to embrace that religion, which they before despised in others.

In August, the minds of a number of the youth began to be impressed, who till then had appeared careless and stupid. They soon set up weekly conferences, and have continued them ever since. They desired me, whenever I could, to attend with them: and when I was not present, some of them prayed, and a printed sermon was commonly read, accompanied with the singing of psalms and hymns.

A number of the youth, who have been the subjects of this work, and have joined the Church, were heretofore leaders in their vain amusements.

In September, October, and November, we had weekly lectures, preached by neighbouring Ministers, which, by the blessing of God, were attended with happy effects. Thro' the winter, I have had occasion to attend four, and five conferences, in a week, in different parts of the town. Since the awakening began among us, between seventy and eighty have joined the church; and such as, in the judgment of charity, we hope have witnessed a good confes-

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* 1 Pet. ii, 11. 1 Sam. ii. 12—17, 30.

sion. But at the same time, we have reason to fear, that while the Son of Man hath been sowing good seed in his field, the evil one hath been also busy, in sowing tares; and that the present apparent goodness of some, like the early cloud, and the morning dew, will soon vanish away.

Thus the Lord, in his infinitely free and sovereign grace, *hath remembered us in our low estate, when iniquity was abounding, and the love of many waxing cold. When the enemy was coming in among us like a flood, the spirit of the Lord hath set up a standard against him. This is the Lord's doings, and it is marvelous in our eyes.*

With reference to the foregoing account, I would observe, that hitherto the work hath been remarkably free from every thing like enthusiasm, or extravagance. It seemed more like a *small still voice*, than *like the rushing of* any *mighty wind.* The minds of the concerned were apparently borne down, with a lively sense, that their hearts and practices had not been right with God; and that there was a controversy subsisting between their Maker and themselves, which, if not speedily settled, would issue in their destruction. Many, when asked what troubled them? Would reply, 'The fears of future punishment are not so much the cause of our concern, as a consciousness, that our hearts are opposed to God, and the gospel method of salvation.'

Another circumstance which attended the work, and which I think is a token for good, is this; most of those, who have obtained hopes of a saving conversion, professedly come into the Calvinistic sentiments of religion. They believe in the sinner's total depravity of heart, divine sovereignty, decrees, election, and the special influences of the spirit of God in regeneration. At the time of their supposed reconciliation to God, they felt themselves satisfied with these doctrines, which before, they had greatly opposed. After a lively sense and conviction, of their helpless, ruined state, and their absolute dependance on free, sovereign grace, the only comfort and relief they could find, was a view of the gospel method of salvation. A belief that there was salvation in Christ for the chief of sinners, and that God could have mercy, on whom he pleased, encouraged them to hope, that there was a possibility, that they might be saved. Many of them profess to have been bro't to an unconditional submission, to the sovereignty of a holy God, or a willingness to be in his hands, and at his disposal; being satisfied that he would be just, should he cast them off for ever. With these views and feelings, they enjoyed a calmness and serenity of mind, which they never enjoyed before; and from this period, they date their hopes, of having experienced a saving conversion.

Another circumstance of the work, which I think favors of its being genuine, in many instances, is this, most of those, who profess that they have obtained hopes, are not by any means very confident and positive, that their state is good. They appear to be sensible that their hearts are deceitful, and so desperately wicked, that they dare not trust them. Their religious joy seems to be accompanied with fear and trembling.

I am
Yours, &c.

PETER STARR.

LETTER V.

From the Rev. RUFUS HAWLEY, Paſtor of the Church in Northington, town of Farmington.

GENTLEMEN,

ABOUT fifteen years paſt, there was a conſiderable ſeriouſneſs upon the minds of a number of people in this place; but it laſted not long, and the fruits of it were ſmall; but very few being brought into the glorious liberty of the ſons of God.

For ſeveral years, before the preſent extraordinary out-pouring of the divine ſpirit, there had been repeated inſtances of perſons, who were awakened to attend to the all-important concerns of their ſouls; and a few from time to time, were, in a judgment of charity, renewed, and became experimentally acquainted with Jeſus, and his religion. But nothing very remarkable took place amongſt us, till the beginning of the year paſt; when it pleaſed God, of his abundant mercy, to rain down his holy ſpirit upon us, arreſt the attention of many from vain and carnal things, and fix it upon divine and eternal concerns. And we truſt it may be ſaid a goodly number are born again.

The eighth of March 1799, ſome young people ſent to me, requeſting I would attend a conference the enſuing evening: I attended, and found a conſiderable number of people collected of various ages. We prayed, and attended to the important truths of the goſpel. It was evident, ſome minds were impreſſed. The Sabbath evening following, there was a conference attended; many people were preſent. The meeting was ſolemn.

The next Tueſday, a number of miniſters came, and a lecture was attended at the meeting-houſe; and in the evening, another at my houſe. The people appeared anxious to hear the word. The day following, a ſermon was delivered at another houſe; where a large number of people were gathered together, and appeared more attentive than uſual. It began to be evident, about this time, that the Lord was with us of a truth.—Some began to be alarmed, and enquire, What they ſhould do to be ſaved? The next Monday (March 25) a neighbouring miniſter preached in the day time, and another in the evening, to a crouded and liſtening aſſembly. In April, the religious attention increaſed greatly: new inſtances of conviction were frequent, and ſome began to obtain comfort and hope. In ſome inſtances, the people attended ſix or ſeven ſermons a week.—Old, middle aged, and young people were the ſubjects of God's work. There was now a great ſhaking among the dry bones.

Conferences were ſet up in every quarter of the pariſh; and were attended every night in the week, at one place or another, except Saturday night. And at two or three different places twice in a week. Neighbouring miniſters, frequently came, and preached, and converſed with the people. And when they had opportunity to hear preaching, or converſation, they ſeemed to hang upon the ſpeaker's lips. Our aſſemblies became crouded upon the Sabbath, at lectures and conferences. Balls, all merry meetings, and public diverſions were laid aſide: and the people were more engaged, to attend religious meetings, than they had been heretofore for carnal diverſions. The hearts of the people were moved, as the trees of the wood are moved, when they are

ſhaken with a mighty wind.—In two or three inſtances, perſons gave up their old hopes, and obtained new ones. The people of God were confirmed in the faith. Their hearts leaped for joy, and their mouths were filled with praiſe.

People of all ages, from fifteen to upwards of ſixty, were deeply impreſſed. The diſtreſs of ſome, was ſo great, that it deprived them, in a great meaſure of their food and ſleep, for a ſeaſon.

Many confeſſed their ſins, complained of the hardneſs of their hearts, the abounding wickedneſs of their lives; and appeared very ſenſibly to feel that it would be juſt in God to caſt them off forever. And every perſon, who, in a judgment of charity, is a ſubject of the regenerating power of the divine ſpirit, appears full in the belief of divine ſovereignty, decrees, election, and all the eſſential doctrines of the goſpel.

A young man, who had obtained a hope that he was a ſubject of the new birth, ſaid, he might be deceived with regard to the ſtate of his ſoul, and periſh at laſt; but he believed God would do right, and he was willing to be at his diſpoſal. Others have expreſſed themſelves in much the ſame manner. Juſtification and ſalvation by works, are exploded. Free grace, and the atonement and merits of Chriſt extolled by thoſe who are hopefully the ſubjects of a renovating change of heart. Numbers, at times, have ſuch nearneſs to, and communion with God, that they have great foretaſtes of heaven, and joy unſpeakable.

At a conference one evening, a man being aſked if he found any happineſs in religion? He replied, yes; ſince I have been attending the preſent meeting, and uniting with the people of God, in worſhipping him, I have enjoyed more real happineſs in religion, than ever I enjoyed in all other things, through my whole paſt life. All the mirth, and carnal pleaſures in the world, he ſaid, were nothing, compared with the ſweets of true religion. Some others were aſked the ſame queſtion, who ſaid, what had been obſerved, correſponded with their real feelings. They now found by their own experience, that "wiſdom's ways are ways of pleaſantneſs, and all her paths are peace."

A conſiderable number, who in time paſt, did not pray in their families, have now ſet up family religion, and are conſtant, and to appearance devout, in their performance of this duty. And thoſe, who heretofore did not worſhip God in their houſes, now plead fervently with God, that there may be no prayerleſs families. In this ſmall ſociety, there are thirty or forty men, who pray at conferences, not only in my abſence, but the moſt of them, (upon being requeſted) when I am preſent. Some, who years ago, had openly violated the laws of Chriſt, and purpoſed never to confeſs their faults, have freely made a public confeſſion of their ſins againſt the Moſt High; and have ſaid, that although, it was what their hearts once totally oppoſed; yet now they could do it, as freely as ever they did any thing in their lives: And indeed, that they could not reſt eaſy without. Now they ſee, and feel the paſt ſtubbornneſs of their wills, and the hardneſs of their hearts. And their ſins being ſet in order before their eyes, and their wills bowed, they acknowledge with the penitent Pſalmiſt, "Againſt thee, thee only have we ſinned, and done this evil in thy ſight." And they

plead, "Have mercy upon us, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin."

Some persons, when they have come to converse upon entering into covenant, and joining with the church, have said, they did not think, in time past, they should ever have any desire to join with the church, and partake of the Lord's supper: they did not think they should desire to have so much concern with religion: but now they wished to be joined to the visible family of God; and had earnest longings of mind, to commemorate the dying love of the dear Redeemer.

The work of God in this parish, I conceive has not been so great as in some other places; yet considering the smallness of the society, which consists of but little more than one hundred families, it must be confessed, the work is truly glorious. There is reason to hope and believe, many persons will remember this happy day, with joy and praise, not only whilst they live, but through eternity.

Through the whole awakening, it has been most apparently evident, that the work was the effect of the divine spirit. It has been peculiarly free from noisy, blind zeal, and frenzy. The convictions of sinners have been regular, solemn, and pungent. And there is reason to hope, a considerable number have been born of the spirit.

Since the awakening began among my people, between forty and fifty have made a profession of religion, and joined the church.—Those who have long been in Christ, appear to have had fresh anointings of the divine spirit, and to have been stirred up, to pray more fervently than usual, for themselves, and for the prosperity of Zion. Those, who were in Christ before; and likewise those, who have lately professed faith in him, have, in general, exhibited a good degree of evidence, that they are joined to the Lord, and have his spirit. They delight in the duties of religion. The service of God is now sweet and pleasant to them, in all its branches. They love to read God's word. Many have said, the bible is intirely a new book to them. The perusal of it, which afforded them no satisfaction before, now yields them the highest delight. Now they search the scriptures daily, and say with the Psalmist, O how love I thy law: it is daily my delight.—Those that rarely came to the house of God, are constant and diligent attendants. They love the sanctuary of God, the place where his honor dwells: and delight in the ordinances of the gospel. And their soul is satisfied as with marrow and fatness. And they praise God with joyful lips.

But we fear that some, who profess to hope that they have now made their peace with God, will so apostatize from their profession, that it will appear, that their religion is like the morning cloud, and the early dew, which soon goeth away. Though we are ready to hope better things of them, and things that accompany salvation. And notwithstanding the prospects have been so promising and the minds of nearly all the people, were turned upon religious subjects, yet at present we have reason to fear, that the attention of many has declined, and that many are dead in trespasses and sins. We fear they will finally perish, and their condemnation in that case will

be awfully aggravated, by the uncommon and powerful means which God has now been using with them. How dreadful, after having been exalted to heaven, to be thrust down to hell! Yours,

RUFUS HAWLEY.

(To be continued.)

On difference of opinions among Christians.

THE great variety of sentiments, which prevail among those who professedly hold to the Christian religion, is by many made an excuse for disbelieving and neglecting it altogether. They plead, that no dependence can be placed upon the bible; since those who profess to believe it, even men of great learning and abilities, are so divided in their opinions respecting its doctrines. Such considerations undoubtedly have great influence in quieting the consciences of many & encouraging them in their neglect of the important concerns of religion; which is the broad road to destruction. For the truths, duties, and restraints of the Christian religion being offensive and irksome to the depraved taste and desires of the wicked, they are pleased with a plausible excuse for neglecting or rejecting it and thus ridding themselves of its painful duties, fears and restraints. But is it reasonable or safe to disbelieve or neglect Christianity on account of difference of opinions among those, called Christians? Have not mankind generally had very different sentiments about subjects of the highest importance? There has been a great variety of different, contradictory opinions among the most learned physicians about the science and practice of physic, a subject of great use and importance. But certainly it would be very unreasonable to disbelieve or reject the whole use of Physic, on account of those different opinions among physicians. There have also been many different and opposite sentiments respecting morality, natural philosophy, agriculture and other important subjects.—But is this any proof, that there is no truth or utility in any of these things; or is it a just reason, why they should be wholly neglected? If not, then it must be equally unreasonable to conclude, that there is no truth in the Christian religion, or that it may be safely neglected, because there may be different sentiments about its doctrines. Yea, it is much more unreasonable and dangerous to neglect religion on this account, as it is a concern of infinite moment, and by neglecting it we risk eternal consequences.

If the difference of opinions among Christians is an evidence against Christianity; then the great variety of sentiments, with respect to religion and morality among infidels, must afford equal evidence against infidelity, or deism and atheism. Thus upon this principle we can believe nothing at all.—Besides, it may be observed, that Christianity comprehends a great variety of truths and duties, some more and some less important; some more and some less plainly revealed. And many of the differences among Christians respect those truths and duties which are less important, or less plainly revealed.—Therefore many of the sects, tho differing in some things, yet agree in the most essential truths of the Christian religion. Consequently there is not so much difference in opinion among Christians, as at first view might be imagined from the various names and sects, into which the Christian world is divided.

Further, it is expressly foretold

in scripture, that many errors and false sentiments should spring up among Christians. It is declared, that "false Christs and false prophets shall arise—that many shall follow their pernicious ways—that there must be heresies among you that they which are approved may be made manifest—that the time will come, when they will not endure sound doctrine; but after their own lusts shall heap up to themselves teachers, having itching ears, and that they shall turn away their ears from the truth, and shall be turned unto fables." The scriptures also plainly teach the cause of these errors and false sentiments among those, who are favored with the gospel—that they originate from the native depravity and opposition of the human heart against God and divine truth. For it is declared, that "the carnal mind is enmity against God; that men hate the light, and love darkness rather than light, because their deeds are evil—that their understanding is darkened, because of the blindness or hardness of their heart—and that God shall send them strong delusions to believe a lie; because they received not the love of the truth." These considerations easily and fully account for the many errors and different sentiments, prevalent in the Christian world—Yea, these errors and differing opinions are so far from being any evidence against the Bible or Christianity, that they fulfil its predictions, confirm its truths or doctrines, and thus greatly increase the proof in favor of it.

Altho these differences in religious sentiments among Christians, are in many respects unhappy and injurious to the cause of Christ—originate from depravity, and imply criminality in the erroneous; yet through the wisdom of God they have been overruled for good, & rendered in various ways subservient to the cause of truth and religion. They have led to a more diligent study of the scriptures and to a more critical examination of the doctrines of the gospel. Thus the evidence or foundation of the truths of religion has been more thoroughly scanned and understood, and religious light and knowledge increased. These differences in opinion have also most effectually secured the scriptures from being corrupted or altered; as the different Christian sects, which have existed ever since the days of the apostles, have carefully watched over one another in this respect. For the Bible being spread among all the different sects, if any one sect had made any material alteration, the others would immediately have detected, and exclaimed against it. And none can rationally suppose, that all the various sects, who were at variance with each other, were scattered in many distant countries, & who all esteemed the scriptures to be given by divine inspiration, would universally agree in corrupting all the copies of the Bible by additions or alteration. This is an event morally impossible. There is therefore the most convincing, satisfying evidence from this, as well as from other considerations, that we have the Bible pure and authentic, as it was left by the apostles. Thus the unhappy divisions and dissentions, which through the pride, selfishness, and depravity of mankind and the devices of Satan, have arisen in the Christian church, have been the means of greatly confirming the truth, and securing the purity of the scriptures.

It is evident from these various considerations, that the difference of opinions among those called

Christians, affords no proof against the truth of the scriptures, but in various ways confirms them. Consequently it must be exceedingly unreasonable and dangerous to disbelieve the Bible, or neglect religion on this account. It is a most fatal delusion of Satan to render sinners easy in their neglect of divine things, and in the road to destruction. On the contrary, this diversity of sentiments ought to excite us to a most serious, diligent, and prayerful attention, that we may escape dangerous and fatal errors, and find and embrace the truth, necessary to salvation.—When we consider the importance of divine truth, as it concerns our everlasting happiness and misery, and how liable we are to fall into hurtful and fatal errors through our depravity and opposition to the truth; it ought to excite us anxiously and candidly to seek after divine knowledge as silver, and search for it as for hidden treasure. We should seek divine truth with a disposition to receive and practise it, and daily look to God the great Father of lights, by fervent prayer to illuminate our minds, keep us from error, and lead us in the way everlasting. We should be exceedingly cautious of giving way to our sinful and selfish prejudices, and of disbelieving or neglecting truth and duty, because they are contrary to our depraved feelings, lest we reject the counsel of God against ourselves. Since, as our Saviour declares, "Men hate the light, and love darkness rather than light;" it is certain, that our natural feelings will be opposed to the great truths of the gospel. This shows, that our disliking any particular doctrine is no evidence against its truth, and that if we give way to our natural feelings and prejudices, we shall certainly reject the truth, fall into fatal errors, and ruin ourselves forever. As many errors are prevalent, our danger is the greater, and therefore there is more need of care and watchfulness, that we be not led astray, and so fall short of heaven. Hence the Lord Jesus directs us to "strive (or aggonize) to enter into the strait gate" from the consideration, that "many shall seek to enter in and not be able." Since there is the most satisfactory evidence of the truth of the scriptures, nothing can be more unreasonable and stupid than to quiet ourselves, as many do, in a careless neglect of divine things, because there is a great variety of religious sentiments, or many errors, among those, called Christians. This in fact is saying, because our danger is great, therefore we will take no care to escape it. Can any thing be more irrational, especially when we consider, that our eternal all is at stake? Is it not acting directly contrary to the dictates of common prudence? For in temporal concerns when our danger is great, we are the more anxious and careful to secure ourselves against it. Those therefore, who flatter themselves, that there is little or nothing in religion, or make themselves easy in the neglect of it, on account of the different religious opinions among Christians, are guilty of great folly and stupidity—are in the snare of the devil, and unless they can be awakened to a sense of their wickedness and danger, they will certainly perish.

But if we will carefully and candidly seek the truth with a disposition cordially to receive and practise it, daily looking to God for light and direction, we shall certainly be led into the truth so far as is necessary to salvation. For

Chriſt declares, "If any man will do the will of my Father, he ſhall know of my doctrine, whether it be of God." It is alſo ſaid, "The meek will he guide in judgment, the meek will he teach his way." In a concern of ſuch infinite conſequence, and where the danger is ſo great, we cannot be too careful and diligent. But to be careleſs and negligent, when our eternal happineſs and miſery thus lie at ſtake, is the higheſt madneſs. H.

To Miſs N——

LETTER I.

MA'AM,

YOU have been informed, that it has pleaſed God to pour out his ſpirit, on the people in this town. A goodly number, of different ages, and of both ſexes, entertain a perſuaſion, that they are reconciled to God; and many have joined the Church. Our Miniſter has adopted a method, which certainly affords ſuch as attend much ſatisfaction and inſtruction. When one, or more, apply to him for admiſſion into the church, he publicly calls on a committee, appointed by the church, to aſſiſt him in the examination of the candidates. All the members of the church, who deſire it, attend. I was lately preſent myſelf, when about a dozen, ſeveral of them young people, were examined. It was one of the moſt affecting and inſtructive ſeaſons I ever ſaw. I ſhall attempt ſome deſcription of it. But one muſt have been preſent, to have an adequate idea of the pleaſure it inſpired.—After ſome introductory obſervations, the Rev. Mr. ——, put to each of the candidates, ſucceſſively, a queſtion to this purpoſe, "What are the reaſons, which have led you to ſuppoſe or hope, that you are reconciled to God?" In anſwering this queſtion, they were deſired to give an hiſtory of ſuch exerciſes of their minds, as they might think proper and ſuitable, and eſpecially ſuch, as might tend to bring into view the dealings of God with them, and the effects produced on their own minds, from the time that they were at firſt awakened, until that day. Each gave the relation requeſted. They were ſolemn, and none of the ſpectators were unaffected. Had you been preſent, I am confident it would have produced a pauſe in your habitual mirth.—After hearing the relation of one, it was natural to conclude, that I had, in effect, heard them all. But it was far otherwiſe. Each had his own peculiar trials. There was a wonderful variety in the accounts, they gave of God's dealings with them, and of their own exerciſes. Some were ſuddenly ſurpriſed with a ſenſe of their danger, and made acquainted with their guilt; with others, convictions came on more gradually. One received his firſt impreſſions at the ſanctuary, another, by readig the bible, a third, at his work by himſelf, and another, by hearing of the ſuppoſed converſion of a neighbour. There was the ſame diverſity thro' their whole relations. They were bro't, by different means, to a knowledge of the utter depravity of their own hearts. Some acknowledged, that they had had dreadful heart-riſings againſt the doctrines of the goſpel. One, on pretence of a viſit, had left her father's houſe for ſeveral days, becauſe ſhe ſuppoſed that God had beſtowed ſaving mercy on one of her ſiſters, and had left her in a ſtate of condemnation, which ſo exaſperated her heart againſt both God, and the ſubject

of his grace, that she could not endure the sight of her. Another, when he had heard that a neighbour had obtained an hope that he was renewed, secretly wished that it might prove false; for then, he tho't, his condition would be no better, but worse than his own. Others had fearful enmity against God, because he did not accept of their prayers and services, and give them peace. Some were on the point of determining that they would lay aside all attention to serious things, but were powerfully prevented, by an unseen hand. And it appears, that it was a reflection on the horrible wickedness of a train of such like excuses, which led some of them to an acquaintance with their own hearts, & convinced them, that they were desperately wicked. Others were led to it by noticing the selfishness, and sinful nature of those reputed duties, by which they had sought to conciliate the favor of God. But in one way or another, all had arrived to this conviction of their extreme wickedness.—There was no less diversity attending the circumstances of their receiving comfort, and their views and exercises, when bro't home to Christ, as I cannot but hope they all really were. One was in a kind of transport of wonder, praise and admiration, at the discoveries of the glory and perfections of God; while the most part were more deliberate, their enmity subsided, and they approved the things, which they had opposed. And since then, their christian experiences have been as various, as their exercises were before. Their trials, victories, comforts, joys and depressions, have been different. In a word, each heart knows its own bitterness, and its own refreshments. All however appear to love God, trust in Christ, abhor sin, and pant after proficiency in grace.

Your acquaintance, the amiable, deliberate and modest Miss C——, about 17 or 18 years of age, was among the number. When the question was proposed to her, she dropped her eyes, and appeared to retire from the idea of the presence of the company, into a recollection of her own past exercises, and with a simplicity, truly affecting (I am confident you yourself would have acknowledged it so,) she observed, that from a little child, she had tho't of serious things but never realized them, till within this year. She correctly stated the time, and occasion of her seriousness—the methods she took to avert the wrath of God—the exercises of her mind on his character, law and government—on Christ, and the doctrines of the gospel—on her own doings, and the impurity, and awful wickedness of that heart of hers, which you have always esteemed so excellent. I assure you she considered it abominable. And she proceeded distinctly, to relate the alteration in her views and feelings towards moral and divine things, from whence she now dates the beginning of her spiritual life. She stated her present exercises, hopes and fears respecting her own state, and the reasons of them.—Had you been present, you could not have resisted the conviction, that there is indeed such a thing as experimental religion. Her intimate acquaintance observe too, that her religion has improved the cheerfulness, and sweetness of her amiable disposition. You need not fear, that your friend is spoilt, and that, when you visit these parts, you will be disgusted with a melancholy gloominess of spirit, where you once saw so many social qual-

ities. She is improved, and will receive you with greater pleaſure.

When this part of the examina was finiſhed, the miniſter proceeded to examine them in their knowledge of the doctrines and inſtitutions of the goſpel.—But I have been lengthy already, and muſt reſerve that, for the ſubject of another letter. It will however depend on the manner in which you receive this, whether or not, you will ever be acquainted with any thing further on the ſubject.

I am, &c. J.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Meſſrs. Editors,

I WAS ſtruck with two pieces in your laſt number, viz. the death of Diphormia and the death of Rubricus. The reading of them very deeply intereſted me, and at the ſame time reminded me of the death of a friend, who like them had embraced the pernicious principles of infidelity, but in his laſt ſickneſs was led to ſee that the ſyſtem he had adopted was without foundation, and as it is believed, to embrace the truth as it is in Jeſus, in the knowledge and love of it. Such inſtances afford a ſtriking diſplay of the power and grace of Chriſt, and ought therefore to be publiſhed to the world. Should you think proper, you will pleaſe to inſert in your uſeful Magazine the following ſketches of his life and death. For particular reaſons I chooſe to conceal his real name and ſhall call him by the name of JATROS—the circumſtances, however, which I ſhall relate will be founded on facts of which I have certain knowldege.

Yours, &c.

BENEVOLUS.

Auguſt 18, 1800.

"Men may live fools, but fools they cannot die."

JATROS was born of reputable parents in an inland town in Connecticut. While in early life, he loſt his father and was left, with ſeveral brothers and ſiſters, to the care of his mother. She was a pious woman and ſincerely deſirous that her children might become truly religious. She therefore daily commended them to God in prayer, and took great pains to teach them to reverence the character, word, and inſtitutions of Jehovah; and by precept and the more commanding influence of example to teach them obedience to the divine commands.—Such were the circumſtances of the family, that Jatros, while but a youth, was obliged to leave home and enter on buſineſs for himſelf. Having left his mother and the family, he ſoon forgot the pious counſels which ſhe had given him; being engaged in the active buſineſs of life, he ſoon loſt all regard for religion and became anxious for nothing but to acquire property. He abſtained from groſs vices, and was regular in his morals, not however from a love of virtue, but becauſe he thought an externally virtuous conduct neceſſary for the advancement of his views with regard to the acquiſition of property. To gain an eſtate that he might live in caſe and affluence became the ſole object of his purſuit, and ſo engroſſed his mind as to leave no room for religious meditation. At times, however, the inſtruction, which he had received from his mother would occur to his mind; and to relieve himſelf from the uneaſy ſenſations which this occaſioned, he adopted the principles of univerſal ſalvation, and perſuaded himſelf to believe, that as God was a good be-

ing he would make every man happy at death whatever might have been his character in life.

But though thus eagerly engaged in purſuit of this world's goods, he was diſappointed in his hopes. By a train of misfortunes, he loſt what little property he had acquired, became embarraſſed in his circumſtances, and every effort which he made to relieve himſelf was defeated. Theſe diſappointments inſtead of inducing him to reflect upon the uncertainty of all worldly things and to ſeek more durable riches, ſerved only to harden him and to increaſe his diſreliſh for religion. He indulged himſelf in openly murmuring and repining againſt the Providence of Heaven, and in envying the proſperity of others. He even dared to cenſure the adminiſtration of God and to arraign the wiſdom and goodneſs of his proceedings.

About this time, Jatros became acquainted with ſeveral men of whom it might be ſaid, that they gloried in their ſhame; they ridiculed the ſcriptures; decried all religion as the invention of crafty men, and derided the Saviour of the world. From their converſation, and from reading infidel books with which they ſupplied him, Jatros ſoon embraced their ſyſtem and joined with them in laughing at every thing ſerious.—As a natural conſequence of embracing ſuch principles, he attempted to perſuade others that there was nothing in religion, and that all who pretended to ſerioufneſs were either deſigning hypocrites or deluded enthuſiaſts. In this ſtate of mind he continued for two or three years, repining at divine Providence, envying his more proſperous neighbors, and ſcoffing at religion. At length he was attacked with a diſeaſe which, in a few months, terminated his life. The firſt three or four months of his ſickneſs, not apprehending himſelf dangerous, he thought little concerning death or what was to follow that event. When he did think of theſe things, he endeavored to quiet his mind by believing that, ſome how or other, it would be well with him and all mankind; that death was the common lot of man, and that a philoſopher ſhould not be anxious reſpecting the time of its arrival. In ſhort, he renounced all the animating proſpects of the goſpel and was faſt verging towards the gloomy, cheerleſs ſtate of univerſal ſcepticiſm.

Hearing of his ſickneſs I went to viſit him. I reminded him of the ſentiments which had been taught him when young, ſpoke freely on his infidel principles, and aſked him whether his ſickneſs and the probability that he might ſoon be called to leave the world, had not led him to fear he was building upon a falſe foundation? He replied to this effect, that he had no anxiety concerning himſelf; that he ſtill conſidered the ſcriptures as the work of deſigning men, and Jeſus Chriſt, if ever ſuch a perſon exiſted, as an impoſtor; that he was ready to die at any time, and that if he did not ceaſe to exiſt, at death, he preſumed that the God who had given him being would make him happy, as he had never done any thing for which he deſerved to be made miſerable; that in ſuch a belief he meant to remain and hoped to die. I ſaw that it was in vain to attempt to argue with him; for though he had no regular ſyſtem to which a reaſonable man could conſiſtently truſt, yet he was determined not to embrace the goſpel ſcheme; and all I could do was in

ſecret to pray, that his eyes might ſtill be opened.

A few days after this, I viſited him again, when I found him in a different ſtate of mind. He was extremely melancholy and dejected. The inſtructions he had received when a child, and certain convictions which he experienced when young, had recently recurred to his mind with energy, and filled him with doubts concerning his infidel principles, and he was harrowed with the idea that poſſibly he might have deceived himſelf. Though far from being willing to own he was wrong, he did not feel perfectly ſatisfied that he was right. He was in a ſtate of ſuſpenſe which filled him with diſtreſſing anxiety. I propoſed to him to ſend for the clergyman of the pariſh. He conſented, though with reluctance on account of the ſcoffing, jeering manner in which he had formerly ſpoken of him. The clergyman came, and, at the requeſt of Jatros, briefly explained to him the general ſyſtem of truth contained in the ſcriptures. Jatros propoſed many deiſtical objections which the clergyman endeavored to remove, and it was evident that the remarks which were made in the courſe of this converſation took a deep hold of his mind though he ſtill manifeſted a great averſion to the truth. The clergyman prayed with him and left him. From this time, it pleaſed the father of lights gradually to enlighten his mind. He was brought to ſee that he had been truſting to refuges of lies. He gave up the principles of infidelity one after another; as truth opened upon his mind God diſpoſed him to receive it; and while his underſtanding became convinced and enlightened it is preſumed his heart was changed. Some time before his death, he declared himſelf a full believer in the ſcriptures, and expreſſed the ſtrongeſt perſuaſion, that ſalvation was obtainable only in the way there pointed out. He had a deep ſenſe of his ſins, and moſt bitterly lamented that he ſhould ever have denied the Lord who bought him, and derided his holy word. He expreſſed himſelf aſtoniſhed that he had not been left to perſiſt in his infidelity and aſcribed it wholly to the mercy of God through Chriſt, that he was brought to a ſenſe of his ſins and as he hoped to true repentance. He manifeſted a ſincere reſignation to that Providence which he had formerly dared to cenſure, and gave his friends great reaſon to hope, that he poſſeſſed that true love to God and man, and that real holineſs without which no one will ſee the Lord. Tho' reſigned to the will of Heaven, yet he deſired to live, if God ſaw fit on account of his wife and children, but more eſpecially that he might have an opportunity to convince his acquaintance that he had become a real believer in the Chriſtian religion, and that he might ſerve God by an attendance on thoſe ſacred inſtitutions which he had ſo often ridiculed.

The following converſation between him and a female friend will ſhow what the ſtate of his mind was at this time. *Queſtion.* "Do you feel reſigned and ſubmiſſive to God's will?" *Anſwer.* "I do." *Q.* "Do you think you have a heart to repent?" *A.* "I think I have." *Q.* "On what do you depend?" *A.* "On the atonement Chriſt made by his ſufferings and death." *Q.* "Do you not think that you keep back ſome darling ſin, ſomething you are not willing to give up?" *A.* "I think I do not; I hope I am willing to give up all." He then

broke out into a fervent prayer for himself and for all mankind.

After this he conversed with all his friends separately and together. He cautioned them particularly against embracing those dangerous principles which had so nigh ruined him; he urged them to be more anxious to lay up treasures in Heaven than to acquire the good things of life, and exhorted them above all things to seek an interest in Christ—to make that the first and great object of their pursuit. He spake feelingly of the happiness of a life of religion; expressed a strong hope that, through the merits of a Savour, his sins were pardoned, and that God would receive him to glory; took an affectionate leave of his friends, and by prayer commended them to the mercy and blessing of God. He continued in this frame of mind until he lost his senses and his speech, which was a short time previous to death; and after the struggles of nature had ceased, his spirit, it is humbly hoped, was received into those mansions of bliss which the divine Redeemer has prepared for all who believe in him.

MESSRS. EDITORS,

IF you think a knowledge of the following fact will be useful, you are at liberty to insert it in your Magazine. Perhaps some may think, the method taken to open the eyes of a desbeliever was improper; but the event showed that it had a deep effect, and was doubtless more impressive on a blinded mind than any other means which could have been used.

Z.

THIS disbeliever of all religion shall be called Perditus, for the sake of secreting his family name. It is said, that in his early years he had several seasons of seriousness, against which he continued to strive, until all sense of truth and of duty to God, seemed to be obliterated from his mind. After he became thus stupid, it was one of his most delightful themes, to ridicule his former sobriety and thoughtfulness, and he represented himself as having been ridiculous in the highest degree, to think so much of another state and take pains to be happy by rejecting the festivities of the world. By this manner of ridiculing himself, he was instrumental of corrupting a number, some of whom were reclaimed by his death, some remain in the stupidity of sin, and others have followed him into eternity. This man was generous, hospitable and festive in his natural disposition, which led to many opportunities for discovering the impiety of his heart, and he never failed in any company to express his contempt of Christ and his religion and of pious persons. He ridiculed prayer—he spoke of death with levity—represented Christian institutions as a farce—and professed to think that God was so highly exalted above all creatures that he took little or no notice of their transactions. That God made men that they might pursue their own pleasures; and that he was pursuing his own pleasures in a way suited to his own appetites, as he expressed himself. At no great distance there lived a Clergyman, with whom Perditus took particular pains to become acquainted. He would often meet him affably in the streets, and insist on his visiting his house; but all this was done that he might gratify himself with indirect insults and insinuations against religion and sobriety. In sundry interviews, the Clergyman bore the sneers of Perditus,

affecting not to perceive them, until he had obtained a thorough acquaintance with his heart. This being thoroughly obtained, the Clergyman requested Perditus to spend with him a day in the solitary fields, with which he complied. When removed from all other eyes and in the solitude of a grove, the Clergyman acquainted Perditus with the object he had in view, which was to converse freely with him on the things of God, of religion and eternity. Perditus, little suspecting any thing of this kind, was for a few moments angry, but soon became calm and agreed to hear. The Clergyman then stated the manner of their acquaintance, and acknowledged perfect civility of treatment, in every respect, except the sneers which he had often thrown out against the truths, duties, institutions, ministers and professors of religion. That he had always seen and felt these things, though Perditus had supposed him ignorant and unfeeling under the most bitter reflections. That he had often affected this want of discernment out of tenderness to the feelings of the wife of Perditus, who was often present at their conversations. She believed in the reality of religion, although she was not pious. Perditus had ridiculed the Clergyman, in his own profane circle, as being a man who could not resent; but was now confounded to find that his motives were tenderness to the feelings of his own family.

The Clergyman now proceeded to state before him, in the most solemn and affectionate manner, the great truths of religion; its natural and revealed evidence; his own character, neglects, impiety, and ingratitude to the Lord of all his bounties; and enforced these truths by the solemnities of death, judgment and the eternal world. The conversation was long—it was interesting. Perditus found that he had completely laid himself open to a man, on whom he had thought himself to be ludicrously playing. He was sometimes confounded and ashamed; sometimes for a moment angry; sometimes alarmed; and did at some times attempt to change the serious discourse into merriment. He was told, that unless there was a reformation from reflecting on religion and its institutions, there must be a total discontinuance of those social interviews to which they had been accustomed. The result was that Perditus engaged to call the next day at the Clergyman's house and fix his resolutions.—He called as he had engaged. He acknowledged that he had not treated the Clergyman with the respect of politeness, promised to refrain in his presence from any future insinuations against religion, and desired him to visit his house as a friend and a gentleman; but at the same time avowed his utter disbelief of religion, of the word of God, and the sincerity of Christian professors in general. On this being so freely owned the minister again begged him to review, for that possibly he might yet obtain a conviction of the truth. To which he resolutely replied "I wish your company 'as a man, but I charge you never to speak to me again on the 'subject of religion—yea more 'never to pray for me, unless I 'specially ask you," and thus they parted.

It was not long after this before Perditus was smitten with a deep decline, and all spectators saw marks of approaching death on his visage. He struggled, but in vain, for a speedy confinement ensued. The Clergyman deliberating on the case,

concluded to conduct as will be related.

He called often as a neighbour, converſed of his complaints, and endeavored by every means to aſſuage the pains of his body and conſole the afflicted family; but never ſaid any thing of religion. Theſe viſits were daily made, but without any thing of a very ſerious nature. On a certain day, the Clergyman had barely returned home, before a meſſenger followed to recal him. He returned, when Perditus told him. "You kindly viſit me, but ſay nothing of religion, why is this?" The anſwer was, you have forbidden me ever to ſpeak to you on ſuch ſubjects, I wait but your permiſſion and religion ſhall in future be the ſubject of our diſcourſe. To which he replied, "converſe with me on the religion of nature, but not on Chriſtianity." The direction was followed, and the religion of nature was for ſeveral days the ſubject of diſcourſe, without a word ſaid of Jeſus Chriſt or the peculiar doctrines of the Goſpel. Perditus ſtill denied that he or any other men were ſinners. After a ſhort ſeaſon Perditus enquired, why do you not offer to pray with me, as you do with others who are ſick. The former anſwer was given, you have forbid me, and I cannot do it until you make the requeſt. I wiſh it, ſaid Perditus. For what ſhall I pray, for any thing more, than that you may recover? To which he replied, that is the great thing at preſent. Prayer was ſeveral times made according to his direction, and confined to the matter of his recovery. After ſeveral paſſing days, Perditus ſaid "Why do you not pray with me as you do with other people?" The miniſter anſwered, in what reſpects do I differ? He anſwered "you do not pray that God would forgive my ſins." But you have always denied that you were a ſinner—I have prayed for you as a ſinner in my cloſet, but if you ſpoke true, you could not ſincerely join with me in praying for you as a ſinner; I ſhall however gladly now do it if you feel yourſelf to be ſuch. He aſſented that he did; but ſaid that he did not ſee the need of a Saviour, for if God was diſpoſed to forgive he might do it without. He was told that a Chriſtian miniſter could not pray God to forgive ſinners in any other way than through the Saviour, whom he had appointed. And was left in a ſtate of great agitation. In ſubſequent viſits he ſtrongly urged for prayer that God would forgive his ſins without a mediator, but as this could not be granted he ſeemed for a few days to determine that he would throw away all ſenſe of his ſinfulneſs. However, as the certainty of death was becoming more apparent, the ſtruggle in his mind grew more terrible, and an accuſing conſcience denied him all peace. Two days before his death he urgently ſent for the miniſter, and requeſted prayer that God would forgive him for the ſake of Jeſus Chriſt. He ſaid that he ſaw God's diſpleaſure againſt him to be ſo great, that none but a Saviour of infinite power could deliver him from the ruin into which he was falling, and he now repeated the name of Chriſt with as great urgency as he had before blaſphemed him. At the time he was brought to this confeſſion a number of his infidel companions were liſtening to his dying words. They confeſſed him to be in the full exerciſe of reaſon, and until now had triumphed in their looks, expecting that his death would be an evidence for infidelity. But when they

heard him supplicating for mercy the name of Christ, the confusion of several was beyond description, and they quickly dispersed from the scene of distress. He confessed to the minister that the manner he had taken of leaving all to his own conscience, and neither conversing or praying further than his own particular request, had awfully alarmed him, and it seemed to be continually sounded in his ears, my blood must and will be required at my own hands. Until the time of becoming insensible he heared eagerly, but had no alleviations of distress.—Thus he died and went to his long home, a monument of the folly of rejecting the gospel of Christ. What multitudes live in carlessness and disbelief and die in fear! They will not hear until it be too late. The pride of their hearts and their love of sin makes them reject even the gospel of grace, and they fall under the awful denunciation "Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel and would none of my reproof. I also will laugh at your calamity and mock when your fear cometh; when your fear cometh as desolation and your destruction as a whirlwind. Then shall they call upon me but I will not answer; they shall seek me early but they shall not find me."

ANECDOTES.

A SCEPTIC once conversing with a plain, honest christian, and thinking to silence him by banter and knotty questions asked him, "What his God was?" He answered, "A Spirit?" Then he enquired of him, "How large he was?" He replied, "So large as to fill immensity, and so small as to dwell in the humble and contrite heart."

CARDINAL HOSIUS, who, under Pope Pius IV. presided at that infamous council of Trent, in which all the abominable errors and superstitions of the papal church were confirmed, when death approached, seems to have dreaded a dependence on his own righteousness, although he had before pleaded for it. In his last will are these words, "I approach the throne of thy grace, O father of mercies and of all consolation, to the end that I may obtain mercy, and find grace in thy sight: I am not worthy that thou shouldest behold me with the eyes of thy majesty; but, as it is most worthy, that for the sake of his death and passion thou shouldest not only look upon me but crown me also; it is therefore that I come unto thee, most dear Father, and that without any merits but those inestimable ones of thy son Jesus Christ, my Lord and my Redeemer. I bring thee the merit of that death, wherein alone I place all my hope and my confidence: *that* is my righteousness, my satisfaction, my redemption and my propitiation. The death of the Lord is my merit."

THE last hours of the unhappy Voltaire afford a lively comment on the wretched condition in which infidelity leaves its deluded advocates, as to the state of their own souls. Though he had for a long course of years, employed both genious and learning, in the impious effort of erecting a fortress on the foundation of Atheism, which should be tenable against the artillery of a guilty conscience, and

the fears of death and judgment; the walls of the whole fabric mouldered into nothing, at the blasting of the breath of God's displeasure, and left the miserable builder a defenceless prey to anguish and despair.

BOERHAVE, the celebrated Physician, through life, consecrated the first hour after he rose in the morning to meditation and prayer; declaring that from thence he derived vigor and aptitude for business; together with equanimity under provocation and a perfect conquest over his irascible passions.

AN American philosopher, who professedly acknowledges the divine authenticity of the books of Moses, yet, to support a favorite hypothesis, ascribes all the miracles which he has recorded to the mere agency of second causes, lately, on a passage from New-Haven to New-York—while spouting on his favorite theme, was mildly accosted by a lady;—"Sir, if your reasoning be just, how do you account for the bush that Moses saw, which burned with fire?"—The philosopher, confident of his ability, quickly replied—"That, madam, was a phenomenon consistent with the principles of philosophy. Moses was then on the side of a mountain. Subterraneous fires often break out on the sides of mountains; and such was the fire in the bush, which Moses saw."—The lady superior to the sophistry of the philosopher, sweetly replied—"But, sir, subterraneous fires consume. The fire which Moses saw consumed not the bush; for Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."—The passengers shouted the Lady's victory.

A remarkable Conversion.

THE Lord has various means to bring about his own gracious purposes, and sometimes condescends to make use of incidents, apparently trifling, to accomplish his most important designs. The truth of this remark may be exemplified in the following fact:—

A young gentleman of high connections and great respectability, was induced by gay acquaintance to accompany them to a place of amusement. Arrived at the scene of dissipation, the festive company proceeded to their amusement. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven, *the clock struck one.* That striking passage of Dr. Young's instantly rush'd upon his mind:

"The bell strikes one—we take no note of time
But from its loss—to give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound; if heard aright
It is the knell of my departed hours.
Where are they? With the years beyond the flood.
It is the signal that demands dispatch.
How much is to be done? My hopes and fears
Start up alarm'd, and o'er life's narrow verge
Look down—on what? a fathomless abyss,
A dread eternity."

Conviction seized the youth, and alarmed and terrified he instantly left the dissipated throng, and retired to his closet. The result was a saving change, and he is now a christian indeed, in whom is no guile.

Reader, art thou an admirer of the fashionable follies of the age? Remember they lead to the chambers of eternal death. Leave then—oh leave these deluding phantoms of an hour, and employ the

uncertain moments left thee, in seeking for those realities—unfading pleasures and eternal joys!

Religious Intelligence.

ON Friday the 8th of August, Mr. David Bacon left Hartford with a view of visiting the Indian tribes bordering on Lake Erie, according to a resolve of the Trustees of the Missionary Society of Connecticut, noticed in our Magazine for July. Previous to his departure he was examined by the Committee of Missions, who highly approving of him as qualified for such a mission, unanimously appointed him to that service and by prayer, commended him to the divine blessing. It is expected he will obtain a guide and interpreter at New Stockbridge or somewhere in that neighborhood, and then proceed on to the south west part of Lake Erie and visit the Indian tribes in that quarter. It is presumed that he will have the prayers of all good people for a blessing on his labors!—

About the same time Mr. Robert Porter and Mr. Josiah B. Andrews, entered on a Mission to the New Settlements; the former to the western and northern parts of Vermont, and the latter to the settlements on the rivers Delaware and Susquehannah, in the state of Pennsylvania and the adjacent settlements in the state of New-York.

London Missionary Society.

IN our first number we gave a general history of the proceedings of the Missionary Society of London to the commencement of the present year.

No late intelligence of a very particular nature has been received from Europe respecting the Society. The following sketches contain all the information the Editors have to communicate. The Directors notwithstanding the discouraging circumstances of the capture of the Duff and the partial failure of the Mission to Otaheite, still continue to make every exertion in their power to promote the important design for which the Society was instituted. A number of Missionaries sailed last spring for the Islands in the South Sea, with a view of joining the brethren already there or of establishing themselves in other places.—In March last two Missionaries left England for Canada in consequence of applications from a number of inhabitants of Quebec and Montreal. The Directors have a young man now learning the Arabic language, with an express view of going on a mission to the interior part of Africa. Late dispatches from Doct. Vanderkemp and his associates at the Cape of Good Hope offer a prospect which is very flattering. And from recent communications from a Missionary who went to the East Indies, it appears probable that before this time he has fixed upon a favorable spot for the commencement of his Missionary labors.

Great exertions are making in various parts of England and Scotland, and also in Holland, to promote evangelical truths and experimental piety. Many societies and associations are formed with a view of instructing the children of the poor in religious knowledge and of disseminating a variety of religious tracts; and indeed the people of God in those countries were never more engaged to promote a knowledge and love of the truth, than at present.

Extract of a letter from one of the Connecticut Missionaries, dated, Springfield, Otsego County, State of New-York, July 23, 1800.

"THE last six weeks, I have spent in the counties of Otsego and Delaware. In both these counties there are considerable awakenings, which appear to be increasing and spreading. They are regular and orderly, free from that noise and enthusiasm which sometimes attend such revivals. Meetings in general are still and solemn, and a profound attention is given to the speaker. Lectures on week days are often attended by 200 people, and on the sabbath by 500 or 600. The towns in Otsego County where there is a revival are Otsego, Springfield and Worcester; those in Delaware County are Delhi, Stamford, Franklin and Walton. In these towns there appears to be a glorious work of the divine spirit, and the religious attention in these parts is as great for the time, if not greater, than it was in the Genesee the last season."

The favorable reception which Missionaries meet with in the New Settlements, and the attention which is paid to their preaching, while it must inspire the friends of religion with gratitude to him with whom is the residue of the spirit, and who only can give the hearing ear and understanding heart, should animate them to be liberal in their contributions to the support of Missions; and more especially should it induce them fervently to pray for a divine blessing to accompany the labors of Missionaries. The civil and political as well as the religious welfare of our brethren in the New Settlements require that the gospel should be preached to them, and that they should be favored with the administration of Christian ordinances.

BY accounts received from various parts of the country it appears that a glorious work of God is still going on in many places. God is still remembering mercy for a guilty people, and giving fresh testimonials to the truth of that scripture promise that "the gates of Hell shall not prevail against his church." In vain do the enemies of a once suffering, crucified, though now glorious and triumphant Saviour boast in the success of their efforts to overthrow Christianity. They have attempted to disseminate the poison of infidelity far and wide. They are still attempting to do this. But the truth is great and will prevail. Let not the friends of Zion despair. The late happy revivals in so many places afford encouragement to them to pray importunately and they may be assured that the prayer of faith shall not fail to receive a gracious answer. "Christ shall see of the travail of his soul and be satisfied."

HYMNS.

Dying reflections of an Infidel.

WHAT shall I be—where shall I go?
I'd give a thousand worlds to know.
Shall I exist, or shall I not?
Ceasing to be—I dread the thought.—
Does death, in fact, destroy the whole
And with the body kill the soul?
Reason, I chose thee for my guide,
I heard thy voice and none beside,
Come now decide the doubtful strife
Twixt endless sleep and endless life.
Some, who thy sole dominion own
As nature's brightest, eldest son;
Say, thou hast taught the soul will live,
And her account to God must give.
Others deny that this will be,
And both for proof appeal to thee.
I feel, I know that I have sin,
And conscience rages here within.
If there's a God—(I fear 'tis true)
Does he the creature's conduct view?

And if the soul immortal prove,
Can sinners ever taste his love?
Will they have nothing more to fear
Because he governs there and here?
If he is good will he destroy,
And kill with evils human joy?
Are parents hurried to the tomb
Merely to give successors room?
If he regards our actions here
Why not avenge th' oppressed tear,
And crush the cruel and unjust,
With pride and malice in the dust?
These thoughts an anxious doubt create,
That this is not our final state.
If there's a God, then who can tell,
There may be heaven, there may be hell.
The Bible doctrines may be right,
If so *I* sink to endless night.
I *hate* that God, which they declare
His holiness is too severe.
I *hate* his law, which says I must
Be holy like him, or be curst.
Once I could laugh at what I feel,
And scorn the tho't of heaven and hell,
But reason shines as clear as day,
Although my outward man decay;
Yea it may shine and never stop,
And misery fill my future cup—
Draw near my friends, if friends indeed
You will assist me now in need.
With you I spent the jovial day,
And cast the thought of death away.
I spurn'd at God, at Christ and hell,
As names that priests and women tell.
I gave the reigns to sin and lust
Which hastened my return to dust.
O can you screen my soul from harm
Against the power of any arm!
Ah! wretches stop—deceive no more
I've heard all you can say before—
I scorn'd the christian and his God,
And trampled on his Saviours blood.
With him no part I now can claim,
For still I hate the very name.
Yet he must be more safe than I,
And more prepar'd to live or die.—
If I was right, still he is well;
But if he's right—I sink to hell.

W.

The experiences of Miss P. M. written by herself.

1. IN airy dreams of gay delight
I fancy's lulling arms,
My mis'ries were conceal'd from sight
By strong ideal charms.

2. Held by the magic of that power,
Which thousands doth enslave,
Pleasure appear'd in every flower
Tho' rooted near a grave.

3. But sovereign mercy from the skies,
Alarm'd my dreaming mind,
No more delusion blinds mine eyes,
When wak'd by power divine.

4. Shook from inertness and false dreams,
I saw my dreary state
And viewing where the flattering streams—
Might land me!—when too late!—

5. I look'd to God, in earnest prayer;
"Lord save me or I die—
Cleanse me from sin! save from despair!
While desp'rate here I lie.—

6. "Wholly deprav'd I here confess,
My nothingness to thee,
Vouchsafe to hear my poor request,
And prove thy clemency.—

7. "Exil'd from light where can I find
The God, who pardon gives,
I'm deaf and maimed halt and blind—
Let Lazarus hear—he lives."—

8. My grief and pain the Saviour saw,
And flew without delay,
And on the eye-balls of my soul,
He pour'd celestial day.

9. New beauties strike my peaceful sight,
While conscience smil'd within;
For sorrow! joy; for darkness! light!—
And felt no inward pain.

10. That heart which mov'd not at the sound
Of Jesus' dying love—
Now grateful flows; no longer bound,
But leaps and mounts above.

11. Thy sacred word of mercy shines
Dear *Saviour* like the sun,
I trace thy grace in every line
And love thee as I run.

12. Then let my soul well near my God
And like the sun obey,
While faith and love direct the road
Which leads to endless day.

13. 'Tis best, that every heir of grace
In Zion fix his home,
Thy gentle spirit finds our place,
Thy heavenly bride says come.

14. Sure 'tis the King's most choice place,
And there his saints will dwell—
May we not hope to see his face
And all his glories tell.

15. Thy fiery walls O Zion shall
A sanctuary prove,
To all, who hear thy heavenly call
And trust thy guardian love.

THE

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[THE following piece was, a few days since, communicated for publication. The Editors hesitated for some time concerning the propriety of publishing it, on account of the flattering manner in which the writer speaks of the Magazine. But when they reflected that whatever merit there may be in the work is to be ascribed to the writers of the several pieces and not to the Editors, they concluded to admit the piece. They were further induced to publish it from the consideration that it describes what is to be the plan of the Magazine. The Editors are happy to find that the work meets with such general approbation; and they are determined to make every exertion in their power to procure and publish such things as they shall judge best calculated to carry the original plan into execution. Should they fail they cannot reasonably require, nor will they have the presumption to expect the approbation of the public. They are sensible they have taken upon themselves an arduous task; they bespeak the candor of the friends of religion, and ask their kind assistance.]

MESSRS. EDITORS,

OF all kinds of intelligence, instruction, and knowledge, religious are the most important. These have the most favorable aspect on all the interests of society, the greatest influence on the present and final happiness of individuals, and a peculiar tendency to advance the divine glory. The entertainment which they will afford, and the happy effects which they may reasonably be expected to produce, will be in some proportion to the variety which there shall be in the manner of their communication.

What therefore can be more entertaining and useful than a work well executed upon the plan of the Connecticut Evangelical Magazine? Especially, what can more warm and gladden the hearts of the pious? What can more enlarge their acquaintance with good men and the church universal, increase and extend their paternal affection,

and excite their abundant thanksgivings to the benificent author of all our bleſſings?

As real piety unites their hearts in ſupreme love to one common father, it intereſts them in all his intereſts, in the welfare of his great family, and cauſes them to prefer Jeruſalem to their chief joy. They rejoice in the divine glories, in the enlargement and proſperity of the church, in all her revivals and happy days, and in the ſalvation of their fellow men in every place, of every country, colour and nation. Their piety, at the ſame time, forms a common fellow-ſhip, communion and endearment among themſelves. So far as they are known to one another, they unite in brotherly love, ſympathize and rejoice with each other. Their eminence and advancement in knowledge, grace and uſefulneſs afford them a divine pleaſure. When their fellow ſaints triumph in death, when the power and excellency of religion are manifeſted, and God is glorified, it ſtrengthens their faith, increaſes their joy, and excites their praiſe. The more fully they are made known to each other, the more clearly their piety, zeal and uſefulneſs are exhibited, the more theſe happy effects are produced; the more they admire the riches of divine grace, and are provoked to love and good works.

As your Magazine is deſigned to give information with reſpect to all theſe objects, events and things, how will it ſubſerve theſe noble purpoſes? It will greatly extend the knowledge, views and acquaintance of good people, bring to their knowledge numerous characters diſtinguiſhed for piety and uſefulneſs, both in Europe and America, with their zeal, liberality and exertions for the furtherance of the goſpel, and enable them to commence a pleaſing and uſeful communion with fellow-ſaints, on this ſide heaven, of whom otherwiſe, probably, they would have had no knowledge, in the preſent ſtate. How will this increaſe their zeal and liberality, awaken and unite their exertions, in the cauſe of their Redeemer? How will it preſent new objects and occaſions of prayer, and open new ſources of joy, thankſgiving and praiſe?

Eſſays on Chriſtian doctrines and duties, on experimental and moral ſubjects, on the diſtinguiſhing marks of true and falſe religion, muſt convey the moſt neceſſary and important inſtruction, and be univerſally intereſting and beneficial.

Hiſtorical ſketches of various denominations of Chriſtians, will enlarge the fund of eccleſiaſtical knowledge, bring good people into a nearer acquaintance with each other, exhibit ſuch things as are amiable and worthy of imitation in their reſpective characters, excite candor and charity, awaken each other to ſearch the ſcriptures, and to be ſure that they believe, worſhip and practice according to the goſpel, and happily tend to a more general union and reformation.

Judicious narratives of the revival of God's work in various parts, of the effects of them on atheiſts, infidels, univerſaliſts, the moſt vicious and hardened; humbling and reforming ſinners of all characters; bringing them cheerfully to renounce their errors and ſinful courſes, and with purpoſe of heart to cleave unto the Lord, give ſtrong evidence of the truth, power and excellency of the Chriſtian religion, diſplay the ſovereignty, power and grace of the great Redeemer, and demonſtrate that he has not forſaken, but yet walk-

eth in the midſt of the golden candleſticks. They ſtrengthen the faith and hope of believers. They increaſe the aſſurance and joy of thoſe who have experienced the ſame things which are generally the effects of ſuch precious ſeaſons of grace and ſalvation. They encourage miniſters and good people, in thoſe thirſty and dead places where the heavenly dews and ſhowers have not ſo remarkably fallen, to truſt in and pray to God for the ſame gracious viſitations. They have alſo a natural and powerful tendency, to convince hypocrites and formaliſts in religion of the ſandy foundation on which they are building, and of the fearful end to which they are haſtening. They are exceedingly calculated to arreſt the attention of all diſſolute people, and of thoſe who are at eaſe in Zion, and deſtitute of all Chriſtian experience, and to warn them to flee from the wrath to come.

The pious lives, the death-bed joys and triumphs of eminent Chriſtians, will have the ſame good effects. They are calculated to make the moſt deep and laſting impreſſions on the mind. Who can read the ſketch of the life and death of Clariſſa, and not wiſh to live and die like that happy youth? Who can read the pious and inimitably tender lines of Sthenia, in the parting hour, and not be melted into tenderneſs? Not be inſtructed, warmed and made better? Nay who can read them, and her own reflections on the mournful occaſion, and not remember them?

The lives, the death-bed fears, tremblings, and horrors of the wicked, painted in their true colours, are exceedingly impreſſive and uſeful. What can be more awful and alarming than the lives and deaths of Diphormia and Rubricus: How tremendous and aſtoniſhing is it for perſons to appear on the verge of eternity, at the moment when ſummoned to the judgment ſeat of Chriſt, with the enmity and oppoſition of devils, proclaiming their hatred of the parents who have deſtroyed them, and their wiſhes never to meet ſuch unfaithful and cruel fathers in the world of ſpirits? How dreadful is it to awake out of fatal deception in the laſt moments, and to go unrelieved and without hope to an eternal doom!

Explanations of difficult paſſages of ſcripture, narrations of remarkable providences, and eſpecially diſſertations on ſuch prophecies, as relate to this eventful period, and exhibit the ſigns of the preſent time, will be received as new, ſeaſonable, and of incalculable importance. They will be read with the avidity and pleaſure, with which the miſer graſps his gold, or the huſbandman gathers the delicious and enriching fruits of the field.

As variety is one of the principal beauties of nature, one of the moſt pleaſing features in the face of creation, ſo that variety of matter, repreſentation and inſtruction which the magazine is deſigned to compriſe, is a peculiar excellence, and will add not a little to its worth and entertainment. Indeed as the united tendency of the whole is to promote the moſt uſeful knowledge, to advance piety, righteouſneſs, the kingdom and glory of the Redeemer, ſo nothing can be more highly and univerſally important and uſeful. The plan is judiciouſly adapted to the era and ſtate of the Redeemer's kingdom, and to the religious feelings, views and deſires of his ſubjects, and if the work is well executed it cannot fail of a welcome and general reception, among all pious and ingenious people.

The Magazine will most probably have an extensive circulation, & instruct & benefit many of our citizens. It has been already read & will continue to be read in religious meetings and conferences. Those who read it will converse of it to others; one pious friend will hand it to another, and thus its usefulness will become more and more extensive. The intelligence it contains will not be confined to Connecticut, to the U. States, nor to America; but will be transported to Europe and there probably be republished. This intelligence will instruct, comfort and animate our christian brethren in the various and distant countries of Christendom, acquaint them with our religion, the state of our churches, with the gracious visitations and revivals which they have experienced, interest them in our spiritual welfare, and cause them to give us a remembrance in their prayers.

It will not only extensively answer the noble purposes which have been mentioned, but its influence and utility will be lasting. It will furnish volumes of various, interesting instruction and entertainment in future times, exhibiting the religion, taste, and zeal of the churches and christians of the present age, and their exertions in the cause of their common Lord. It will equally attest his love and faithfulness towards them, his gracious visitations of them, and care over them, at this demoralizing, tumultuous and wonderful period. It may serve to give the holy ones, in the millennium, communion with their preceding brethren, and joy in the various steps and labors, which, in the wisdom of providence, prepared and led the way to that glorious period. It will transmit the pious labors and charitable example of the writers to succeeding generations, and furnish authentic, rare and valuable history, which will instruct, entertain and edify them, and preach to the people who shall hereafter be born.

In these views, the writer rejoices in such a publication; and he returns you, Reverend gentlemen, his warmest thanks for your undertaking and labors. You may depend on his exertions, influence and prayers for its success. From his own views and feelings he judges of what are those of others, and persuades himself, that it is an acceptable work, and that you have the thanks, and will be supported by the prayers of the numerous good people of the country.

The publication of the magazine will indeed be laborious, demanding great care and attention; but its favorable reception, the consideration of its important tendency; that you are preaching, and will continue to preach to thousands; that your labours are a series of charitable exertions, increasing funds designed for truly benevolent and apostolical purposes; the prayers and thanks of your pious brethren; and especially, the testimony of your consciences and the prospects of the divine approbation will amply support you.

The pleasure & profit which it is presumed your readers will experience in perusing the Magazine, its usefulness in their families, and general tendency to serve the best purposes, will induce them, as they do me, cheerfully to pay the small sum necessary for its support. This particular circumstance, that it is a kind of charity, designed for the good of their neighbours, whom it behoves them to love as themselves, like a divine fragrance, will perfume the whole, and afford an additional satisfaction to

the pious and liberal reader. How will he rejoice in the prospect that what he gives may be the means of the instruction, joy and salvation of his brethren in the new settlements, and of the illumination and eternal life of his wild and perishing brothers of the forest! Especially that it may honor Him, who by all creatures, and in all things, is worthy to be glorified.

A. Z.

Thoughts on the future glory of the Jewish Nation.

[Continued from p. 94.]

HAVING briefly considered the scriptural evidence of the conversion of the Jews to the faith of the gospel, I proceed to inquire whether it appears from the prophecies that they will return to the land of Canaan, or Palestine.—Christian divines have been of opposite opinions on this subject.—It is proposed to bring into view several passages from the inspired writings, which it is conceived, furnish proof that the Jewish nation will, not only receive Jesus of Nazareth as the true Messiah, but will again inhabit the land from which they were driven, after their city and temple were destroyed by the Romans.

Long have the Jews been "scattered among all people, from the one end of the earth even unto the other." Amidst their dispersion they remain a distinct people to this day. Their case is without a parallel in the history of mankind. It furnishes striking proof of the truth and inspiration of the Bible. Should they return to the land which was given to their fathers, and continue to possess it, the arm of Jehovah will be made bare in a wonderful manner, in the eyes of all the nations.

That the land of Canaan will be restored to the Jews has been argued by some, from the promise which the Lord made to Abraham, in Genesis xvii. 8. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." But not to dwell on this, the reader is requested to attend to several passages recorded in the writings of the prophets. Ezekiel, who began to prophecy in the fifth year of king Jehoiachin's captivity, in the land of the Chaldeans, wrote much on the restoration of the Israelites. Whether the restoration which is held up in any part of his writings, includes the return of that people to the land of Canaan, after their overthrow by the Romans, is now to be enquired. In the xxxiv. chapter of Ezekiel it is declared, in verses 11, 12, 13, 14. "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day: And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." Jewish and Christian writers agree that this prophecy points to some return of the Israelites to the land of Ca-

naan; and that it was accomplished, in full, or in part, by the restoration which was begun under Zerubbabel. The inquiry is, was this prophecy fully accomplished in the return from Babylon? That it was not, may be proved from what follows in the same chapter, particularly in verses 28, 29—"And they shall no more be a prey to the Heathen, neither shall the beasts of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the Heathen any more." After the return of the Jews, spoken of in this place, they are *no more* to be a prey to the Heathen, or the Gentile nations—they are not to bear the shame of the Heathen *any more*. This prophecy remains to be accomplished in its fullest extent. Since the return of the Jews in the days of Ezra, they have been dispersed among the Heathen, or the Gentiles, far beyond what they had been in any former period; the time is therefore still future, in which an end is to be put to their dispersion, or to their bearing the shame of the Heathen.

That the Jews are to be ingathered in the sense now contended for, is further apparent from Ezekiel xxxvii. The prophet is commanded to take one stick, and to write upon it, "For Judah, and for the children of Israel his companions;" and another stick, and to write upon it, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." He is then commanded to join them one to another into one stick, to place the sticks thus united, before the eyes of the people, and to say unto them, as from verse 21st to the end of the chapter. "Thus saith the Lord God, Behold, I will take the children of Israel from among the Heathen, whither they be gone, and will gather them on every side, and will bring them into their own land: And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the Heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Some suppose that the ten tribes of Israel still exist as a distinct peo-

ple, and that they with the tribes of Judah and Benjamin, will return to the land of Paleſtine. Others ſuppoſe that many individuals of the ten tribes united themſelves with the tribes of Judah and Benjamin, after the latter were carried to Babylon; and that the remainder of the ten tribes are ſwallowed up and loſt among the Gentile nations. Each of theſe opinions has been maintained by writers of diſtinguiſhed abilities. Whether the deſcendents of the ten tribes can now be found, or not, it appears from the prophecy before us, that there will be a much more extenſive ingathering of the Jews from captivity than ever has been ſeen. They are to be gathered *on every ſide*, and to be brought *into their own land*. The reſtoration from the land of the Chaldeans included but a ſmall part of the Jews. A great number of them remained in the kingdom of Perſia, in the reign of Ahaſuerus, after the cloſe of the Babylonian captivity. The time is yet to come when all the Jews on the earth, are to be brought back to the land which Jehovah gave unto their fathers. This will be a more remarkable redemption than they have experienced. Ezekiel xxxix. 28. "Then ſhall they know that I am the Lord their God, who cauſed them to be led into captivity among the Heathen; but I have gathered them unto their own land, AND HAVE LEFT NONE OF THEM ANY MORE THERE."

It is alſo declared that on the return of the Jews, *David* ſhall be king over them, and that he ſhall be their *prince* forever. At the reſtoration here promiſed, they are to embrace the Meſſiah, typified by David the Son of Jeſſe, and are to continue united with him as their king. This prophecy was not fulfilled in the days of Zerubbabel, nor has it been ſince. The Meſſiah did not come until ſeveral hundred years after the Jewiſh city and temple were rebuilt. When he appeared, the body of the Jewiſh nation rejected him and procured his death. They ſtill conſider him as an impoſtor. I ſee not how this prophecy can be interpreted, unleſs another return of the Jews to their own land be admitted.

As a further confirmation of the ſenſe which has been put upon the paſſage under conſideration, it is to be remarked that the language of the promiſe is very definite and full in pointing to the particular land given by covenant to Jacob—the land in which the anceſtors of the Jews dwelt; and in inſuring their continuance in it, from generation to generation, to the end of time. *They ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers dwelt, and they ſhall dwell therein, even they, and their children, and their children's children forever.*

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

AS many predictions in the holy ſcriptures are ſuppoſed to be expreſſed in metaphorical language, two manifeſt difficulties attend us in fixing the ſenſe of prophecy, which may be expreſſed in the following queſtions.

I. How can it be determined when ſcripture prophecy is to be underſtood literally, and when metaphorically?

II. If prophecy is to be underſtood metaphorically, how ſhall the true metaphorical ſenſe be determined?

An answer to both these questions will be attempted in the following observations.

1. The literal sense of words is primary and original.—Words are the names of ideas. The first inventor of language, suppose Adam, in giving names to the beasts and fowls, must have used them without any metaphorical application. Afterwards those names, might be applied to express other ideas, related to the first by similitude.

2. The metaphorical sense of words is secondary and derived, and is founded principally in the relation of similitude, the idea expressed by the same name, is supposed to be in some respects, like that to which the name is primarily applied. This is equally true, whether we suppose language to be originally arbitrary, or that names were first given from a supposed likeness between the sound of the word and the qualities of the object named.

3. Words in their primary and literal meaning express sensible ideas. This holds true in most cases; if exceptions are to be admitted, the occasion is obvious. The human mind, in the first stages of thought, is principally employed on sensible ideas. Thus it must have been with the first man. Hence he would first give names to those ideas, and afterwards in contemplating ideas of spiritual objects and relations, and discovering some kind of likeness, would apply the same names, not only to avoid the labor of inventing new sounds but also for assistance to memory in retaining names.

It may be added that from like causes, the primary sense is often extended from one to many, where the likeness is great. This seems to be the origin of general and specific names in plants and animals, and other things.

In like manner, names are applied to sensible objects in the secondary sense. Thus the name Zion primarily denotes a certain eminence where the temple was built; then the city where it stood; next the society of saints on earth; lastly the heavenly state.

4. Words are always to be understood in their primary and literal sense, unless a particular and obvious reason offer for the rejection of this, and adoption of the secondary and figurative, which reason will not apply to language in general. This rule is founded on the nature and use of language, and on the ground and reason of the introduction of the metaphorical use of words.

5. When words are to be understood in a secondary or metaphorical sense, they are to be applied in that metaphorical sense in which the relation of similitude is the most obvious, unless this application interfere with other necessary rules of construction. Otherwise, when the literal sense is rejected it would be impossible to fix on the true metaphorical sense, designed by the writer, and each reader would be left to fix a sense agreeably to the caprice of his own imagination.

Reasons for understanding scripture passages in the secondary or metaphorical sense are such as these which follow.

1. When the literal sense would be unintelligible, absurd, false, or contrary to the analogy of faith, the metaphorical must be adopted, for none of these epithets can be justly applied to the holy scriptures.

2. When a metaphorical sense offers in which the relation of similitude is obvious, and the ideas expressed by it are intelligible, im-

portant, true, and agreeable to the analogy of faith.

3. When the same or like words and expressions are evidently used in the metaphorical sense in the same discourse, or in discourses elsewhere on the same or like subject.

4. When other parts of the same discourse abound with the metaphorical use of words, as in the parable of Jotham, Judges ix. 7—20. in the parable of Nathan, 2 Sam. xii. 1—4. and in the parables of our Saviour.

5. Where the primary literal sense, and one which is metaphorical, within the relation of similitude, are both conformable to the preceding rules, both are to be admitted, first the literal, then the metaphorical; as in the case of the word *seed* in the divine promise to Abraham, recorded in the seventeenth chapter of Genesis, which is to be first applied to Isaac and his natural posterity by Jacob; then to Jesus Christ and all true believers in him. The first of these is the type, the second is the antitype.

6. Poetic composition, and predictions of future events abound with metaphor, because the mind of the speaker is deeply impressed, and his imagination powerfully moved.

Indeed one principal excellence of poetic composition consists in the due introduction and application of similitude. Hence we may expect the metaphorical use of words to abound in such compositions; and most of all when they unite, and predictions are uttered or written in poetic measure.

PHILANDER.

Thoughts on Infidelity.

IN the dark ages, and whilst spiritual tyranny was in full vigor, the spirit of inquiry, as to religion, was discountenanced. It was enough for the laity, and the lower classes of the clergy to know what their superiors professed to believe. Nothing more was expected of them, than to follow their spiritual guides, by an implicit faith. That might be called, a period of religious uniformity, almost without sentiments.

Such a state of passive religion was better than, or rather, not so bad as, downright Infidelity.—The first state prepared the way for the second. For, when the mind is relieved from abject depression, it throws off all restraint, and becomes unmanageable; and, for a season, is deaf to the voice of reason and common sense.—This is exemplified in the leaders of several nations great and small, which have lately burst the bands of civil and ecclesiastical tyranny, with which they had been long fettered.

We find a great proportion of these people *now* in a kind of phrenzy, reproachful to human nature; withdrawing their allegiance from heaven; renouncing all institutions of worship; and denying the word, the government, and, almost, the existence of God.

It has been often doubted, whether there can be an atheist in principle. There have been many, who have not known God; and more, who have, in works, denied him. But, tis hard to believe that any one can, on deliberate inquiry, and against the full glare of evidence, persuade himself, that there is no God. This, so far from failing, in point of evidence, is a truth of all the most self-evident. It would be too high a compliment to such a man's reason, to undertake, seriously, to reason him out of his infidelity.—The man, who shall profess him-

self an infidel in this point, may well be considered as unfit for all social connexions. With him, virtue and vice are sounds without a meaning, and true philanthropy is merely ideal. If there is no God to inspect our conduct, we shall be governed, wholly, by our feelings, and what, we apprehend, may conduce to our present interest. But this cannot entitle us to the esteem and confidence of our fellow men.

Next to this, we may reckon deistical infidelity. Many, who profess to believe that *God is;* and that he governs the world, do not believe, that he has given to man any written revelation of his will. We have, they say, no other way to learn our duty and highest interest, but by looking within.

Some just notions of good and evil are engraven on the human heart. But, the best system, ever formed by unassisted reason, appears to abound, with the grossest defects and blunders. "A volume might be filled with an account of the mistakes, into which the greatest reasoners have fallen; and of the uncertainty in which they lived, with respect to the being and providence of God, and a future state of retribution." The world, with all its boasted wisdom, has formed no just conceptions of the character, will and government, of the one only living and true God. Though they professed to be wise, yet here they became fools; and changed the truth of God into a lie. This is admitted by those who renounce revelation. And, yet, by this book, they have discovered the egregious folly and stupidity of the Heathen.

Deists have not attempted to argue against revelation, from its being impossible or improper that God should, thus, make known his will to man. They say, it is unnecessary; we may obtain all needful information in another and shorter way. But, if it had pleased God to reveal himself and his will, he would have done it, in a better manner, than is contained in the Bible. They, therefore attack this book, as containing a system of nonsense and self contradiction. But, when they undertake to draw a system, which would become a God to make, it is that of the Bible, so far as relates to rules of morality.

Deism advances no truth, but what is in Christianity; but there are many in Christianity, which are not in Deism. It relieves us from many doubts respecting futurity, with which the deist is, perpetually, harrassed. It was a doubt with some of the wisest Heathens, whether they should exist after this life. And if deists are, now, relieved from this uncertainty, it is by help of the Bible: And from the same source, they have derived their best sentiments concerning a state of future retribution. It is not uncommon, however, to hear the warmest advocates for this species of infidelity, confessing themselves in the dark as to a future state. And, no wonder if human reason should find itself embarrassed with difficulties on this subject.

It is observable, that this class of infidels are, often, annexing to their moral system, maxims and rules, suited to the taste and bias of the corrupt heart. Thus, they plead for the gratification of their lusts and passions, as a matter of right: And that their having these passions, is a sufficient reason, why they may gratify them. They say they may dispose of themselves, and all they call theirs, as they choose, and may not be called

to account for it, by God or man.

Since they have broken over the reſtraints, which are contained in the Bible, we need not wonder that they adopt rules, which are as contrary to true morality, as any thing contained in the writings of the Heathen.

This infidel ſyſtem, holds out no advantage to mankind. It does not pretend to embrace a better code of religious and moral rules, than is contained in the bible. On whichever hand then, the truth ſhall be found, the infidel has not advanced his intereſt for this world or the next. But if it ſhall appear, that he has renounced that way to heaven, which God himſelf has pointed out, where, alas, will he be found!

It may be remarked, that writers and talkers for infidelity, have in many inſtances, appeared to be adepts in buffoonery. When they attack ſubjects, which are ſuppoſed to be very important and ſacred, and, if true, are really ſo, they often do it with ſneer and banter. This is exemplified in the writings of one, who has, lately, aſſumed the rank of a champion, in the cauſe of infidelity; whoſe name I need not mention. If ſcurrility deſerves applauſe, this author may demand a double ſhare. We ſhould think, that the prophanity and blaſphemy which proceed from his pen, would ſerve as an antidote to the poiſon which he aims to diffuſe; and put the mind, which is not loſt to all ſerioufneſs and decency, on its guard. But, we are told, that the ſcurrility, with which he has handled this moſt important ſubject has ſerved to recommend him to the influential infidels of Europe. And ſome, alas! amongſt ourſelves; and in various parts of this land, the number is great, of thoſe, who are ſo loſt to all piety and ſerioufneſs, that they can, not only bear, but are even pleaſed with that impious blaſphemy, with which he treats the character of our Divine Redeemer; and all the important truths contained in that ſacred volume, on which muſt be placed all our hopes of immortality.

The growth of infidelity betokens no good to ſociety. It has opened a wide door to the free entrance of vice and impiety. And perhaps a vicious turn of mind, has, in many unhappy inſtances, led the way to deiſm. The man, who reſolves to throw the reins on the neck of his luſts, will contend with thoſe rules, which adminiſter reproof, and remind him, that deſtruction and miſery are in his paths. We might expect this would be the caſe; and we find it confirmed by obſervation. It is a dictate of prudence to weigh this very important and intereſting ſubject, with cautious deliberation; and not readily admit that for truth, which promiſes no real advantage even if true; and, if not, will probably produce the moſt miſchievous effects.

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 and 1799, in a ſeries of Letters to the Editors.

[Continued from page 105.]

LETTER VI.

From the Rev. ALEXANDER GILLET of Torrington.

GENTLEMEN,

PREVIOUS to this intereſting and wonderful viſit of the ſpirit of God, there had been, for a long time, an unhappy diviſion among the people of the ſociety;

which subsided, a little before the awakening began, into a peace and cordiality that had not been seen here for many years.

This desirable event, together with a number of *unusual lectures** in the course of several years, may be considered in providence as preparing the way for the late work. God makes use of means to execute his purposes. By which he would teach us, that the way of idleness and slothfulness is not the way to expect the *blessings of heaven* on our callings, or labors.

The first special appearance of the work among us was on Wednesday evening December 26, 1798. On which day two neighboring ministers met at my house agreeable to appointment. After spending some time in prayer and conversation we had a public lecture; and proposed another for the evening. In the day time nothing very remarkable occurred. But in the evening God was visibly present. A discourse was delivered from Prov. viii. 4. in which were bro't into view the nature and importance of true wisdom, and an immediate attention to her voice, interspersed with some pertinent and affecting accounts of the awakening that was prevailing in sundry places. These things were enforced by several addresses. An unusual solemnity filled the place where we assembled. The friends of Zion present appeared to receive a *fresh anointing from the Lord*, and to be awakened to their duty. Some sinners, who had labored heretofore under fears about their state, were more deeply and thoroughly impressed, and bro't to enquire in earnest "What shall I do to be saved?" And several were first alarmed to view religion as something in which they were highly concerned. Thus the important scene opened, which has been truly wonderful, and expressive of divine power and grace. It was found to be the case, however, that there had been something unusual on the minds of a number previous to this remarkable meeting. They had not felt easy for some time. Still this gave the first sensible exhibition of the work.

The appearance and effects gradually increased from that time to May and June ensuing. The mind of one after another was impressed, especially among the youth, and those in the younger part of life, till they in general became thoughtful. A goodly number, we charitably hope, were made the subjects of the convicting and transforming operations of the Spirit of God.—Some in the more advanced stages of life have experienced the same gracious influences. For a season a general seriousness appeared to pervade the society. These favorable appearances were very promising in June: when, towards the close of that month, a fatal bar was thrown in the way by some hasty sectarian disputes.* After they subsided, and the work appeared to revive again, the attention did not recover its former aspect. It has rather decreased from that unhappy period.

The number that has come forward, and made profession of our holy religion, is forty-five, including several who obtained an hope at some former date. Among this

* These *unusual lectures* were, several ministers met as often as convenient for private *Concert*. At these seasons they had a lecture, &c. which was attended with unexpected numbers and solemnity. This was at least encouraging.

* This shows the pernicious effects of ill timed controversies on the non-essentials of religion in seasons of awakening.

number twenty are young persons, from fourteen years of age and upwards; nine males, and eleven females. The proportion of the whole number is, seventeen males and twenty-eight females. There are beside, upwards of thirty who have expressed no hope, that they are the subjects of this wonderful work. But have not as yet, dared to come forward because they fear that they have been deceived.

In order to form a just opinion of this work, it will be expedient for me to give a concise statement of its apparent nature and effects. It was observable, that an unusual solemnity fixed the attention of the auditory, and prevented a certain carelessness and trifling, too often seen in worshiping assemblies. Old and young seemed as though they meant to notice every word of the speaker. Religion became a subject too important to keep out of sight. One person was heard to say, "I have been to conferences a number of times; but I never saw such conferences before. Persons seemed to be attending as for their lives." It was remarked, that little children listened to preaching and religious conversation with an attention truly astonishing. This solemnity in some measure still continues.

It was wonderful, to see what pains persons took, for a season, to attend lectures and conferences. Many circumstances, which heretofore had been eagerly grasped to excuse them from the house of God, were now felt as unworthy of notice. When a meeting was appointed, they would go through storm, cold, and bad roads to attend. And when they had been attending for two or three hours, were so far from being wearied, that it was with difficulty they could be persuaded to retire. It was not uncommon to have a full meeting, though the weather was stormy and exceedingly forbidding. "This is the Lord's doing, and marvellous in our eyes!"

The impression was so great and extensive, and the work so *new* and *unusual*, that for a time the adversary was confounded. Those who were willing to oppose, had their mouths shut for months, and stood gazing and wondering.

And what increased this confusion among gainsayers was, the method Providence took to carry on his gracious operations, different from what had been usual in former awakenings. There had been complaints heretofore, of irregularities and enthusiasm. But this work was marked with the *still small voice*. Those under serious convictions appeared steady in attending to the things of religion. When they obtained comfort, it did not seem to arise from mere impressions on the imagination; but from such a view of God and divine things, as they never before experienced. The lectures and conferences too, have been conducted with great regularity. Persons have appeared far from discovering a spirit of self-importance, and forwardness to exhort and lead in meetings. The general characteristic has been, a wish for instruction and direction.

When the mind was arrested, the sinner trembled. At first he did not see, that he merited such dreadful treatment at the hand of God as *everlasting burnings*. The thought was overwhelming! True, he could not deny his sins: But he would think that he was not so bad as some represented; that his heart was not so opposed to his Maker, and so unwilling to be reconciled to him. On seriously attending to his case, he was soon made ap-

prehenſive of his miſtake. By reading, inſtructions, counſels and warnings, he was brought under *convictions*, that the ſcripture God is the true God, the Creator and great Sovereign of the univerſe—That the *law* is juſt and holy, and of the moſt ſerious nature—That he had violated this law, and become expoſed to its inſupportable curſe—That his heart was far more ſinful and ſtubborn than he had imagined—That he was in the hand of this God, and could not eſcape—and that he had no aſſurance of his life. The more he became acquainted with the ſcriptures and himſelf, the clearer theſe truths appeared to him, eſpecially the poiſonous nature of his heart, its pride, unwillingneſs to bow before God, and murmuring at the conditions of life. His anxiety and foreboding apprehenſions roſe in proportion to theſe views. He was finally bro't to ſee himſelf in the hand of God, juſtly condemned, and the object of his mere ſovereign mercy. The Lord muſt ſave him. Mercy was all his hope. The degree of light and conviction varied in different perſons; but this is the general deſcription of it. They were evidently *ſlain by the law*, before they were *made alive by Jeſus Chriſt*. Before relief came, they were reduced to a ſituation ſenſibly helpleſs and diſconſolate, apprehending nothing but endleſs miſery. And when this load of diſtreſs was removed, it was done in a way, and at a time, which they did not expect. The prophet Iſaiah gives a juſt deſcription of their caſe in theſe affecting words; "And I will bring the blind by a way they know not, I will lead them in paths they have not known; I will make darkneſs light before them, and crooked things ſtraight." Iſai. xlii. 16.

Previous to the *new birth*, the ſubjects of the work have had clear convictions of the native depravity of their hearts. They have commonly found them ſeats of pride, ſelfiſhneſs, and awful ſtubbornneſs. They have been led to think, that the fountain within them was worſe than in others; that their hearts were more hardened, more deceitful and unmanageable. Some have been ſenſible of ſuch ſhocking feelings as theſe: "O how I wiſh there were no God, heaven nor hell! I had rather be like the beaſts that periſh, than be in the hand of ſuch a God as this!" After they had experienced the great change, they appeared to themſelves far worſe than before. Then they could exclaim; "I tho't I knew ſomething of my heart before—but I knew nothing of it. It appears to me a ſink of all treachery, corruptions and abominations! How can *I* be a Chriſtian! Can *I* be a *new creature*, and have my heart filled with ſo many vain tho'ts, and ſtrange imaginations!" The hopeful converts uniformly agree, that the heart of the Chriſtian is very different from what they had imaged to themſelves. So is his life. They had expected to be almoſt freed from the influence of ſinful propenſities; to have grown better and better; and to have made great progreſs in godlineſs. This flattering notion was ſoon changed by experience. The appearance to them has been, that they grew more deficient and vile before God.

Another conſpicuous feature of the work is, that when God had taken off their diſtreſsful burden, they, at firſt, had no ſuſpicion of their hearts being renewed. They were rather alarmed with the apprehenſion, that the ſpirit of God had forſaken them. They trem-

bled in view of returning to a ſtate of carnal and dreadful ſecurity, and becoming more hardened than ever. They were ready to cry out; "I wiſh I could feel as concerned for myſelf as I have done! but I cannot. What will become of me now!" While in this ſituation they have been aſked, how the character of God appeared? They readily anſwered: "Great, excellent and glorious! I wiſh for no other God to govern the world. There is none like him. I can't wiſh for any other Saviour beſides Chriſt—nor any other way to be ſaved but the goſpel. All ſeems right. God is ſuch a glorious being, that methinks I could praiſe him, even if he ſhould caſt me off." This frame has ſometimes continued for ſeveral days before they dared to hope. They wondered what had become of their burden. In time, however, experience taught them, that this anxious load was taken off in conſequence of the heart's being made to love that very God and religion, which before they had been hating and oppoſing. Now they ſtood aſtoniſhed, that they never had ſeen theſe things before; and yet they could ſtand it out as they had done.

It is affecting, to ſee how jealous the ſubjects of the work have been, leſt they imbibed a falſe hope. It has been no uncommon thing for them to think, that their hearts were renewed; then loſe their hope, and reſume it again. Some have proceeded thus, till their hopes were renewed ſeveral times, and ſtill were jealous, leſt, after all they ſhould fix down on the foundation of the hypocrite. This ſtumbled them. The reaſon is, that previous to converſion they drew a fine imaginary picture of the believer, as liberated from ſinful propenſities, and having only ſpiritual joy and rejoicing; and ſuppoſed that neither ſin nor Satan would have any more power to interrupt their peace. When they are firſt called out of darkneſs into God's marvellous light, they experience ſo much calmneſs and joy, as to begin to be confirmed in their miſtake. But the pleaſing ſcene is ſoon clouded—they find unexpected corruptions—darkneſs riſes—God is gone. They tremble for fear they have laid hold of a refuge of lies.

The doctrines made uſe of in carrying on this work, is another diſtinguiſhing feature of it. Theſe are the ſoul humbling doctrines of our Saviour, which exalt God, and ſtain all the pride of human glory. The divine ſovereignty—his univerſal government—the holineſs, extent and inflexibility of the moral law—human depravity—our full dependance on God—the ſpecial agency of the Holy Spirit in conviction and converſion—and mere grace through Jeſus Chriſt as the Mediator, and the only one: Theſe have been kept conſtantly in view, more or leſs, and proved like a fire and hammer that breaketh the flinty rock in pieces. I would not be underſtood, however, to ſuggeſt that ſuch ſentiments have been received by all under awakenings with the ſame effect. Some perſons were far from being ſatisfied. Others did not know but the doctrines might be true. While others appeared to glory in them. Perſons in general were rouſed to make ſome inquiry into theſe things. Whereas, the ſelf-juſtifying notions of religion appeared to be far from having any effect in promoting the ſpirit of ſerioufneſs and reformation.

It has been common for awakened ſinners to think hard of the *decrees* of God, *election*, and *uncon-*

ditional submission; and to struggle for a while to discard them. They were wont to dress them up in false and mistaken colours, imagining God to be partial, to make them machines, and preclude any use of the means of grace. But they were finally brought to a thorough conviction, that these sentiments which had appeared so terrible to them were their only hope. If ever they were saved, it would be in the way of sovereign mercy. Their contest ceased, and the divine sovereignty and its kindred doctrines became their peculiar joy and support. In close connection with what has been now mentioned, it was remarked, that the most plain, pungent preaching has been accompanied with far the greatest success. The more clearly, pointedly and solemnly subjects were treated, the more happy effects they evidently had on the hearers. Such warnings and instructions seemed to be a language that was understood; and the force of which it was hard to evade. Of consequence, the most plain, thoro', experimental preachers, have been most acceptable to the people in general.

Narratives of the work of God in one place and another have appeared greatly beneficial to keep up the attention to religion. Such accounts have been to many, "like cold waters to a thirsty soul"—and to those under serious impressions, a solemn spring to their fears and exertions. Persons of all ages would listen to the history of this wonderful work around with the greatest avidity. Is not this an evidence, that the publication of religious facts is one of the most powerful and salutary means of grace, when it is managed with skill and prudence?

Cases of hopeful conversion among us have had a still more remarkable effect, especially on their friends and acquaintance. There have been instances in the married state, where God has appeared to take one, and leave the other. The one left has seemed to have feelings as tho' a separation were begun, which would extend to the eternal world. Such could not but have some forebodings of the *last day*, when the sinner must bid farewel to the saint, and to all comfort, and sink into endless contempt. This has given distress and fears, of which no one can form an idea, unless such as have experienced them. The circumstances of the sinner are undescribable!

Finally, as to the abiding effects of the work, the hopeful converts appear to exhibit a real change of their moral feelings. There has as yet been no instance of apostasy among those who have made profession. Among a number of others who *hope*, with whom I have particularly conversed, there has been none in my acquaintance. This is all of God and a practical demonstration of the truth of the gospel which unbelievers so foolishly despise. We live in a wonderful day. We fear, and rejoice with trembling. May Zion prosper, and all the kind, benevolent purposes of God be accomplished. This is the wish and prayer of your ardent friend and brother in the Lord,

ALEXANDER GILLET.

Torrington, July 12, 1800.

LETTER VII.

From the Rev. JEREMIAH HALLOCK of West-Simsbury.

GENTLEMEN,

THROUGH the course of twelve tedious years, before

this memorable period, the religion of Jesus gradually declined among us. The doctrines of Christ grew more and more unpopular; family prayer, and all the duties of the gospel were less regarded; ungodliness prevailed, and particularly modern infidelity had made and was making alarming progress among us. Indeed it seemed to an eye of sense that the Sabbath would be lost, and every appearance of religion vanish, yea that our Zion must die, without an helper, and that infidels would laugh at her dying groans. But the God of Zion, who can do every thing, was pleased to appear, and lift up the standard of the omnipotent spirit against the enemy; and to him be all the glory!

The first appearance of the work was sudden, and unexpected. Some particulars of which are as follows. The second sabbath in October, I exchanged with a brother in the ministry. On my return the next evening, I found a young person under deep impressions of mind. She told me, that she was a poor sinner, going down to hell: and that her impressions began on the sabbath in the forenoon, but increased in the afternoon. And in the evening her concern was such that she could no longer keep it secret, though it had been her intention that no one should know it. The next evening, at a conference, there was an unusual solemnity, and many were in tears. The morning following—I found two other youth, with the one first awakened, whose minds were likewise impressed. On the evening of this day, a sermon was preached by a neighboring minister. The meeting was uncommonly full, and the arrows of conviction reached some hearts.

A young man told me he had the day before, drawn a number of books, at the library meeting on profane history; and was determined to spend the following winter in reading them and the like books; but hearing of this meeting he came thoughtlessly to it, and soon found he had a greater work to do than to read profane histories. He saw he was an undone sinner, and must become reconciled to God or perish. His distress soon arose to that degree that he seemed almost in despair; but was at length hopefully brought into God's marvellous light.

After this meeting, about fourteen children and youth were found whose minds appeared to be impressed. One of them said, "I have been over a precipice all my days, and never saw it until now." The next day, it was affecting to see, by the rising of the sun awakened youth coming to my house to know what they should do to be saved. In the afterpart of the day, I visited a number of families in another neighbourhood, where these things had been hardly known; and found a remarkable attention. The tear often flowed on the first mentioning of eternal things. In the evening, there were found in the neighbourhood where the work first began, at a house where a meeting had been appointed, about thirty children and youth who appeared serious, and some under deep concern. It was indeed an affecting scene; and one particular fact, will not soon be forgotten.

A young woman deeply impressed, said to another in the same situation, "Do not weep so, what good can it do? God does not regard such selfish tears as you and I shed." Upon this, the one spoken to, took the other by the hand and said, "O you are trying to quiet

me, but you tremble yourself," which was truly the case.

On the ensuing sabbath, the work was visible in the house of God; and the conference in the evening was full and very serious. But one week before matters never appeared darker; but now the marvellous goings of the victorious Lamb were seen and felt. O how little we know what is in the secret counsels of Immanuel? The following Monday, when a sermon was preached by a neighbouring minister, almost the whole parish came to meeting, and the work appeared to be going on. And it was a trembling day, even among professors as well as others. It often brought these words to mind, "But who may abide the day of his coming?"

Being called one evening to visit a neighbour in distress of mind, I received from her the following information. "I was sober and thoughtful when a child, used to attend secret prayer, thought I loved good people, and finally concluded that I was a Christian. But hearing that the work of God had begun among us, I thought it became me to examine on what foundation I stood; when I found, I was building on the sand. On Monday night my hope perished." I do not know that I ever saw any one in bodily distress manifest greater anguish. But before morning she found relief by having, (as she hoped) her will bowed and swallowed up in the will of God. She told me, the next morning, "I think I can now take care of my family and do all for the glory of God."

Before the week was out, another came in anguish of spirit, who also had been resting on a hope of his good estate; but now saw himself in the gall of bitterness. He expressed himself after this sort: "I see my heart so opposed to God that I could not be happy were I admitted to Heaven; but should choose rather to be in hell than dwell with God." Indeed this was an hour when all appeared to be shaken. But while some found no rest, short of entirely new hopes, others were confirmed.

The next week, on Wednesday, Nov. 1, another sermon was preached by a neighbouring brother, when there was but about half as many present as the week before. And we were greatly afraid that all was about to decline and die.

This was indeed a trying hour. No fond parent ever watched the fever of his child at the hour of its crisis, when the period of life or death had arrived, with more anxious interested feelings, than numbers of God's praying friends watched the work of the spirit at this critical moment. Every symptom of its being fixed and increasing was as life from the dead, but the thoughts of its going off were more dreadful than the grave. It was not long however before it appeared that God was in very deed come to carry on his work among us. And the hearts of Zion's friends were elated with fresh hopes. Those whose minds were arrested, were for the most part, increasingly impressed, and there were also instances of new awakenings. The solemnity of this season cannot be communicated: it is known only by experience.

A brother in the ministry, among whose people the same work had begun, told me that he had seen 20 in a room, the most of them mortally sick and at the point of death; but that the scene was nothing so impressive, as to see an house filled with souls in distress, sensible of impending and eternal

wrath, and their feet sinking in that horrible pit, from whence there is no redemption. Nature does not afford an adequate comparison to set forth these scenes; they exceed the things of time, as the soul exceeds the body, or eternity exceeds time. "A wounded spirit who can bear?" The appearance was more like an execution day. An awful silence reigned, unless when it was broke by the cry, "what shall I do to be saved!" But it was not long before (as we hope) one and another were bro't to repentance and faith, and into the enjoyment of the pardon and comfort of the gospel. And to behold poor sinners who were but yesterday on the brink of destruction, and wholly unreconciled to God, now brought to submit to him and to hear them sing the new song; intirely surpassed all the victories of the most famous Kings and Generals of our world.

Here I would also mention, that the things which took hold of the mind were plain gospel truths, with which the people had long been acquainted, and heard with indifference. I heard one say, "I used to think I believed there was a God, but I find I never did till of late." The work was by no means noisy, but rational, deep and still. The rational faculties of the soul were touched, and poor sinners began to see, that every thing in the bible was true; that God was in earnest in his precepts, and threatnings; that they were wholly sinful and in the hand of a sovereign God. In these things they seemed to themselves and others like those awaked out of a sleep. The heart would oppose, but reason and conscience were convicted, and the mouth was shut. The first you would know of persons under awakenings was, that they would be at all the religious meetings, and manifest a silent and eager attention. What are called the hard things, such as the doctrines of total depravity, of the decrees, election, and the like, were popular. Those who were once angry when ever these things were preached, would cease to object, when thoroughly convicted, and rather smite on their breasts.

There was a certain man in the place, 50 years of age, who had neglected public worship, and had always been opposed to the things of the gospel, and who for some time was at all the meetings. On a certain evening, the first part of January, I made him a visit with a view to converse with him on the state of his mind; when he gave me for substance the following account. "My mind began to be impressed as far back as September; but I kept it to myself. Several things seemed to conspire to increase my attention. Some time in the fall I thought in my sleep that my daughter, who is dead, came into the room. I knew that she was dead and said to her, What have you come for? She replied, Father, I am come to tell you not to be damned. Tho' this was but a dream it tended to increase my concern. A little after this, these particular words: Prepare to meet thy God O Israel; sounded daily in my ears. But last night my mind was so impressed that I could not sleep. I arose about midnight, and called up my family. We prayed. After which I returned to my bed again, but was equally distressed as before. When the day approached, I arose, and taking my garment to put on, it appeared to me that it was God's; and I trembled to think how I had used God's property. All that I turned my eyes on looked like

God's things. When I opened the door and beheld the world, and the rising morning, the appearance was the same. And the view of the terrible majesty of that God, whose were the heavens, and the earth, and all things, so overwhelmed my mind, that it took away my bodily strength. I turned about and fell on my knees, for I had not strength to stand. I thought of poor Infidels, that though they made light of these things, yet, if the strongest of them were to see the dreadful majesty of God, which was now discovered to my mind, they would not be able to stand. After I returned into the house, I directly had a view of the preciousness of Jesus. And I could pour out my soul for Christ's dear ministers. Then my mind turned on the cause of Zion. And I longed to have it built up, and the present work go on. I thought of the poor heathen, and said, O that the Angel with the everlasting gospel might fly through the earth! I could love my enemies, and pray for their conversion: and confess to every one I had injured."

This is for substance what he told me at my entering the house, without being asked a question. After a short pause he added. "I wish you would pray for me that I might be converted, if God can convert me, consistently, with his pleasure and glory. If not, I do not desire it. I wish also that you would pray for my poor children, that God would convert them; not that they are any better, or their souls worth any more, than my neighbour's." The day light was now gone, and we went to a meeting. The 102d Psalm was sung. "Let Zion and her sons rejoice;" &c. After singing he expressed himself nearly in these words. "O what sweet singing! I never heard such singing before! This is the first happy meeting I ever saw. I never knew what love was before. I used to think I had love, but I find I never had." This was Friday evening. The following Sabbath, the Lord's supper was administered. He tarried as a spectator, and appeared to be filled with comfort and joy. In the intermission he observed; "This is the first Sermon I ever heard." And he remarked, how gloriously it looked to see Zion sitting at the table of Jesus, and praying unto, and praising her king. As he spake much of his precious Jesus, I replied, "Why do you thus admire him?" He answered, "Because he loved his Father's law." The question was then put, "Do you think that Jesus is a friend to the divine law and government?" His answer was, "Yes, I believe that Jesus has that regard for the law, that rather than see it made void he would send ten worlds to hell." The question then was, "Do you love him for this?" He replied, "I do." But all this while, he did not speak of himself, as though he thought he was converted.

The work now was evidently on the increase. We had lectures every week, mostly preached by neighbouring ministers. And here I would mention, that the awakenings in other places, the proclamation from the General Assembly, respecting the sabbath, and the regulations in schools, all seemed to be attended with good effects. Conferences were setting up in every part of the parish; all religious meetings were growing full and solemn; and every week, and sometimes every day would bring the animating news of some one hopefully converted. Indeed

it seemed as if it would be impossible, for any thing to stand before the power of God; and that every one must bow. However dreadful experience proves, that natural men are, indeed morally dead.—They are harder than rocks, deafer than adders, and more stubborn than the sturdiest oaks; that which will break down the rocks, and tear up the obstinate oaks, will have no effect on the carnal mind. As means did not begin this work of themselves, so neither did they support, or carry it on. But as this was the work of the omnipotent spirit, so the effects produced proclaimed its sovereign, divine Author. One was taken here, and another there; and often those where we should the least expect. I have seen some at this time under the most awakening judgments, as thoughtless as ever; and others in full health and prosperity pricked in the heart.

A certain neighbour, in the course of the winter, had a dangerous epidemical disease, (which was now in some instances very mortal among us) come suddenly into his family in a threatening manner. Yet neither this terrible sickness, nor the awakenings of others, could arouse his attention. But after the family were all recovered, this neighbour, (as he told me) on a certain morning arose as secure as ever; but on going to his barn as usual, the thought struck his mind, that he could not do the least thing without God. He had lived a careless, vain life, and made light of the awakening. He told me he thought it was too silly a thing, for a rational creature to attend to. He used to say, if a man labored hard he ought to live well. Hence he felt no obligation, nor saw any cause even for asking a blessing, or returning thanks. But now, when the thought struck his mind, that he had no independent power to do the least thing without God, it pricked him to the heart. This infinite God appeared the great, and first cause of every thing; and all centered in him. He was at first determined to suppress and conceal his convictions, but soon found it impossible. And after about two weeks he was hopefully brought savingly to submit to God.

Another person told me thus, "I was returning, on such an evening, from a conference, where I had seen numbers under concern, and heard others speak of the love of God, and of their hope in Christ. But nothing took hold of my mind, until as I was on my way home, these words sounded in my ears. "Is it nothing to you all ye that pass by?" These words fixed on his mind, and he applied them thus: "Is it nothing to me, that my neighbours and those of my age are troubled about their sins, and some hopefully converted to God? Have I not sins to be troubled about as well as they? And do not I also need conversion?" I saw this person about a fortnight after his mind was thus taken hold of, and his convictions were much increased; when he observed thus; "I find that all I do is selfish. If I pray or read, all is selfish. And I feel myself like one hung upon tenter hooks. His situation is very distressing, but the more he struggles the deeper the painful hooks penetrate." This was Saturday and it was indeed a serious, trying hour. But the next day this man hopes that he received a new heart from the ascended Saviour. I have heard him him say "that a new heart, or deliverance from sin, appeared he thought, more precious than deliverance from hell."

I observed a little back, that this spiritual shower was sovereign in its operation. There was a certain man, between 40 and 50, living in a remote part of the parish, who was a Gallio as to religion, and entirely absorbed in the things of the world. He had attended no conferences, and was seldom at meetings on the Sabbath. But one evening having gone to bed as thoughtless as ever, he awaked about midnight when these words came forcibly into his mind: "O that they were wise, that they understood this, that they would consider their latter end!" Here was the beginning of his conviction, which lasted three or four weeks. I have heard him say, that he found himself naked, a sinner, and without excuse. And before he found Jesus, he was brought to see that God was just, if he sent him to hell.

I said in the beginning of this letter, that before the awakening, modern infidelity had made, and was making, alarming progress among us. Some who had been infidels for years are among the hopeful converts; and are laboring to build up the faith they once sought to destroy. I might enlarge; but shall here close my first letter, leaving further particulars, for the next; which I purpose to send you (if this is accepted) the first opportunity.

From your sincere friend,

JEREMIAH HALLOCK.

West-Simsbury, July 16, 1800.

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Ephes. iv. 26. "*Be ye angry, and sin not.*

HOW is this to be understood? What is sinless anger? An anger, say some, which does not exceed the provocation; and, is not too long retained: for the direction is, *let not the sun go down upon your wrath.* But is the same wrath criminal after sun-set, which was innocent before? Or does it give place to the devil after the sun is down, and not before? Why may we indulge an anger in the day time, which we must put away at night? Besides, are we not liable to estimate provocations unjustly? One man will highly resent, what will give no umbrage to another. This explanation of the precept must certainly be defective—It gives no fixed standard, by which anger may be tried—It affords no certain rule for the government of the passions. Yet, anger is lawful, and not only lawful but commendable. It exists in the divine mind. For, God is angry with the wicked every day. We are told that, on a certain occasion, *Jesus* looked about, on his captious enemies, with *anger*, being grieved for the hardness of their hearts. This was righteous anger—the anger of an infinitely benevolent mind—an anger, containing a high and perfect disapprobation of wickedness. Such anger *we* may exercise; and *shall*, if we have the spirit of Christ. But every degree of that anger, which seeks the hurt of its object, is criminal. Every degree of that feeling of mind, which *enjoys* the sufferings of another, be the provocation what it may, is sinful. This is a spirit of revenge. No such anger as this exists in the divine mind. *God* has no pleasure in the death of him that dieth. He, who can *enjoy* the pain of another, will seek it; and if in his power, inflict it. This is a passion, therefore directly the reverse of that benevolence, that love, which we are required to exercise, even toward enemies. The disposition,

which enjoys the pain of another, and leads to inflict it when in our power, invades the prerogative of that God, who ſays, *vengeance is mine, I will repay.* He, who indulges *this anger*, takes the ſword of divine vengeance into his own hands. Whenever we feel a pleaſure in the diſappointment, the calamity or ſufferings of a fellow-creature, be his character what it may, or whatever abuſes we may have received; it may be depended on, we indulge a ſpirit of revenge. That anger, which will prevent mourning with thoſe, who mourn—which is inconſiſtent with praying for the beſt good of its object, is ſinful. That anger, and that alone, which conſiſts in diſapprobation of wickedneſs, and oppoſition of will to it, is lawful. This is virtuous anger—it makes us like Chriſt. This anger does not ruffle or diſcompoſe the mind. It unfits for no duty; but may be felt with calmneſs and ſerenity. We are not forbidden to *let the ſun go down* upon ſuch anger as this

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Letter to Miſs N——

(Continued from page 110.)

LETTER II.

MA'AM,

IN my former letter, I began an account of a meeting I attended, when a number of people in this town were examined, as candidates for admiſſion into the church. I mentioned ſomething concerning your amiable friend Miſs C—— Your curioſity, you ſay (I hope ſomething more than that) has led you to requeſt, that I would finiſh the narration.

Before the Rev. Mr. —— began to examine them in the doctrines and inſtitutions of the goſpel, he obſerved, that he deſigned, not only to acquaint himſelf with their knowledge on theſe ſubjects; but that he hoped to make it an inſtructive meeting to them—that he would by no means have any of them in the leaſt diſconcerted tho' he ſhould aſk ſeveral queſtions, which they might be unable to anſwer—that ſuch queſtions would give him an opportunity to inſtruct them, by anſwering them himſelf, which, he ſaid, was a principal object that he had in view. He further deſired, that they would, not only give their opinions on any queſtion he ſhould propoſe, but as far as they were able, give, by way of evidence of it, at leaſt one deciſive proof, as a reaſon why they believed it, for, as he juſtly remarked, their belief of a truth would be of little ſervice to ſatisfy themſelves, or inſtruct others, unleſs they were able to give a reaſon for it.—I propoſe to give you the ſubſtance of the examination. It is true, that ſome of the queſtions were not correctly anſwered, and others not in the beſt manner proved by ſome of the candidates. In theſe caſes, the miniſter explained them himſelf. I ſhall give the anſwers, as well as I can, as he either ſtated them, or approved them in others.

Q. Is there a God? *A.* There is; and it is evident from the exiſtence of the world, and every thing which we behold. *Q.* Is the Bible his word? *A.* The exalted idea it gives of God, the accompliſhment of its prophecies, and the conſiſtency and excellency of its doctrines and precepts, prove that it is from him. *Q.* Is God good? *A.* The excellency of his law is as real an evidence of his goodneſs as creation is of his power. His goſpel is a further manifeſtation of unſpeakable goodneſs. *Q.* Is the father God? *A.* Chriſt

addressed him as such, when he said, O Father Lord of heaven and earth. *Q.* Is Christ God? *A.* In the beginning was the word —and the word was God—and became flesh, and dwelt among us. *Q.* Is the Holy Ghost God? *A.* Christs speaks of such as are born of the Spirit, as born of God. When Ananias lied to the Holy Ghost, he is said in doing it, to lie unto God. *Q.* Are there then three Gods? *A.* The scriptures are express that there is but one God, and that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one; and accordingly, Christian baptism is in each name. *Q.* Is it proper to call this diversity three persons? *A.* Christ in speaking of himself, uses the first person, *I;* speaking of the Father, he uses the second person, *Thou;* and speaking of the Holy Ghost, he uses the third person, *He.* *Q.* Of what use is the knowledge of the Trinity? *A.* It leads us to adore the Father, as the source of Grace, to rely on Christ, for redemption, and apply to the Spirit, for sanctification and comfort. *Q.* What right has God to us, and our services? *A.* We are his by creation, and he is worthy of our services. *Q.* How extensive is his providence? *A.* He worketh all things according to the counsel of his own will. *Q.* What is his law? *A.* It demands impartial and perfect love, on the penalty of death. Thou shalt love the Lord thy God with all thy heart—and thy neighbour as thyself. The soul that sins, shall die. *Q.* What is God's object in his law and providence? *A* To advance his own glory and enrich his creatures with the best manifestations of his own perfections, in promoting the greatest happiness. The law directly tends to happiness, and the scriptures assure us, that the purpose of God respecting the salvation of men, was from his own love; that Christ came to glorify the father; and that all things shall work together for the good of them that love God. *Q.* Is Christ God only? *A.* His birth, death and resurrection, show that he is man also. *Q.* In what did the mediatorial work of Christ consist? *A.* In his sufferings for our pardon, he redeemed us from the curse of the law, being made a curse for us; and in his obedience, by which he became the Lord our righteousness, that we may be received into glory. *Q.* Will all be saved by him? *A.* No. Wide is the gate, and broad is the way, that leadeth to destruction, and many there be, which go in thereat. *Q.* Who will be saved? *A.* Such as approve of the mediatorial character and work of Christ. He that believeth, shall be saved. *Q.* How evil is the natural heart? *A.* Deceitful above all things, and desperately wicked —totally depraved. *Q.* By what means then are sinners led to believe? *A.* By being created anew in Christ Jesus, by the Holy Ghost. *Q.* Of what use then are the common means of grace? *A.* They awaken men, and store the understanding with knowledge, and prepare men for the exercise of holiness, as soon as they are renewed; and God is pleased to attend such instructions, with his spirit. Faith, the gift of God, comes by hearing. *Q.* When did God fix on such as he saves? *A.* They were chosen in Christ, before the foundations of the world. *Q.* Are Christians preserved from apostasy, by their own strength and faithfulness? *A.* Their diligence is a means of their preservation, as Paul kept under his body; but they are kept, by

the power of God, thro' faith unto salvation. *Q.* Is prayer a duty? *A.* Public social prayer is instituted; the apostle directs that when the Church is assembled, first of all, prayers and supplications be made for all men; our Lord directs, that we enter into our closets, and pray in secret; and every direction, which respects family religion, implies family prayer. *Q.* Of what use is prayer? *A.* It does not prevail on God to change his purposes; for he is of one mind, and who can turn him? But it directly honors God, spiritualises the petitioner, and prepares him to receive the blessings, which God has told us, he is always ready to bestow on such as ask. *Q.* What is submission to God? *A.* It does not imply an indifference about our comforts; but is resigning all to God, from a confidence in the rectitude of his administrations. It was perfectly exemplified by Christ, when in an agony, he prayed that the cup of his sufferings might, if possible, pass from him, adding, nevertheless not my will, but thine be done.

But if I proceed in this manner, I shall weary you. In addition to these, and many similar questions, he asked them concerning the resurrection of the dead—the day of judgment—the nature of a Gospel Church—the qualifications for membership—the duties of the members to each other—the nature and design of baptism, and the Lord's Supper—their motives, in desiring to join the Church, and the privileges they expected—if they were masters of families, whether they prayed in their families—whether they would consent to deny themselves things, in their view indifferent, if they found them a grief to the brethren—whether they would meekly submit to discipline, and on what they placed their hopes, that they should not be a dishonor to religion? &c.

When the examination was closed, our minister exhorted us all, to read the scriptures, not only in a devotional way, but as students, that we might never be at a loss for evidence, to support every doctrine, and duty, taught in the gospel. He censured the inattention of many Christians to this subject, and stated the dangers to which, by this neglect, they exposed themselves, from the temptations of Satan, and their own corruptions; and from the arts, and address, of infidels, and heretics; and the dishonor they bring on religion, and on themselves.—He, and the Committee of the Church, then retired, to consider, I suppose, whether they tho't it best to propound the candidates to the Church, or advise them to suspend their proceedings, 'till by self-examination, and prayer, they might become better qualified; as I understand they have so advised in several instances. When they returned, the Minister observed to them all, that he, and the Committee, were not unwilling, on their desire, to propound them to the Church—that they did not pretend to know their hearts—that if their profession was false, they must answer for it themselves, at the last day. He cautioned them against settling down into carelessness, and a good opinion of themselves, because they, as would probably be the case, were admitted into the Church. He read to them the confession of faith, and the covenant. He exhorted them to walk worthy of the high vocation wherewith they were called, and after some pertinent observations, made by the Committee to them, he concluded the

meeting by commending them to the mercy and protection of God in prayer.

I pray that you, Ma'am, may before long, on a similar occasion, acquit yourself, with the same sincerity and propriety, as did your friend Miss C——.

I am, &c. J.

Letter from Emma, lately become serious, to a friend still in a state of security.

My dear Friend,

I Presume you will be surprised, on perusing the contents of this letter, to find so great an alteration in the sentiments of your friend, respecting the happiness of those who possess true religion. We were both of us greatly deceived in supposing Christians were unhappy.—I hope, through the mercy and goodness of God, I have been brought to see a beauty in holiness, and have found a happiness in religion far superior to any which this world can afford; it is something real while that which you enjoy is all imaginary. You will allow happiness ever has been, and still is the object of your pursuit. Now let me ask you, have you ever found it in the gay circles and vain amusements which you frequent? In your hours of retirement, if you have any, do you find a satisfaction in reflecting on your past life? No you cannot. If you ever think you are accountable to God for the time he is giving you to prepare for eternity, surely you must be unhappy, that you have misimproved so much of it. The morning of life is certainly the most proper time to serve the Lord; we have a promise that those that seek early shall find; and can any thing appear more beautiful than early piety?

Retire but for one hour and seriously consider the subject; consider yourself an immortal being, one whose eternity depends upon the improvement of time. Do not put it by, 'till a more convenient season, for "now is the accepted time and now is the day of salvation—to day if you will hear his voice harden not your heart." You know not, my friend, the danger of delay. If you feel disposed to put off repentance till to-morrow, remember it will be harder than it is to day; and what is your life? "It is a vapour that appears for a little time and then vanishes away." What would be your feelings should you this day be called to close your eyes upon all earthly enjoyments, and appear in the world of spirits, there to receive your final sentence? How different would they be from those that have devoted their lives to the service of God, and endeavoured to live for his glory? They can look forward into eternity with peace and joy, knowing in whom they have believed. They can commit their immortal souls into the hands of Jesus, and rejoice to be freed from sin, to go and be forever with the Lord. Words would fail me was I to attempt to describe what eye hath not seen or ear heard, neither hath it entered into the heart of man to conceive; viz. the joys that are prepared for them that love God. And suppose it were possible you could live here always, in that case it would be wise in you to seek happiness from that in which you would be the most likely to obtain it. Your own experience hath taught you, that it is not to be found in the things of this world; pursue them no further, they will ever disappoint you. Now resolve that you will seek religion with as

much earneſtneſs as ever you ſought the pleaſures and vanities of life; but do not make the reſolution in your own ſtrength. Go to God for aſſiſtance; reſt not till Chriſt be formed in you the hope of glory; until you have a hope that will be as an anchor to your ſoul both ſure and ſtedfaſt. It is probable if you live many years in the world, you will be called to paſs through ſome ſcenes in which you will need that divine ſupport which the world can neither give nor take from you; and you certainly will in the hour of death when all dependance upon creatures muſt fail. Then you will want a God to go to as a friend. Do be perſuaded now to accept of Chriſt as he is offered in the goſpel, the chief among ten thouſands and altogether lovely; view the glorious ſon of God calling and inviting ſinners to come to him that they may have life. And can you ſtill refuſe? Is eternal life ſo ſmall a trifle, in your eſteem as not to deſerve the renunciation of a few tranſitory enjoyments? How can you act ſo unlike a rational creature as to ſell your immortal ſoul for the pleaſures of a moment? Leave them all my friend and join

that noble few,
Who dare ſtray upward and purſue
The unbeaten way to God.

In what can we manifeſt ſuch ſolid wiſdom as by chooſing that good part which ſhall not be taken from us? I truſt you have a doctrinal belief in the ſpirit and power of religion, and of the total depravity of the human heart; if ſo you muſt believe that God, out of Chriſt, cannot be reconciled to you, and you cannot think a reconciliation with the great ſovereign of the univerſe unimportant; ſtrive therefore to make your calling and election ſure. I know that after we have done all that we can do, we are unprofitable ſervants; yet we are told to work out our own ſalvation with fear and trembling, for it is God that worketh in us both to will and do of his good pleaſure. As we have no claim to mercy we ſhould the more earneſtly and humbly plead for acceptance through the Redeemer.

Perhaps you will think that the ſelf-denial which is required in the ſcripture, will make Chriſtians unhappy. On the contrary, thoſe Chriſtians who live moſt in the exerciſe of this duty, and ſeek the glory of God more than their own good are the moſt happy. That you may know by experience what this happineſs is, is the ſincere wiſh of your friend

EMMA.

Some account of the character and religious experiences and exerciſes of Mrs. Nancy Bishop.

THIS perſon was the daughter of Mr. Adino Pomeroy of Middletown in this ſtate. She was born at Northampton in the Commonwealth of Maſſachuſetts, where her father formerly reſided, February 15th, 1764; in her childhood Mr. Pomeroy removed to Middletown, where ſhe received her education, and where ſhe reſided until March 2, 1797, when ſhe was married to the Honourable Nathaniel Biſhop of Richmond in ſaid Commonwealth. Her perſon was tall and graceful—her countenance lively and expreſſive—ſhe was favoured with an uncommon flow of animal ſpirits—her temper was ſprightly and remarkably placid—her underſtanding ſound and well cultivated, and her manners amiable and conciliating. She was active in the practice of rela-

tive duties, and adorned the holy religion which she professed. In the prime of life, in easy circumstances, and happy in the tenderest of all human connections, she was attached to the world by many powerful ties; yet under the influence of divine grace, she met the King of Terrors with a smile. She died of the puerperal fever on the 19th day December 1797, ten days after the birth of her child, and in the 33d year of her age. The infant also dying the day preceding, was shrouded with her and interred in the same grave; the assured hope which she had expressed some years before, of passing in triumph at last thro' the dark dominions of the King of Terrors, thro' the grace of the son of God her divine conductor, was eminently realized. Tranquil and composed, at the certain approaches of death, she said, to the inexpressible comfort of her weeping partner: "I am not afraid to die." Thus, as her life had been a pattern for imitation: so the manner of her death was a striking proof of the value of Christian piety in a dying hour.

Thus much for her general character, and the manner and circumstances of her departure. What remains will be to bring the reader more acquainted with some of the exercises and operations of her mind, at several periods, during her progress in the Christian course. This will be done by transcribing some writings composed, as it appears, for her own private use, which she left behind her. These writings were never designed for the public eye, but merely as a help to private devotion, and of course no special attention was paid either to style or method. Still they appear much more correct than, under these circumstances, could have been expected; and the want of a studied arrangement is more than compensated by that artless simplicity of manner which seems calculated to express, to the best advantage, the genuine feelings of the heart. The transition from contemplation to prayer is frequently sudden, but this also seems to be, under the circumstances of the writer, deeply impressed with divine things as she was, a more natural effusion of the heart, than could exist under forms ever so logical and correct. It is apprehended best therefore to present these writings to the reader, with little variation of style and none of meaning or sentiment.

Her observations begin as follow, "The forepart of July 1790, my "thoughts were troubled that I "never had owned the Lord "Christ by my own voluntary "profession, nor renewed for my-"self, what my parents had done "for me in my infancy; I there-"fore took pains to get what light "I could on that subject. I knew "my unworthiness of such a feast "as the Sacrament of the Lord's "supper; yet my Saviour seemed "to invite me, in language very "pathetic to his table; but how "to come without a saving change "wrought in my soul, was mat-"ter of long debate with myself. "That passage in 1 Cor. xi. 29, "seemed to forbid that which I "longed for." She then relates the measures she took to obtain satisfaction as to her duty, first by writing to a Clergyman and then by conversing with him, and other Ministers of the gospel on the subject, the result of which was, her doubts were removed, and on the 14th of November 1790, when a preparatory lecture before the Sacrament was preached, her desire to be admitted into full communion

with the first church of Christ in Middletown was proposed to the church. This being done, and reflecting on the subject in her retirement, she exclaims, "Is it possible they can admit so unworthy a creature to Christian fellowship? Yet the eye of man is nothing—God is the searcher of hearts, let me abide in his word, and prepare for the important transaction which is before me." She then addresses the throne of grace in manner following.

"O Lord God, rectify the disorder that sin has made in my soul. —Renew my soul in the knowledge of thy grace.—Let me, O my God, be made an heir of glory.—Permit me to be importunate with thee for a blessing upon this day's transaction.—I have taken a covenant into my mouth, to give up myself with all my powers and faculties to be thine forever.—Here, on my bended knees, O my God, let me pay that homage which is due to thee only.—These eyes, which look to thee for mercy, will shortly be closed in death.—My original frame is mouldering back to dust.—O God of Grace, hear me speedily, thou knowest, O Lord, in what I am defective, the importance of my eternal concerns, my frail existence, and by what a feeble tenure my life is supported.—O God, I beseech thee, show me thy glory.—Thou hast commanded me to love thee with all my heart, soul, strength and mind.—O God, kindle the sacred flame of love in my breast, which knows no other love but thee. I resign all to thy disposal.—I resign my heart and hand to thee.—My heart fill with love to thee.—My hand employ in thy service, though in the meanest office in thy family.—Command me what thou wilt, O Lord, give me but strength to obey.—I resign my choice, my will, my liberty.—I ask thy love as my inheritance.—Let me not live to dishonour, or bring a reproach on, thy holy name.—Let me not, O my Heavenly Father, grieve thy Holy Spirit. —My devotion to God has been mingled with levity and irreverence; O God, enter not into judgment with me, for the best actions of my life cannot bear thy scrutiny. O God, in covenant mercy receive me, for Christ's sake.—May my solemn request, now signed on earth, be ratified in heaven; and may I awake to the life of a heaven-born soul —thro' the mercy of Jesus our advocate and intercessor—in whose worthy name, let me set to my seal that God is true—and let my faithfulness endure to the end.

"Dear Saviour, let thy beauties be
"My soul's eternal food,
"And Grace command my heart away
"From all created good."

NANCY POMEROY.

"December 2d, 1790."

On the Sabbath next following, when she first communed at the Lord's table, she says, "Be this day solemnly dedicated to that God who is the giver of all mercies, (as oft as ye eat this bread and drink this cup, &c.) This institution of Christ is a token of love to his church and followers. O God, when I cease to love and praise, let me grow unacquainted with peace.—Let my life be a life of self denial.—Let me learn to be meek and lowly, and may I possess a holy ambition to know nothing but Jesus; and be deeply sensible that no grace can be supported, but by humil-

'ity of heart and life. O God, 'fill my heart with faith and love, 'that I may be enabled to resist 'the temptations of sin, which 'doth so easily beset me; and let 'my motto be *Holiness to the Lord.* '—How imperfect is this per'formance, which I intended 'should be, peculiarly, devoted 'to God, the supreme ruler of 'heaven and of earth. O God, 'guard me against proud thoughts, 'against all self-sufficiency or con'fidence in any works of my own. '—My thirsty soul pines for the 'waters of life.—How long, O 'Lord, shall I wander in this des'ert land? Give, I humbly pray 'thee, give that ray of grace, which 'shall shine more and more to the 'perfect day, and teach me to 'pray and praise on the receipt of 'a blessing so divine.

"My willing soul would stay,
"In such a frame as this,
"And sit and sing herself away,
"To everlasting bliss."

We learn nothing further of the state of this Lady's mind, until Sunday, March 11th, 1792, when in a transport of gratitude and praise she says; "Let the Lord 'be magnified in all his works and 'ways, and let my pen be employ'ed upon this important, and, I 'believe, heart-renewing change. 'If not, why this serenity? Why 'this joy? Joy which surpasses 'understanding?—I have heard of 'a change of heart: I have often 'wished to taste of these joys.— 'But my estimate of a whole life 'spent in the love and fear of God, 'was in comparison nothing, to 'one moment I now feel. The 'goodness of God in lengthening 'out my life, for so many years, 'to the present period, and now 'giving me to drink of the well 'of salvation, is marvellous in my 'eyes. There are those of my 'Father's household who have 'been seeking salvation, and have 'to all appearance, left no stone 'unturned, where there was any 'probability of finding the prize 'they have been so long wrestling 'for.—Yet the Lord is gracious— 'he has set me as a monument of 'his sparing mercy, he has ever 'been drawing me with the tender'est cords of love; I am con'strained to cry out Why me! 'Why me! My heart aspires, my 'wishes fly beyond the utmost 'bounds of creation, I long to be'hold thy celestial glory, and to 'drink at thy exhaustless spring.— 'In triumph, O my soul, look 'forward beyond all terrestrials, 'when you shall rejoice in that un'bounded love, though the candle 'of the wicked shall be put out.— 'May I, O God, tread in none 'of their paths, but stand as a 'burning and shining light, always 'lean upon the Lord, and stay 'myself upon my God."

"I'll praise my maker with my 'breath," &c. The text for this 'day's meditation was surely for 'me, Psalm xxxvi. 9. how di'rectly pointing: *For with thee is 'the fountain of life, in thy light 'shall we see light.* On this great 'day of the feast this well of sal'vation stands open. If Paul was 'caught up into the third heavens, 'my spirit seems ascending with 'him. I hear, I see (by faith) 'things which are unutterable.— 'Either my height of bliss must 'be reduced to a lower scale, suit'ed to a residence in this earthly 'tenement of clay; or my soul 'must be removed to that celestial 'world, where the spirits of the 'just are made perfect.—The light 'that breaks in upon me makes me 'pant for more enlargement.—My 'soul is already on the wing of di'vine love to present (like Noah's

'dove) the signal of peace to my 'Heavenly Father, in the mansion he has prepared for me. O 'ravishing the prospect! what 'inexpressible exstacies shall I feel, 'when I meet those radient smiles, 'in that enlightened and happy region, that exhilarate all the celestial choir in immortal praises 'and hallelujahs to God and the 'Lamb. Amen."

In a letter to a friend, dated April 12th, 1792, she says;—"Dear as your friendship has ever 'been to me, and highly as I value it, I am constrained to say, I 'have found that friendship in 'Deity, which far transcends all 'earthly friendships.—Many waters cannot quench that divine 'love, neither can the sea drown 'it; my heart exults with the 'most ardent praise and gratitude. 'How shall I express my thankful 'song? Yet since my enlargement of soul, I have strange and 'powerful temptations from the 'adversary to distrust the divine 'goodness. But, while I was in 'the gall of bitterness, in the darkest moments, the Comforter came. 'I also call to mind the gracious promise, *I will not leave nor forsake those who put their trust in me.* I will ever praise and bless 'his holy name, and not forget 'his benefits to so unworthy a 'worm of the dust. What is 'man O God, that thou art 'mindful of him, or the children 'of men that thou shouldest have 'compassion on them.

'After many days of joy and 'feasting between God and the nobler faculties of my soul, I have 'no relish for temporal sustenance. 'The love and praises of the Deity are my delight and my support. I would take the world 'around me, and carry them to 'heaven in my arms, wishing friends 'and foes equally an interest in the 'Redeemer; for I long to have 'them taste of that love which 'passeth knowledge.

'After the scenes of spiritual delight had got to the height of mortal happiness, the temptations beforementioned next succeeded; 'and when those had reached their 'limited period, I was restored to 'a calm unruffled serenity of soul '—no sudden starts of passion, no 'mixture of envy or discord rankled in my breast—all within was 'harmony and love.—Every breath 'prayer and praise. But with what 'language shall I express the full 'meaning of my enlightened soul? 'I cannot, I am sensible, I cannot give you an adequate description. Come all ye that fear the 'Lord, and I will tell you what 'he has done for my soul; I will 'ascribe righteousness to my maker, and will now set my sign 'and seal with a loud—Amen."

In another letter, dated the 8th of November following, she says,—"If you desire to know what is 'the employment of your friend 'this day, let me tell you, that 'the richest streams of comfort 'which have been offered me, on 'the terms of obedience to the Divine will, have made me alas, 'too, too soon, trust to my own 'arm for an enjoyment, which it 'is God's prerogative only to bestow. How short-sighted we 'weak mortals are! That which I 'thought, just now, within my 'grasp is, alas, gone, gone forever. Had I trusted my God 'more, and my own strength less 'I never should have drank the 'dregs of this bitter cup.—May I 'learn this early lesson, and keep 'it ever upon my heart.—*The 'ways of God are right and just, 'and if I cannot fathom his wisdom, I must ever trust his word,*

'*and by correction learn humility.* 'Let me, O my God, never 'again take the shadow, for the 'substance.—I am sometimes ready 'to murmur at the dispensations of 'Providence, in blasting my fond- 'est hopes, at this critical interval. 'I often repeat the question, Why 'is my God thus contending with 'me? Wherewith shall I come be- 'fore the Lord, and bow myself 'before the Most High God?— 'How shall I make an atonement 'suitable for this offence? Will 'the offended Deity receive a bro- 'ken penitent heart? Will he a- 'gain receive me into favor? Will 'these broken vows of reformation 'avail any thing? If the heart is 'not sincere they will avail nothing. 'Search me, O God, and try, see 'if there be any wicked way in 'me. Let this day be employed 'in a proper manner, as a day of 'humiliation, fasting and prayer. 'Let this day, the last in the week, 'be preparatory to the pleasing em- 'ployment of spending a sabbath 'of rest with thee in thy sanctuary 'below, and by such opportunities 'be prepared to spend an eternal 'sabbatism of rest with thee and 'thy chosen ones above.

'I am just returned from a fune- 'ral scene.—How much it softens 'the heart to see the mortal re- 'mains given back to its mother 'earth. All that is lovely or de- 'sirable must alike be committed 'to the cold grave, and the nois- 'some worm feed sweetly on the 'clay-cold lips.—Let me reflect a 'little.—If my God is absent, ev- 'ery thing around me looks dark 'and lonesome like this grave.— 'Let me view it on every side.— 'Has my God hid his face? I 'grow unacquainted with ease; joy 'and peace are empty names— 'sounds without harmony.—So 'would the burial of our friends 'be covered with impenetrable 'darkness, were it not for the 'hope that they will awake to a 'glorious immortality.—The hope 'of the righteous is as an anchor 'to the soul both sure and stedfast. 'Thus when my God hides his 'face, had I all things within the 'compass of creation to delight 'my ears and charm my eyes, his 'frowns would blast the whole en- 'joyment.—Tell me not of joy or 'happiness, there is no such thing 'without my God.—All nature 'cannot repair my loss. Heaven 'and earth must strive in vain.— 'But I am persuaded that neither 'principalities, nor powers, nor 'things present, nor things to 'come, shall ever be able to sepa- 'rate me from his love. O death, 'where is thy sting? I shall yet 'pass in triumph through thy dark 'dominions. O king of terrors, 'through the grace of the Son of 'God, my Divine conductor, I 'can see nothing formidable in thy 'aspect, but this gentle invitation 'of my dear Redeemer—*Come 'unto me and I will give you a 'crown of life.* Triumph, O my 'soul, and look beyond ten thou- 'sand ages. Amen. Hallelujah."

The following ardent desires and breathings of soul after God are prefaced with the words, *Under the hidings of God's face.*

"If ever penitence flowed from 'a believing heart, surely it is at 'this time.—My soul is ready to 'die within me, my heart is rea- 'dy to burst, that God should, 'one moment, withdraw his quick- 'ening rays.—My heart pants for 'no other good.—When I consid- 'er my ill desert, I am astonished 'that I should ever taste the sweets 'of reconciliation with so pure a 'God. But to whom but him can 'I go? Nothing on this terrestrial 'ball can I bring in competition

'with thy love.—Let it reign pure 'and unsullied in my breast, give 'me this and this only without al- 'loy, and I will freely give up all 'the earthly pomp, parade, luxu- 'ry, noise and hurry, which at- 'tend on the rich and the great. 'My soul with longing melts 'away; when, O my soul, when 'shall it be, that I shall quit this 'tempestuous shore, and launch 'into the ocean of divine love? O 'who that loves can love enough! '—In that pure state no end of 'praise, this thought gives unut- 'terable joy.—A thousand, thou- 'sand years rolled away, eterni- 'ty is but just begun; give me O 'my God, to drink of these inex- 'haustible streams of delight. My 'Saviour enthroned in glory and 'majesty, seraphim and cherubim, 'with veiled faces, bowing before 'thee—Saints appearing, sinners 'trembling to hear their doom— 'the forked lightnings darting from 'pole to pole—tremendous thun- 'der shaking the convulsed earth 'to the centre: O thoughtless 'mortals, how will you then quiv- 'er to see old Satan pushing you 'into his yawning gulph! With 'what agonies! and never to have 'an end! Let me praise thy name, 'O my God, that thou hast re- 'generated me by thy special grace; 'let the divine spark shine with 'lustre in the night of affliction; 'and, in the hour of death, bear 'my soul to the realms of ever- 'lasting bliss."

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

OBSERVING, in the second number of your useful Magazine, a couple of Hymns, by Sthenia; on the death of Clarissa her young companion in seriousness; with some observations, supposing the person mentioned in the Hymns, was a young woman who died in Hartford last spring, I thought the particulars relative to her triumphant death, would not be unacceptable to her serious friends, nor to any true lovers of vital piety. They must operate as a means to quicken the Christian, and as a powerful evidence to convince the unbelieving, and obstinate, of the reality of religion; and also show the kind care, and indulgent goodness, of the blessed Saviour to his faithful followers and to the lambs of his flock; and the power of his free grace, how it will triumph notwithstanding the opposition of sin and Satan.

Without further preface, I shall give you the account in the words of my friend, who communicated it to me, and submit it to your discretion, praying that all our lives may be like hers, and our deaths as pleasant.

Yours, &c.

AMICUS.

SIR,

"I Now set myself to comply with your request, and shall furnish you with all the particulars of the death of Clarissa worthy of record, with a brief sketch of her life.

"Clarissa, before her conversion was of an active, humane, and gentle temper, and possess'd of a clear mind and good judgment; and after conversion, it was her great concern, how she could do good to the souls of her fellow creatures. In short she was so intent on the glory of God, and the good of men, that, her own happiness seemed a secondary object with her. The love of Christ in her soul, was too strong to be re-

strained by the persuasions of lukewarm friends, or open enemies to Christ's Kingdom. She was very humble, and maintained such a deep sense of her unworthiness, that she seldom if ever complained, either of the conduct of her friends, or of the providence of God; but was abundant in giving of thanks. This conduct endeared her to the serious and godly, and they were ready to hope for much comfort, and counsel from her. But these fond hopes it pleased the sovereign of life and death, to disappoint. About the middle of February last, it pleased God to lay her on a bed of sickness and great distress. From the first of her sickness, she was resigned as to the event of her condition. Her greatest fear was, that she should be impatient, and her uniform request, that God would grant her the light of his countenance, and give her patience, that she might not complain, under the greatest pain of body he should be pleased to exercise her with.—When her christian friends came to visit her, she would call on them to give thanks to God for his goodness, in preparing her for this bed of distress, and granting her so comfortable a state of mind.

"She expressed great concern for the family, of which she was a member: when she was asked by her Minister what he should pray for, she said "her desire was, 'that this providence might be 'sanctified to the family, that she 'was willing to be sick if God 'might be glorified, and others 'benefited by it." A few days before her death, she called the family to her bedside, and told them: "she felt, that she must 'soon close her eyes on the things 'of time, and that it was indeed a 'solemn event, to be parted from 'them by death: but that it would 'be much more solemn and awful, if when they should again 'meet at the day of judgment, they 'must be separated for a long eternity." Then she addressed each one personally with great propriety and solemnity, accompanying her words with sighs more expressive than language. When she had ended her addresses to them, she prayed for them with great fitness and fervency, and at the close, with composure, made a most solemn dedication of herself to God through Christ—Recovering a little from this first most distressing paroxism of her disorder, she was calm, and her mind seemed deeply and solemnly impress'd, with the things of eternity. From this time, she appeared not like an inhabitant of this world, and would often intreat her friends, "to be willing, 'and resigned to let her go; that 'this was not her home." Her desire to depart grew very strong, and she would ask her friends to pray, that the time might soon come. In her greatest pain she would say "O death where is thy sting."

"Jesus can make a dying bed,
Feel soft as downy pillows are," &c.

"A little before her death, she desired to sing an Hymn to the praise of God, and said to her friends, "O how I long to depart 'and be with Christ. Why are his 'Chariot wheels so long in coming." But in these prospects of heaven, she was submissive, and would say she was willing to live longer in this world, if it was God's will, and she might do good. Yet the tho't of remaining in a sinful state, would damp her spirits.

"After she had been continued in this state of mind, about five

or six days, it pleased the Lord, as we hope, to take her to himself to behold his glory. When she perceived that she was dying, she was filled with joy and peace in believing. She was deeply sensible of her unworthiness to the last, and found the blessedness of that man to whom the Lord imputes righteousness without works.

Never did a bed of sickness and death appear to me like this, these words seemed to be fulfilled: "If I go and prepare a place for you, I will come again and receive you to myself." I do not wonder that Balaam said (when he had a prospect of a saint's death in view) "Let me die the death of the righteous, and let my last end be like his."

Thrice happy soul! far from the boistrous sea
Of human life, from earth and sin set free;
Far from temptation's darts by Satan hurl'd,
And all the enticements of a treach'rous world!
Like thee I'd live till call'd to yield my breath,
Like thee I'd triumph in the arms of death,
Then like thee rise, clad in my Saviour's robes,
And with thee share his people's blest abodes!

I am yours, &c.

September 18, 1800.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF you shall judge, that the following Narrative, the truth of which may be depended on, may be useful to the public, you will be pleased to insert it in your Magazine.

NOT many years past, a young Gentleman, of superior natural abilities, put himself under the instruction of an able Physician, with a view to the practice of physic. Not long before his preparatory studies were compleated, he waited on the Clergyman, who lived at a small distance, and requested an hour or two with him, in his study. He soon began to open his mind, to the minister, on religious subjects; and told him, that he found that, on examination, he did not believe the scriptures. Considerable conversation passed, and a number of observations were made, in support of the truth of divine revelation. The young Gentleman appearing very sober, the Minister entertained a hope, that his unbelief was no other, than what unregenerate men commonly find in their hearts, as soon as their consciences are awake. Accordingly, from that time forward, he took frequent occasions of conversing, privately, with the young man. But it soon appeared, that he had imbibed the principles of infidelity; and, was too much confirmed in them, to be shaken by any arguments, that were used with him. He requested the Minister, however, that it might be kept an entire secret—observing that, should it get abroad, it would ruin him as to the business, which he meant to pursue in life.

Soon after this, it was said that he had formed a connection with a young Lady, both whose parents were professors of religion. The Minister, sensible of the importance it was of, that the parents should know the character of the man, to whom their daughter was about to be given, was, yet, for sometime at a loss what measures he ought to take. Finally he concluded to apply to the young Gentleman himself: And, according-

ly, freely asked him, if such a connexion was formed, as report stated—at the same time observing, that he would presently see the reason why such freedom was used with him. He answered the question in the affirmative, with as much frankness, as it was put. He was then asked, if he had ever let the young Lady's parents know what his principles were respecting religion? He replied, he had not.—Whether he did not think it would be very grievous to the parents, to marry their daughter to a man, who disregarded all religion? He thought probably it might; and said he should be sorry for them.—Whether it could be consistent with the friendship and faithfulness, which the Minister owed to all the members of the church, to neglect giving them information?—He did not know that it would. The Minister then requested him to take the matter into serious consideration, for a few days: And then, if he could, give him a reason, which would be sufficient to excuse him from the disagreeable task of informing the parents.

After several days had passed, the Minister called on him, to know the result. He confessed he did not see, but that friendship and faithfulness required, that the parents should be informed. He was requested to give the information himself. He said he could not. He was told that if the information were given, it would occasion him trouble. He replied, perhaps it would, and perhaps not—seeming to feel pretty indifferent as to any trouble, which might result to him The parents were informed. Soon after this, the Minister, walking, found him, sitting by the side of the road, very pensive. He asked him the occasion. The young Gentleman appeared, at first, rather out of temper; and asked the Minister why he need trouble himself with the concerns of young people? He was referred to what had before past between them on the subject. This calmed him.—But, he said he was undone. He was told, he must not faint yet—these were but the beginnings of his trouble—The God, whom he had disregarded, had begun with him; and when, and where, would be the end, was known only to him, in whose hand his breath was—that he must gird himself, and prepare for still heavier things—that nothing but evil was before him—that, on his own principles, he had not the least authority for expecting any good. He was entreated to see and consider his danger, before it was eternally too late. He seemed to be affected—He soon became rather gloomy and melancholy—So much so, that the family, in which he lived, noticed it; though they were ignorant of the cause. From thence forward, instead of manifesting resentment, he evidently sought opportunities of falling, as it were by accident, into the company of the Minister. These opportunities were improved in endeavors to show him the evil case he was in, the weakness, the folly and unreasonableness of the principles he had imbibed, and the awful fate, which awaited him, if he persisted in them.

His health soon began to be impaired: And in a few weeks he fell into a fever. For some time, the symptoms were not threatening; but, at length, increased to so alarming a degree, as to take away all hope of his recovery. The Minister visited him, and found him distressed, both in body and mind. He felt himself upon the

very verge of eternity; but wholly unprepared for the awful scene. "Oh," he would cry out, "that I was a Christian—All the world would I give, if I had it, that I were a Christian." He was reminded of the fullness and sufficiency of Christ, the richness of divine mercy, and the freeness of divine grace. "Yes," would he reply, but all is out of my reach—I have no heart to accept. O! Sir, do pray, pray for me—do pray with me, and for me." He was told, that it was hoped he would pray for himself. "Oh! he could not—God would not hear such prayers as his—he wished that all good people would pray for him." Soon, on this, he became delirious; and fell into a phrenzy. His horrors, in this situation, appeared to exceed description.—The most dreadful terrors seemed to have taken hold of him. His affrighted imagination seemed haunted, sometimes with awful spectres—sometimes with terrible wild beasts, just ready to devour him. He would cry out, and beg for help—that some one would come and deliver him. Horror, distress and anguish were strikingly painted in every feature of his face. A pious and very sensible woman, who was with him, the last night of his life, observed that his terrors appeared far to exceed any thing she had ever witnessed—That she could not have imagined, that it was in the power of human nature to endure the distress and bitter anguish, which he seemed to suffer. But, a little before he expired, it was observed, his countenance altered, and became placid.—He put on a smile, and talked of pleasant meads, and delightful fields. Very soon on this he expired. What is beyond, lies concealed behind the veil: And, will do so, 'till the last great day reveal it. But we may see the utter insufficiency of infidel principles to afford support and comfort, in that wary, in which there is no discharge.

Messrs. Editors,

I HAVE sent you some remarks on the importance of doctrinal preaching; which you are at liberty to publish in your Magazine if you think proper.

. . . . . .

ACCORDING to the accounts which have been published respecting the late revival of religion, in different places, we find that no such wild disorderly things have attended the work, as prevailed in the season of the religious awakening, near 60 years ago. And to what must this be imputed? Is it not owing to the increase of doctrinal light among us? Without any disparagement to our venerable ancestors, may we not conclude that the doctrines of the gospel are more distinguishingly taught and better understood, than they were in general in this country, a little above a half century past? I think this inference may be fairly drawn from the different manner in which religious awakenings are now conducted and treated, from what they then were. And this evinces the great importance of the ministers of the gospel being faithful in explaining and inculcating the fundamental and leading sentiments of Christianity, upon their hearers. Nor ought their apparent inattention to be the least objection against doctrinal preaching. Because in the dullest seasons, people will get and retain some ideas of what they are taught; and especially will the truths they have repeatedly heard come afresh to their minds, when

their attention is duly excited to the great things of another world. Some are advocates for practical preaching only; tho' this is very neceſſary in its proper place, yet all who are well ſkilled in the ſcriptures of truth, will readily own, that a right doctrinal knowledge is eſſential to lay a foundation for a right faith, right exerciſes and a right practice. It muſt be granted that the knowledge which people gain of ſcripture doctrines while unregenerate, is as uſeful to them when they are brought to love religion, as that which they afterwards acquire. And where perſons who have been but poorly indoctrinated are made the ſubjects of conviction and converſion, they frequently run into many wild and erroneous opinions, which not only tend greatly to cramp their minds, and to deſtroy their peace, but prove prejudicial to the intereſt of religion.

It may be further obſerved, that no preaching has a more direct tendency to ſtrike the minds of ſinners with a deep conviction of their loſt, guilty and ruined ſtate, than that which points out their total depravity; the nature of their impotency; the character of God; and his ſovereignty in the diſpenſations of his bleſſings; or that which brings into view the character and offices of Jeſus Chriſt; or the doctrine of regeneration, of juſtification by faith alone. The great doctrines which bring to view the reſurrection, the laſt judgment, heaven and hell are peculiarly calculated to ſtrike careleſs minds with awe, and to lead them to think on their ways, and to look out for a way of eſcape from the wrath to come.

It may be further remarked that where preachers confine themſelves chiefly or altogether to practical diſcourſes, their preaching will ſoon become *trite*, and void of ſentiment. JETHRO.

Connecticut, Sept. 16, 1800.

Religious Intelligence.

IN the Magazine for September was an extract of a letter containing ſome information concerning a revival of religion in the counties of Otſego and Delaware. The following more particular intelligence has latley been received.

Extract of a letter from one of the Connecticut Miſſionaries, dated Otſego County Auguſt 19, 1800.

"YOU will recollect, in my laſt letter, I mentioned ſome religious attention in this county, at a place called Otſego Creek. Soon after I wrote, the attention increaſed; numbers were hopefully brought to accept of Chriſt. Viewing theſe proſpects, I thought it proper to tarry ſome longer in this county. I ſtaid and preached more extenſively in it than I had done before. The bleſſed work appeared to ſpread in a very glorious manner. The people upon Otſego Creek appeared exceedingly awakened. It ſoon ſpread over the hills between the Otſego and the Suſquehannah, to a place called the Hardwick ſettlement; then into Metcalf-hill ſettlement; ſoon after the work began powerfully in Springfield, and extended conſiderably into Worceſter. While the work was making progreſs in this county, I received information from Delaware county, that there was a ſhower of divine grace in thoſe parts. In conſequence of this information, I went to Delhi, the capital of Delaware County, and found the revival much greater than I expected. Where there ap-

peared a little dawn of an awakening the last spring, I found that the sun had risen. As many as forty persons in the town of Delhi were hopefully converted; many more were under serious impressions. Some of the neighbouring towns have shared considerably in the blessed effusions of the Holy Spirit. The last Sabbath I preached at Delhi, nineteen persons were received into the church, most of whom were youth in the bloom of their days.

"When I returned to Otsego county, I found the awakening had much increased: the fields did appear really white for the harvest. Last spring, soon after the attention began at Otsego Creek, we organized a church in that settlement, consisting of eighteen persons; part of them old professors from New-England, and part young converts. The first Sabbath that I preached there, after my last return from the Delaware, we admitted twenty-eight persons more into that church, baptized twelve adults and twenty children. Probably twenty more persons, living at the Otsego and its vicinity, hope they have of late passed from death to life; and will soon become members of the church. Last Sabbath, at Springfield, we admitted thirteen persons into the church in that place, and on the Sabbath and Monday, baptized twenty-six children. The awakening increases much in that place. It is wonderful to see the display of divine power in this country. The awakening is very solemn and regular. It is like the still, small voice which made the prophet Elijah wrap his face in his mantle. The truth of that text never appeared more clear than at present: *not by might, or by power, but by my Spirit saith the Lord of Hosts.*"

MISSIONARIES.

THE Missionaries now in the employ of the Missionary Society of Connecticut, are the Rev. William Storrs and Mr. Robert Porter in the Northern counties of the state of Vermont; the Rev. Seth Williston, the Rev. Jedidiah Bushnell, and Mr. Amasa Jerome, in the Western counties of the state of New York; and Mr. Josiah B. Andrews, upon the head waters of the rivers Delaware and Susquehannah. Appointed and now going out, the Reverend David Huntington to Vermont and the settlements on the West side of Lake Champlain to Canada line, and the Rev. Joseph Badger to the settlements on Black River and the east end of Lake Ontario, from thence to travel through the military tract and the Genesee country to the head waters of Delaware and Susquehannah—Mr. David Bacon to the Indian tribes south and west of Lake Erie.—The several Missionary Societies in the United States are requested to transmit, monthly, to the Editors of this Magazine, for publication, the names of their Missionaries and the places to which they are sent, that thus the respective societies may not interfere with each other, & that a disproportionate number of Missionaries may not be sent to the same place.

ORDINATION.—Ordained, by the Consociation of the Western district of the county of New-Haven, on Tuesday, Sept. 9th, 1800, over the first church of Christ in Hamden, the Rev. ASA LYMAN. The introductory prayer was made by the Rev. *David Tullar* of Milford; the sermon was preached by the Rev. *William Lyman* of Millington, brother to the pastor elect, from Deut. xviii. 6, 7; the consecrating prayer was made by the Rev. *Noah Williston* of West-Haven;

the charge was given by the Rev. *Benjamin Trumbull*, D. D. of North-Haven; the right hand of fellowship was given by the Rev. *Abraham Alling* of Hamden, East-Plains; and the concluding prayer was made by the Rev. *Abner Smith*, of Derby. The sermon was peculiarly adapted to the occasion, and the other parts of the service were well performed. An uncommon solemnity reigned thro' the assembly.

POETRY.

COMMUNICATED AS ORIGINAL.

MESS'RS. EDITORS,

ON retiring to rest one evening, a scrap of paper lying on my table, I took up my pen for my own amusement, and wrote the following lines, which, if you think them worthy to fill some corner of a page in your useful Magazine, you may insert.

D.

An Evening Thought.

1. TIME rolls away and stays for none;
How soon will all my days be gone,
And grisly death appear!
Then let me keep their end in view,
And virtue's peaceful path pursue:
Thus to my God be ever true,
And love my Saviour dear.

2. Let sinful passions all subside,
My soul be cleans'd from baneful pride,
And fill'd with love divine:
May I ne'er from GOD's law depart,
But treasure it within my heart;
And thus, by acting well my part,
Prepare in heav'n to shine.

3. And when the clay-cold hand of death
Shall chill my lungs, & stop my breath,
And close these mortal eyes;
May I to happier climes remove,
Where all is friendship, joy and love,
There join the glorious choir above,
Where heav'nly anthems rise!

The Christian rejoicing in the prospect of the final consummation of the world.

1. WHAT tho' old nature's wheels
ere long decay,
Th' effulgent lamp of heav'n deny the
day,
With thickest darkness clad;
What tho' the stars affrighted leave
their spheres,
The moon turn pale, or drest in blood
appears,
Before the incarnate GOD:

2. Thou happy soul, with awe pro-
found,
Shalt hear the trump of Gabriel sound,
And view the dead arise;
With joy behold the judge descend,
And on the wings of love ascend,
To meet him in the skies.

3. Then shalt thou hear his just im-
partial sentence,
"Depart accurs'd ye who deny re-
pentance,
And did my grace despise;
But come, ye blessed, whom my grace
elected,
Ere time began, with me by faith
connected,
To heav'n and glory rise.

Praise to GOD *for the instructions of a pious mother.*

1. MY gracious GOD, I bless thy
name,
When I recall the tender scenes
Of early childhood, mercy came,
And stor'd my mind with gospel
themes.

2. 'Twas thou didst give that parent
dear,
Who, ere my birth, pronounc'd me
thine;
She early taught me whom to fear,
And bade me know thy love divine.

3. Oft on her knees the holy saint
Implor'd thy blessing on my head;
Oft she impress'd the kind restraint,
While precious tears were on me shed.

4. Her lovely name I scarce could speak,
Ere I was taught to pray and praise,
Was sent in secret thee to seek,
And daily told thy wondrous ways.

5. Grant, gracious GOD, that she may see
The fruits of all her pious cares;
Let not [illegible] son *thy* rebel be;
Bless me, O Lord, & grant her prayers.

G.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. I.] NOVEMBER, 1800. [No. 5.

Thoughts on the future glory of the Jewiſh Nation.

(Continued from p. 127.)

IN the xxxviii and xxxixth, chapters of Ezekiel, is foretold a formidable invaſion of the Jews by the army of *Gog*, and the overthrow of that army. This great hoſt is "in the latter days," to "come into the land that is brought back from the ſword, and is gathered out of many people, againſt the mountains of Iſrael which have been always waſte." The arrival of this hoſt is compared to a cloud which covers the land.* The deſtruction of the army of Gog, is particularly deſcribed in chapt. xxxix. 9—12. "And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the hand-ſtaves, and the ſpears, and they ſhall burn them with fire ſeven years; ſo that they ſhall take no wood out of the field, neither cut down any out of the foreſts: for they ſhall burn the weapons with fire; and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord God. And it ſhall come to paſs in that day, that I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea: and it ſhall ſtop the noſes of the paſſengers: and there they ſhall bury Gog, and all his multitude; and they ſhall call it, The valley of Hamon-gog. And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land." The deſtruction of Gog, or of the enemies of Iſrael, here deſcribed, is a great deſtruction. It follows a formidable aſſault made upon the Jews, at ſome period which ſucceeds their return to their own land. The oppoſition which they endured from the Samaritans, and the few that were leagued with them, in the time of rebuilding their city under the Perſian monarchs, falls very far below the invaſion here predicted. Some have ſuppoſed that this prophecy was fulfilled, in the perſecution and ſlaughter of the Jews by Antiochus Epiphanes, king of Syria, which began about 170 years before Chriſt, and in the defeat of the

* chap. xxxviii. 8, 9, 16.

Syrians by the Maccabees a few years after. The sufferings of the Jews were indeed very great at that time, and their deliverance highly proclaimed the power and grace of Jehovah. But though this prophecy may include the invasion under Antiochus, and the defeat of the Syrians; it is to receive a full accomplishment. The Syrian army was not so numerous as the army of Gog; nor was the overthrow of the former so compleat as to answer to the description of the overthrow of the latter. Besides, the army of Gog is represented as coming against the mountains of Israel, *which have been always waste.* These words imply an invasion of the Jews in their own land, subsequent to a period in which it had *long* been desolate. The period between the destruction of Jerusalem and the Temple, in the reign of Zedekiah, and the return of the Jews under Cyrus, was but about fifty years. Since the Roman conquest, more than 1700 years have elapsed. It is much more natural to apply the words *always waste* to the desolation which has followed this, than to the one which followed the destruction of the Jewish city and temple by the Babylonians.

It is further to be observed, that Gog is to come up against the land of Israel *in the latter days.** The phrase *the latter days*, or *the last days*, in the scriptures, is, in almost every instance, as has been before observed, to be applied to the time of the New Testament dispensation in general, or to some period of it.† Since Gog is to come up against the Jews at a time which is subsequent to their ingathering, it follows, from the date of the invasion, that they are again to return to their own land.

It also appears the the invasion of the Jews by the army of Gog, is the last invasion which they are to endure, and that after the overthrow of this enemy, they are to remain in a state of uninterrupted prosperity—chap. xxxix. ver. 21, 22. "And I will set my glory among the Heathen, and all the Heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God, from that day and forward." By the destruction of the army of Gog, the house of Israel are to know that Jehovah is their God. They are to know this *from that day and forward*; implying that the Jews are no more to be given up into the hands of their enemies. After the promise of their full ingathering, mentioned in verse 28, already cited, the chapter closes with the gracious words, "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." The time in which the Lord will not hide his face from the house of Israel any more, is not yet come. They now feel the tokens of his wrath.

The army of Gog seems to be a part of the army, which is to be gathered to the battle of the great day of God Almighty,* which precedes the pouring out of the seventh vial; when the anti-christian powers are to be destroyed, and the latter day glory of the church is to commence.† Among the events of the highest im-

* Chapt. xxxviii. 16.

† Isaiah ii. 2. Micah iv. 1. Acts ii. 17. 1 Tim. iv. 1. 2 Tim. iii. 1. Heb. i. 2. 2 Pet. iii. 3.

* Rev. xvi. 14.

† Compare Ezek. xxxix. 17, 18, with Rev. xix. 17, 18.

portance which are to usher in this day, are the return of the Jews to their own land, and the destruction of the army which shall come up against them. In effecting these, the Lord "will magnify himself, and sanctify himself; and will be known in the eyes of many nations."

That the Jews are again to inhabit the land of Palestine, may be argued from several other passages in the Old Testament. I will mention but two more. The first of these is recorded in Amos ix. 14, 15. "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God." The other passage is found in Zechariah xiv. 9, 10, 11. "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." It is supposed that it will be unnecessary to go into particular observations on the texts last quoted, after what has been remarked on those taken from the prophecy of Ezekiel. It is plain from the words of Amos, that there is to be a return of the Jews to their land, when they are no more to be removed from it.—It is likewise obvious from the prediction of Zechariah, that in a period yet future, when Jehovah shall be acknowledged as King by all the inhabitants of the earth, Jerusalem is to be inhabited by the Jews without being any more destroyed, and that they are to dwell in it in safety.

The reader is now requested to attend to the words of Jesus Christ, in Luke xxi. 24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." In this text there are four things predicted concerning the Jews; 1. That they shall fall by the edge of the sword.—2. That they shall be led away captive into all nations.—3. That Jerusalem shall be trodden down of the Gentiles.—4. That the Jews and the land shall continue in this state, until the times of the Gentiles be fulfilled. The three first of these prophecies have been fulfilled, in the slaughter and captivity of the Jews by the Romans, and in the low and depressed state of the land of Palestine; which, after passing from one conqueror to another, is now under the dominion of the Turks. These three prophecies have been fulfilled literally. It is therefore natural to expect that the fourth, or last prophecy, will have a literal accomplishment. The enquiry now is, how we are to interpret the last clause of the text under consideration, *until the times of the Gentiles be fulfilled.* On this we may remark, 1. That when the times of the Gentiles shall be fulfilled, the state of the Jews will be *reversed*, or be opposite to what it was whilst the times of the Gentiles *continued.* Hence it fol-

lows, 2. That by the times of the Gentiles being fulfilled, muſt be meant, the *cloſing* of the period in which the Gentiles have dominion over the land which contains the literal Jeruſalem; and that then the Jews will be delivered from ſlaughter, will be ingathered from among the nations, will return to the land of Paleſtine, and will continue to inhabit and poſſeſs it as their inheritance, from the day of their return to the end of time. This ſenſe agrees with the literal interpretation which providence hath given to the three foregoing prophecies; and is the only one which carries in it a compleat reverſal of the preſent ſtate of the Jews and their land. If this reverſal be not admitted, I do not ſee any way in which this prophecy can be interpreted, in a literal ſenſe.

The Jewiſh nation, in general, have an ardent deſire to return to the land of Paleſtine, and will, therefore, be diſpoſed readily to embrace any favorable opportunity to return, which may preſent. As the Jews are a rich commercial people, and as their property is almoſt wholly of the perſonal kind, they are at all times prepared to go back to the land which was given to their fathers. It is not difficult to conceive, that among the ambitious ſchemes of the Gentile nations, it may be for the ſelfiſh intereſt of ſome one, or more, to deliver Paleſtine into their hands; and that on their entrance, a numerous army may be aſſembled to pillage and ſubjugate them. Means may be uſed in the reſtoration of the Jews of which we have now no conception. It is not the deſign of the author of the prophecies, to give to men beforehand, a very clear knowledge of the means by which the events predicted are to take place.

The return of the Jews to the ancient Canaan does not imply the reſtoration of the Moſaic economy. If it implied this, it would follow, either that the Meſſiah hath not appeared, or that a wrong interpretation has been given to the prophecies which hold up the future reſtoration of Iſrael. The Jews may expect the renewal, and continuance, of their ancient Temple worſhip in all its parts, when returning to their land, but after the violent aſſault from the army of Gog is over, they with the fulneſs of the Gentiles, will be brought into the ſame fold, and be united in Jeſus of Nazareth as their common Shepherd. Then the believing Jews and the believing Gentiles will clearly ſee the harmony of the Jewiſh and Chriſtian diſpenſations; and that the church into which all the nations are to come, is "built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone." What holy joy will fill the hearts of God's people, whether Jews or Gentiles, when they unite in the covenant made with Abraham," and jointly "partake of the root and fatneſs of the olive-tree!"

We, Gentiles, who profeſs to receive the Meſſiah, have much guilt lying upon us, for our conduct towards God's ancient covenant people. We have thrown many ſtumbling blocks in the way of their converſion to chriſtianity. I can never forget the converſation which I had with an intelligent Jew, ſome years ſince. After he had gone into a conſiderable detail of the ſufferings of his nation, in the courſe of the preſent captivity, he ſaid, "If you who call yourſelves Chriſtians have the benevolence which your Meſſiah profeſſed, do not torture us with courts of Inquiſition, nor wound us by

contemptuous behaviour. Treat us as fellow men, and fellow-citizens. You Americans have opened a door for such friendly intercourse between Jews and Gentiles, as had not been known since our captivity. We hope that your example may influence other nations to alter their conduct towards us. We ask you to hear our objections against christianity with patience and candor. You acknowledge, with us, the divine authority of the law and the prophets. You interpret many parts of both in a very different manner from our Rabbies. You cannot think it strange that we are more disposed to listen to them than to the teachers of christianity. We have met with many things tending to prejudice us against this religion. By kind treatment from its professors, we may be led to examine it more impartially than we have done. Who knows, but that by free conference, the God of Abraham may open our eyes, if we are in an error, and incline us to embrace Jesus of Nazareth, as the Messiah?"

Let the disciples of Christ remember, that "to the Israelites pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." Tho' the wrath is come upon the Jews to the uttermost, for killing the Lord Jesus, and their own prophets, and for persecuting the Christians in the early ages, "they are, as touching the election, beloved for the fathers' sakes." We must be strangers to the exercises of holy love, if we do not look upon the Israelites with tender compassion, and if it be not our heart's desire and prayer to God, that they may be saved.

The predictions and promises which respect the future glory of the Jewish nation, must animate the hearts of the followers of the Son of God. As they attend to the gracious designs of the Redeemer towards that people, they must look forward with a pious ardor to the day when the Lord will "make Jerusalem a praise in the earth. Then the Lord will be her everlasting light, and the days of her mourning shall be ended. Her people also shall be all righteous; and they shall inherit the land forever.—The Lord will hasten it in his time."

BENEVOLUS.

For the Connecticut Evangelical Magazine.

Mes'rs Editors.

I FIND many agreeable things in your Magazine; tho I must confess I have not been able to read it with all the complacency I anticipated. I expected to see in it, stated and ably defended, the essential doctrines of scripture, such as the doctrine of the Trinity, the divinity of Christ, original sin, the depravity of human nature, the necessity of regeneration, &c. which doctrines are objected against and denied by too many at the present day. You will greatly mistake me, if you hence conclude, that what I now send you, concerning the divinity of Christ, be by me reckoned an able defence of that truth; but it is the best I was able to exhibit, and if you should see fit to insert it or any part of it in the Magazine, I am content, and if not I am content, if the public may be favored with a better one.

On the Divinity of CHRIST.

ARIUS and SOCINUS, and many of their disciples even at this day, do in effect renew the attack which EBION and CERINTHUS of old made against the truth of the real and proper divinity of Christ. This doctrine appears to me so fundamental a truth in Christianity, that if it be set aside and given up, I can see no good foundation for the Christian Church, or indeed for the Christian hope of salvation; for if he be but a mere man, a mere creature, though of the most exalted and excellent order and capacities conceivable, yet all his obedience must be due to him who is the author of it all; and so nothing which Christ did or suffered can, as I see, be of any avail to the salvation of sinners. There are some who interpret some scripture expressions, ascribing to Christ his knowledge, power, &c. to mean that God communicated them to him as a creature of a most dignified and exalted order and capacity. But (with humility be it spoken) God could not lend or impart to him, if a creature, his eternity, omnipotence, omniscience, &c.—There are many scripture expressions of and concerning Christ, in his mediatorial character, which are to be understood in that restricted sense and view, and are not to be considered as spoken of him in his highest character or divine nature; confounding of which is one great cause of that fundamental mistake.

In considering of the divinity of Christ, there are two things, I think, ought to prevail in our minds. One is, that it is a great design of scripture revelation, both in the old and new testament, to bring persons off from idolatry to the acknowledgment and worship of the only true and living God. Who can read, with any due attention, the old testament, but must see that it was the great design of the commandments, warnings, reprehensions and counsels therein given to God's people that forsaking all idolatry, they should acknowledge and worship Jehovah only as their God? Who can, with any due attention, read the new testament, but must see that a great and main design of it was to recover persons from the acknowledgment and worship of dumb idols, and to bring them to acknowledge, worship and love the only living and true God?

The other thing which I think ought to have a prevailing influence upon our minds, while attending to this subject, is that we and mankind, to whom the scriptures are granted, will unavoidably be led into the grossest idolatry, if Christ be not truly, really and properly God; forasmuch as therein such titles, attributes, works and worship are ascribed to him as can be due only to God. That God is the only adequate and suitable object of religious worship, must be acknowledged by all, who profess to believe natural or revealed religion. But as the divinity of Christ is a truth specially of divine revelation, it will be incumbent on me to mention proof of it from scripture.

In John v. 23. we are expressly assured by our Saviour, that all men should honor the Son even as they honor the Father. And what less than divine honor, religious worship and obedience can be tho't due to the Father? and according to this text, what less can be due to Christ? Baptizing in his name as well as that of the Father and the Holy Ghost, Matthew xxviii. 19, must be an act of religious

worship ascribed to him. St. Paul prayed to him, (whose words are commonly used in public blessings) 2 Corinthians xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." And how often do we find, in the epistles, that expression, "The grace of our Lord Jesus Christ be with you; —be with thy spirit, &c." Thomas religiously worshipped him, when he said, John xx. 28. "My Lord and my God;" and Christ received that worship without chiding him in the least for it. The martyr Stephen, with his dying breath, worshipped him, when he said, Acts vii. 59. "Lord Jesus, receive my spirit." And how often in the epistles, and among the primitive Christians, is mention made of calling on the name of Jesus Christ, both their Lord and ours? Now, would not this be gross idolatry, if Christ were not truly and essentially God?

The title JEHOVAH is not to be attributed to any creature; it is to be ascribed to God only. Psalm lxxxiii. 18. "That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." Indeed we find, Judges vi. 24, that "Gideon built an altar there unto the Lord, and called it Jehovah-Shalom." But we cannot consistently suppose that the altar itself was Jehovah-Shalom, but that it was built to the honor of him who was acknowledged to be Jehovah-Shalom. Now we often find that title (incommunicable to any creature) applied to Christ. Instead of mentioning the many particular places where it is so, it must suffice to mention that in Jeremiah xxiii. 6. "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS;" and Hebrews i. 10. "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." That the title Jehovah is there, by the apostle, applied to Christ, is very evident from what he says in the two next foregoing verses, in which he ascribes to Christ works wrought and done by him which are possible to God only to effect. In John i. 3, we read, "All things were made by him; and without him was not any thing made that was made;" not made by him as an instrument, but as an agent. What short of Almighty power could create out of nothing the heavens, earth and sea and all things therein? And can we suppose that God would impart Almighty power to any creature? What the apostle says, Colossians i. 16, 17. concerning Christ, takes away that and all such like cavils, against the divine nature or real divinity of Christ: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist." Indeed in the verse before, he is said to be, "the image of the invisible God, the first born of every creature." By what the Apostle immediately subjoins, he would not have us think as tho Christ was a mere creature when he says, he was the first born of every creature; but that he is the efficient origin of all created existence.—He can be no creature who is before all things;—he is no creature by whom all things were made, visible and invisible. Ask why we believe the existence of God?

Shall we not say, that the works of creation and providence witness to the certainty of it? And have we not the like evidence of the divinity of Christ, "who hath made all things, and by whom all things do consist?" In scripture, divine attributes, proper to God only, are ascribed to Christ. He is stiled, Jude 25, "The only wise God." It is the prerogative of God only to search and infallibly to know the heart. Jeremiah xvii. 10. This is ascribed to Christ, John xxi. 17. "Lord, thou knowest all things; thou knowest that I love thee." He testifieth from Heaven, concerning himself, Revelation ii. 23. "I am he which searcheth the reins and hearts." Who but an omniscient God knoweth all things; searcheth the heart, and will finally judge the world and every thing most secret and retired from human and all created knowledge and view? Who but he that is almighty in power can raise the dead, compel all the nations of men (as well as the devils) to appear before his exalted throne of judgment; and oblige all, both high and low, to abide the decision of the last judgment, and to take up their everlasting abodes in the other world, according to the sentence he will then pronounce? He will then appear to be the mighty God himself, who, we are told in the 50th Psalm, will judge the world.

I might instance in other divine perfections and attributes ascribed to Christ. Indeed if there be any one, there must be all the divine perfections and infinite attributes in him. The beloved Apostle saith, 1 John v. 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." It will not do for us or any to say there is only one; for we are assured there are three; not three in one in the same sense. Reason and revelation assure us, that there can be but one true God; but in this one God are three persons, exercisly named to us, the Father, the Word, and the Holy Ghost. Now if the Word (meaning Christ) and the Holy Ghost be not the same in essence with the Father, how can they be said to be one; meaning not only that they are one in will and consent, but in essence;—one, as our Saviour said, John x. 30. "I and my Father are one." All the persons jointly harmonize as one in the work of man's redemption, nevertheless they all have their particular offices in it.

As to the divinity of Christ, let us hear and regard his glorious testimony from heaven concerning himself, Revelation i. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." This is the Saviour revealed and offered to thee, O sinner, in the gospel; but despised and rejected by thee, and how great is thy sin and danger in so doing! O believing Christian, this is that Saviour in whom thou believest, and to whom thou dost commit thyself in the way of gospel faith and obedience; and how great is thy safety and happiness in so doing! To this only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.

PHILALETHES.

On Prayer.

Quest. WHAT is the scripture representation of answers to prayer?

Ans. To investigate this subject properly, we must take a view of

the nature, design, and different kinds of prayer: consider when and in what respects prayer may be said to be answered: and consult the scripture accounts of answers to prayer.

I. We are to take a view of the nature, design, and different kinds of prayer.

In general this important duty and privilege is well defined by the Westminster Divines; "Prayer, say they, is the offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies." This definition would appear to be agreeable to the scripture representations of prayer by an induction of many particular passages were it needful. It is, in a great measure supported by the words of the Apostle to Timothy, 1 Tim. ii. 1. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." To this may be added, those passages of holy scripture which represent *the confession of sin* as a part of prayer, and those which teach us to pray in the name of Christ.

An important distinction however, remains to be noted between the prayers of the Godly, and the ungodly; or those prayers in which the disposition of the heart is really expressed in proper addresses to God, and those in which there is only the service of the lips, or if the heart be at all concerned, it is for wrong and improper ends; for the gratification of some lust, and not for the glory of God; as in the case mentioned, James iv. 3. "Ye ask and receive not, because ye ask amiss, to consume it on your lusts."—This last is by no means, the prayer required in the holy scriptures, and to which the gospel promises are made.

It is further to be observed, that, in treating of answers to prayer, we have only to consider that part of prayer which consists in *petition, supplication*, and *intercession*; in other words seeking from God a favor or blessing on ourselves or others. All acceptable prayer is the expression of true and genuine piety; it is an appeal to God as the searcher of hearts. An application to him as the independent, all-powerful proprietor of all things, the disposer of all events, and the bountiful giver of every blessing. It implies that spirit of true piety, which, as it respects the divine character and government, is reverential love and cordial submission; in reference to our own guilty character it is repentance and humility; as it respects Christ and the gospel it is divine faith, and is involved and expressed in all truly gracious exercises both towards God and man.

The subject matter of prayer, as it respects the present question, is two fold; that in which we ask for things agreeable to the revealed will of God, and which, for that reason we know to be best on the whole: as that God will glorify his own great name—that he will cause the Redeemer to see of the travail of his soul till he is satisfied—give him the Heathen for his inheritance and accomplish his gracious promises in favour of his church. These, in connection with many other particulars which might be mentioned, are declared, in the holy scriptures, to be the will of God, and are therefore known to be best on the whole. For these we ought to pray without condition, or uncertainty, with a heart truly devoted to God, and

resting with unwavering faith, on the gracious promises for the bestowment of the good asked.

2. Some things are the proper subjects of prayer, which are not contained in any divine promise. Such are all events, which, in our view, are good and desirable in themselves, and so far as we can discover, may be for the general interest, or best on the whole, and so are not, *apparently*, contrary to the revealed will of God, but agreeable to it. Among which are, a competency for the body and the present life;—a healthy body, and sound mind;—the temporal prosperity of the nations of men;—the immediate revival and progress of true religion, and numberless particular events of daily concern to individuals, families, nations, and the church of God.

These are, indeed, the proper subjects of prayer, but of that only which is conditional, or in which we ask for them only on condition that it be the will of God to bestow them as being, in his all perfect view, for the general good, or best on the whole.

In prayers of this kind, the true Christian expresses his sense of the worth and value of the divine glory, and the good of his kingdom;—his desire that it may be promoted;—his view of the particular event which is the subject of prayer as being good and desirable in itself, and, as far as he can discover, coincident with the general good;—his sense of the universality of divine government, or that all events depend on the will of God, and his well-pleasedness in divine supremacy and submission to it.—And he prefers his request to the God of all grace, that he will accomplish that which is best on the whole, and that the event under consideration if consistent with this, may take place, but not otherwise.

Such must be the prayer of a heart truly devoted to God and his kingdom, and submissive to his will. In this light we are to consider the prayer of our blessed Redeemer, in the time of his extreme agony, the night before his crucifixion, "O my Father, if it be possible, let this cup pass from me. Nevertheless not as I will but as thou wilt;"* and "If this cup may not pass away from me except I drink it, thy will be done."

It is not the design of prayer, in any instance, either to inform the Divine Being of what he knew not, or induce him to change his mind, and bestow favors contrary to his previous intention. All acceptable prayer flows from a heart conscious of the immutability and omniscience of God;—that his counsel shall stand and he will do all his pleasure: and a heart properly disposed to prayer is far from wishing it to be otherwise. But it is the design of prayer to express a becoming sense of the divine perfections, of our own dependence, and that of the whole creation, on the all-powerful, good pleasure of God—that we love to have it so—that we are unworthy of his favor, and can hope or wish for it only through the Divine Mediator—that we are sensible of our wants and are well pleased with his gracious command to ask that we may receive, and accept it with the most grateful humility; as being the institution of divine wisdom and mercy, connecting the means with the end in this, as in other branches of his wise administration, so that a consciousness of the omniscience and immutability of God, is so far from discouraging the pious heart

* Matth. xvii. 39—42.

in its addreſſes to the throne of grace, that its influence is directly the reverſe. The mind reſts on the immutable purpoſe of God for the accompliſhment of thoſe events which he hath promiſed, as connected with the appointed means, and of which he hath ſaid, "I will yet for this be enquired of by the houſe of Iſrael to do it for them."* Indeed there is no difficulty in this ſubject but what is common to the uſe of means in any caſe for the accompliſhment of an end, or indeed to the idea of a dependent agent.

Having been thus particular on the firſt branch of our ſubject, the other may be treated with more brevity.

II. We are, now, to conſider when and in what reſpects prayer may be ſaid to be anſwered, and take a view of the ſcripture repreſentation of anſwers to prayer.

In general, prayer may be ſaid to be anſwered when the good aſked is obtained. To this however, there are exceptions. Particular, and temporal enjoyments are ſometimes given to wicked men when they deſire and aſk for them, to conſume them on their luſts. This was the caſe with Iſrael in the wilderneſs. They luſted for fleſh, and God gave it in wrath, but ſent leanneſs into their ſoul,† and this is, no doubt, often the caſe that particular enjoyments which wicked men deſire and aſk for are given in judgment. But when God graciouſly beſtows bleſſings in anſwer to prayer—it is the prayer of the humble—of the penitent believer. It muſt be remembered that ſuch prayer has for its chief, ultimate object, the good of the ſyſtem; and the particular favors in conditional prayer, are ſought in ſubmiſſion to the divine will and ſubordination to the general good. If ſuch particular favors are beſtowed it is an expreſſion of divine good will; if they are denied it is becauſe that denial is beſt on the whole, and will therefore ultimately promote the good of the ſubject; ſo that in ſome ſenſe, every prayer which is the expreſſion of genuine piety is heard and anſwered.

Such was the caſe of that prayer of the divine Jeſus referred to above. The author of the epiſtle to the Hebrews ſpeaking of Chriſt Jeſus, and referring to this prayer, expreſſes himſelf thus. "Who, in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, to him who was able to ſave him from death, and was heard in that he feared.*

From this paſſage it is extremely evident that in ſcripture ſenſe, that is, in the true and proper ſenſe, the prayer of our bleſſed Saviour was heard, that is, anſwered, tho' *that cup*, did not paſs from him, but he drank it.

If we look into the ſacred writings on this ſubject we ſhall find that God hears the prayer of the humble, the prayer of faith, and is nigh to all who call on him, to all who call on him in truth†—that "whoſoever ſhall call on the name of the Lord ſhall be ſaved"‡ that "he who aſketh receiveth; he who ſeeketh findeth, and to him who knocketh it ſhall be opened."‖ Theſe prove, that believing prayers are always acceptable to God, and though he may ſeem,

* Ezekiel xxxvi. 37.

† Num. xi. 4, 18, 34, and Pſalm cvi. 14, 15.

* Heb. v. 7. † Pſal. cxlv. 18.

‡ Joel ii. 32. Acts ii. 21.

‖ Matt. vii. 7, 8.

in some cases not to hear or answer them, and though he denies them in their particular requests for their good, yet even then, the object of their request is answered, and that in a manner better for them than if they had obtained their desire in the particular subject of their petition.

The bible history of good men, is a history of answers to prayer—this might be shown by the history of Abraham, Jacob, Moses, Samuel, David, Jehoshaphat, Hezekiah and many others recorded in the old testament and the new. In many instances, God gives the particular blessings for which they pray, yea he always gives it unless the denial is a greater mercy.

The prayer of faith is as acceptable to God now as before the completion of the sacred canon; and good men in the present as well as the past ages of the church, have free access to God by the Mediator, and they receive an answer of peace, either in the bestowment of the particular object of their petition, or in what is really and on the whole, more for their benefit. Thus shall all things work together for the good of those who love God.

How great is the duty of prayer and how vast the privilege! Let us wisely consider it and thankfully improve it, yea let us be anxiously careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let our requests be made known to God.*

PHILANDER.

On Justification by Faith.

MESS'RS. EDITORS,

THE Christian doctrine of justification by faith is opposed to the legal spirit of natural men. They are so fixedly of this legal spirit, that it is one of the most difficult things, that was ever attempted with sinners under awakenings, to lead them even to apprehend what the doctrine is—what the terms of the sinner's acceptance with God are, and by what means they may be entitled to justification thro Christ. They do not conceive, that there can be a way of acceptance with God, without something commendable in themselves, as the grounds of it; or that Christ will accept them, unless they do something beforehand, to conciliate his favour, and render themselves less unworthy of his notice. They cannot be persuaded, that they have nothing to do, but to come, just as they are, in all their guilt and vileness, like the returning Prodigal, and cast themselves on the mercy of God; —that it will be an acceptable plea with God, for them to beseech him, from regard to Christ, to take them, and sanctify them, and receive them into favour, as a token of his approbation of Christ, and delight in the mediatorial work of his beloved Son. So far as my acquaintance extends, it has been usually a long time after sinners have been awakened to a sense of their sin and danger, before they have formed any just ideas of this subject. I suppose the difficulty of their understanding it, principally arises from their legal spirit, and their unwillingness to submit to the most distant idea, that they are liable to be called upon, to place their whole dependence on mere grace. Yet it may be of advantage to state the doctrine, and explain it to them as clearly as possible: It ought to be done; to do it, is teaching them a peculiar and es-

* Philip. iv. 6.

sential doctrine of the Gospel. Should you think what is here offered, may probably have this effect, and render essential service to anxious and enquiring souls, you may lay it before the public.

The following observations were suggested to my mind, as I sat meditating on the declaration of Christ, John iii. 18. He that believeth on him (the Son of God) is not condemned: but he that believeth not, is condemned already, because he hath not believed, in the name of the only begotten Son of God.—The faith in Christ here mentioned, presupposes some just views of the actual state of the moral world—of the perfections and government of God—of his law, and our obligations to obedience—of the character, work and design of Christ, and of our own transgressions. But all this does not amount to saving faith. Many know much of these things, who are not the people of God. They have both seen and hated, both the Father and the Son. And at the last day, all the wicked will possess this knowledge, while their hearts will remain in fixed opposition to all good. Faith, more especially, respects the heart, and consists in a cordial approbation of Christ, in his whole mediatorial work and character. It implies that the believer enters into the views and feelings of God, respecting moral things, justifies and approves his character, law and providence, and condemns sin, and has much the same exercises respecting the character of God, holiness and sin, as Christ had, when he glorified the Father, magnified the law, and condemned sin in the flesh. He therefore, who has this faith, will lead an holy life; it is a kind of faith, which naturally works by love, and purifies the heart. People, who have this faith, are not justified by virtue of any merit in it—not because faith in Christ makes them worthy of deliverance from wrath, or of acceptance into favour. Faith makes no reparation for their rebellion against God, and does not merit any thing, of those large rewards, which will be bestowed upon believers. After all this, it is by grace, that they are saved. Faith does no more, than simply unite men to Christ, so that they belong to his family, and become heirs of the promises of grace. At the day of judgment, when men shall be bro't on trial before the Son of God, the question whether they shall be placed on the right or left, will not be decided by the greatness or smallness of their crimes; but the enquiry will be, whether they belong to Christ. If not, their rewards will be adjusted according to law, where provision is made, for a just distinction, between great and small transgressors. If it appears that they belong to him, then their sins will be pardoned, whether great or small, and they will be rewarded on his account; for the covenant of the Father with the Son is, that he will save all that are united to him. Unbelief renders the doom of transgressors certain. Unbelief is the rejection of Christ, as offered for our approbation and acceptance. This is a great sin, and as much the procuring cause of the sinner's condemnation, as any sin. Yet it is not the demerit of this sin, or of all his other sins, which renders his condemnation certain. The declaration, he that believeth not is condemned already, because he hath not believed, is not so much designed to shew what sinners are condemned for, as whence

at comes to pass that they are not pardoned. Men do not have their probation on the footing of law, as it respects the alternative of justification: and therefore will not be rejected, because they have not a legal, personal righteousness.—This probation is on a plan of grace, and if they are condemned, it will be, because they do not accept of the offers of mercy—do not believe. It is on this account chiefly, that unbelief is the condemnation of such as perish. The following similitude will illustrate the Gospel way of justification by Christ.

A certain king was remarkable for wisdom and goodness; he was the father of his people, he made the happiness of his subjects the object of his whole life; his laws and administrations were all admirably adapted to this end. He chose for his assistance, in the administration of government, a man like himself, of great abilities, and perfectly devoted to the good of the nation. He was made first minister of state. They both had the same object, and consulted continually with each other, the measures by which they might advance the interest and happiness of the people. The nation prospered, the people were happy, they enjoyed all the blessings of peace, and an excellent government.—Yet all this was not sufficient to content every one. Certain men, of turbulent spirits, in one province of the king's dominions, excited a rebellion against the king, cast off his authority, and took up arms against the government. It was in the province where the king's friend, the minister of state was born, and where his family, and all his relations lived; and many of them were deeply concerned in the insurrection. The interests of the kingdom required, that the rebellion should be crushed, and the benificent government be supported. The king's friend took the sword, and immediately put himself at the head of the army, and after many sufferings and hardships, which he cheerfully underwent, in support of the laws, and interests of the nation, he vanquished the rebels, and bro't them in chains to the capital. They were all put on trial before a court of justice, and found guilty of treason, under various circumstances of aggravation. The crimes of some were much more heinous, than of others, and the court pronounced sentence upon all, according to their respective offences. When the court had made an end of the business, and all were sentenced, according to their deserts, the king said to the minister of state, and the commander of his army who had rendered such essential services to his king and country, and he commanded that proclamation should be made of it, thro' all his dominions, "I will this day do you public honor. All my subjects shall see and witness my singular love to you, and the high sense I entertain of your services, and merit. Among all the criminals who have now been most justly condemned, all your kindred—every one that has the most distant family relation to you, whether their crimes are greater or smaller—whether condemned to death, imprisonment, or fine, all are pardoned. Let all be instantly set at liberty; let them be bro't into the royal palace; let a sumptuous feast be prepared for their refreshment; and let the whole nation hereafter view every one of them as a living monument of my regard to you, and of the pleasure I take in re

warding your distinguished merit. As for the other criminals, let the righteous sentence of the law be put into instant execution against them."

In this instance, it is seen, that those who were pardoned, were not favored at all, on account of any worthiness in them, which distinguished them from the others, but purely out of respect to the king's friend—that they were all pardoned with equal readiness, whether their crimes were greater or less. If they were the very principals in the rebellion, it did not exclude them from mercy, or render their pardon more difficult to be obtained; but in this case, their forgiveness was the more expressive of the king's love to his friend. The others, who were not related to the man, whom the king delighted to honor, were condemned without distinction, except only, that their punishments were exactly apportioned to their crimes. If their crimes were small, they could not plead that as a reason, why they ought not to be punished at all: it only secured to them, that their punishment should be proportionably small. Each received his just reward. If any were found not guilty, they were justified by law: but if guilty, no plea could save any, but this, that they were kinsmen to the king's friend. So in the matter of justification before God. If any man, at the day of judgment, can plead not guilty, and support his plea, he will be justified by law. But if that cannot be done, if the whole world are found guilty before God, each one must take the punishment of his crimes, according to his deserts, whatever they may be, unless it shall appear, that he is related to Jesus, the king's friend, by a living faith. He that believeth, shall be saved; but he that believeth not, shall be damned.—It ought here to be noticed, that the nature of faith, as before described, secures the loyalty of all such as are pardoned, and received into favor, on account of their union to Christ and their holiness and obedience is the evidence of this union.—I shall finish this paper with a few remarks.

1. Great sinners have no reason to despair of the gospel salvation, on account of the greatness of their guilt. Justification does not in the least regard the personal character of sinners, as the reason why it is bestowed. No degree of guilt, however great, is any bar in the way of the justification of the sinner. Let him believe, and he is pardoned. Awakened sinners are often on the borders of despair, on account of the greatness of their guilt, and they are far from having too great a sense of their wickedness, or rating it beyond the truth. Yet they have no reason to apprehend, that God will not pardon such awful wickedness. Whosoever will, let him take of the water of life freely. The Son of man has come, to seek, and to save that which was lost.

2. Little sinners, if there are any such, have no reason to presume on salvation, because their sins are comparatively small. If any one expects favor on this plea, let him make it at law and justice. There it will be duly noticed, and his punishment will be proportioned to his deserts. But there is no room for this plea before the throne of grace. The salvation of sinners by grace, is not secured by the comparative smallness of their offences; but by their union to Christ. They are pardoned to do public honor to him.

3. If sinners are condemned,

who enjoy the instructions of the gospel, they will be their own destroyers not only because they have deserved wrath, but especially because they have rejected Christ.

4. Christ is a fit Saviour for such a world as this, where there are sinners of all descriptions, whose guilt is in every degree of variation, from the most heinous aggravation, down to the least. The world needs such a method of salvation, as is revealed in the gospel, in which no merit is required of sinners, in which their personal demerits are not taken into consideration at all, in the affair of their justification, and in which pardon and acceptance are equally open and accessible to all, who will believe on Christ. He has a fulness. He is the Saviour we need. O how excellent, and how admirably adapted to the state of our world, is the gospel method of salvation!!! G.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

CHRIST says, Matt. xi. 11. "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he." Luke vii. 28, it is; "There is not a greater *prophet* than John the Baptist." Former prophets predicted the coming of Christ: —Daniel pointed out the particular time. But John was sent to prepare the way for his coming; and, to proclaim him already come. In this respect he was a brighter luminary, than had before risen in the church. John was sent, "to turn the hearts of the fathers to the children, and the heart of the children to their fathers." A divine and almighty power remarkably accompanied his preaching: And, as Christ expresses it, people pressed into the kingdom of God. But this was not all:— John administered baptism to the Saviour of the world; and, by this rite, according to divine appointment, initiated him into his high and sacred office. Moses washed or baptized Aaron; and, by this rite, introduced him into that priesthood, which was typical of the priesthood of Christ. But it was reserved for John to baptize Jesus himself, the great Highpriest of our profession; and, in this way, inaugurate him into office. In these respects John sustained an office more honorable and dignified, than any one had done before him. But how the other assertion of our Saviour, that *he that is least in the kingdom of heaven, is greater than John*, is to be understood, it may be more difficult to decide. The *kingdom of heaven*, it is generally agreed, means that spiritual kingdom, which Christ has set up in the world—the Christian church begun here on earth, and perfected and glorified in the heavenly world. That the *least* in this kingdom, when in its glory in the future world, will be greater than John was while on earth, will readily be granted. This is so obvious from a variety of considerations, that we can hardly suppose it to be the thing, which our Saviour meant to assert. There is, therefore, reason to conclude, that the superiority of John, here spoken of, had reference to the kingdom of Christ on earth. And, yet, can it rationally be supposed, Christ meant to assert, that the least member of his spiritual kingdom, his church on earth, is greater than John? Or, should we limit the application of the term *greater* to the *prophetic character*, will it ap-

pear, that the least officer, or monitor in the Christian church, is greater than John? Does he, in fact, sustain a higher and more dignified office than John did? Does his office, or any of the duties of it, imply a superiour honor to that of officiating in the baptism of the Lord of glory, and inaugurating him into the highest and most sacred office, that ever was or can be sustained?—An office infinitely too high and important to be sustained by any but HIM, who thought it not robbery to be equal with God? This construction, to say the least, may be liable to some objections. Some considerations tend to suggest the idea, that *the least in the kingdom of heaven*, here spoken of, means Christ himself. It is evident, that the Lord of glory made himself the least—the servant of all. He tells us, Matt. xx. 28, that he came not to be ministered unto, but to minister, and to give his life a ransom for many. And, on observing a strife among his disciples for pre-eminence, he says, Luke xxii. 26. 27. "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But *I am among you as he that serveth.*"—John preached, "He that cometh after me, is mightier than I." Christ, speaking of the greatness of John, says, "notwithstanding, he that is least in the kingdom of heaven, is greater than he." John witnessed *him*, of whom he was the forerunner, to be *greater* than he. Christ, who made *himself least* in the kingdom of heaven, and servant of all, says, *he that is least* in the kingdom of heaven, is greater than John. If we understand the words to be applicable to Christ himself, they afford a lesson of excellent instruction to Christians; especially to Christian ministers. It was the glory of Christ, that he took upon himself the form of a servant; and, in that form, executed the arduous work upon which he came into the world. For this it is, the Apostle tells us, Philip. ii. 9, God has highly exalted him, and given him a name, which is above every name. It must be the highest honor of a Christian minister, most nearly to imitate his Lord. This must be done by constant, laborious application in his service—by consecrating every faculty and power, not to his own personal advancement and interest, but to the promotion of the best good of others—condescending to the lowest offices of real kindness and good will—and using the mildest and most humble intreaties, for the sake of the interest and welfare of the souls of others. This *grace in Christ* was infinitely pleasing to God. The more nearly Christian ministers imitate his example, the more pleasing and acceptable to God. All the greatness there is for men, in the kingdom of God, consists in *serving the most*, and *doing the most for others.*

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 *and* 1799, *in a series of Letters to the Editors.*

[Continued from page 142.]

LETTER VIII.

Second letter from the Rev. JEREMIAH HALLOCK *of West-Simsbury.*

GENTLEMEN,

I MENTIONED, at the close of my first letter, that some

who were infidels are now among the hopeful converts. I heard one of them say, with trembling limbs, "I am the wretch who have murdered Christ, I have talked a great deal against the gospel; but there was always something in my breast which said it was true, even while I was talking against it." This poor man was almost in despair, and seemed to think there was no mercy for him. But after a long series of distress he found comfort.

From another, who had been opposing the divinity of the scriptures, I received the following letter.

"Rev. Sir,

I frequently hear you mention from your pulpit that there are numbers in this place, who are opposers to Christianity. Doubtless you allude to me for one. If this be the case you have good reason to make the allusion; for I frankly confess (not without some sorrow) I have given great room for such suspicion. It is nearly ten years since I have entertained doubts respecting the truth of revelation; not without a mixture of necessary belief in it, as the only scheme to bring glory to God, and happiness to man. Could I convince you of my sincerity, I doubt not you would be glad, when I tell you I renounce my doubts; and therefore I pray God I may never more give the world leave in truth to call me an opposer to religion. I have often come to a partial resolution to make you such a confession of my errors. The first time I seriously engaged with myself to do it, was on hearing you read some letters you brought from Goshen and your remarks upon them.* I then reflected whether it belonged to me, to animadvert on the ways of God's providence, and the authenticity of that which in itself looked like truth. But afterwards, doubts, and business, and loathness to part with my favorite schemes intervened, or you would have had this letter before this time.†

"The cause of my writing now is not on account of the prospect of religion becoming fashionable in this place, or any extraordinary conviction on my mind more than I have had for some time, by short intervals, betwixt my doubts. Which conviction I think is nothing more than that it is my duty to serve God in his appointed ways. I pray God he would guard me against doubts hereafter. I beg you to be assured of my esteem."

Here was the beginning of conviction on this person's mind. It on the whole appeared gradually to increase about eight months; until it became powerful, and he saw himself wholly depraved, and in the hands of a sovereign God; when as he hopes, he was made to partake of the joys of the penitent prodigal. I have said the work was not noisy, but rational. And one end I have in transcribing this letter is to give a specimen of it.

There is another instance among us, of one who says, he has had no trouble for seven years past, about futurity, concluding that death was the total end of man, as much as of the beasts. At first he made an open scoff, and ridicule of the awakening. But at length, the arrows of truth reached his conscience. His conviction continued and increased for some weeks,

* The letters and remarks here alluded to were concerning the awakening in Goshen, State of Massachusetts, from which place I had come the week before.

† I did not receive this letter till several months after my return from Goshen.

until, as we trust, he became reconciled to God through Christ. He now appears to love the doctrines of the cross. Formerly he had a taste for books, and read much in novels, profane history, and the like; but now he calls them trash, and makes the bible his study, and seems to want words to set forth how much it exceedeth all other books.

But to proceed to an instance or two more. I was at a certain conference in which the conversation turned on the doctrines of decrees, and election; which sublime doctrines were not attended to now for disputation, but with fear and solemnity. They did not appear to be dry, uninteresting, disputable points, but divine realities, calculated to convict the sinner, and refresh the saint.

At the close of the meeting, a certain man asked a question to this import; "does a person who is truly seeking after God, feel afraid that any of the decrees of God will cut him short of salvation?" This question was answered in the negative; that the decrees were no more against prayer, than an attention to common matters, and that the only reason why men brought the decrees against prayer was their having no heart to pray. The person who put the question answered, "I am satisfied." But knowing him to have long been an opposer of these things; many marvelled at his answer.

On the next sabbath, this man made a public declaration in writing to the congregation, which accounts for his appearing to be satisfied with those very doctrines, which used to give him so much offence. In this public confession he acknowledgeth his past infidelity; his opposition to God, and his religion, to the work of the spirit, to the ministers of the gospel, and all who professed to belong to Christ. But that God had shewed him his sinful, wretched, helpless state; and given him to hunger for the bread of life, and to believe (as he trusted) in Jesus. The writing which he publicly exhibited is in these words:

"It having pleased the kind sovereign of the universe, to open my eyes, in some measure, to see the depravity and poison of my own heart; to see my desperate situation while opposed to God, and to the way of salvation by a kind Saviour; to see my total inability to rectify my own heart, or recover myself from the fatal disease of sin and death; to see if I am ever relieved from the plague of a proud and vitiated heart, and made to rejoice in the salvation of Christ, it must be wholly owing to the forfeited mercy, and unmerited grace of a compassionate Redeemer; with these things fastened on my mind, and I hope as long as I live, I would wish to make some communications to this religious assembly, which I hope may be kindly received by them. For several years past, my mind and affections have been much alienated, from the new and living way of salvation by Jesus Christ. I have fallen into the most uncomfortable doubts of his divinity; have doubted of the authenticity of the blessed word; have embraced irreligious and hateful errors; have turned my back on the blessed Redeemer, while his friendly hand has reached out a pardon to me, and urged me to take it, even while his head was filled with the dew and his locks with the drops of the night. I have run away from the blessed God, while his tender mercies were all around me, and with a sweet voice saying unto

me, turn ye, turn ye, why will ye die. I have lived in dreadful security, and stopped my ears against the most melting invitations of the Saviour of the world. I have spent much time in reading books which were calculated to shake my belief in that holy word, which had I sincerely believed, would have given me great comfort in God, and served in a great measure to smooth the rugged path of life. I have been guilty of many errors in sentiment, and in practice. I have slighted the blessed religion of Jesus Christ, the ministers of the gospel, and professors of religion. I have spoken lightly of the religious attention in this place, and have neglected to attend religious conferences, which by God's holy spirit are undoubtedly instrumental of true conviction. I have been given to many open immoralites, and have not been circumspect in my behaviour, to set a good example before those who took knowledge of me. And now in every instance wherein I have offended my heavenly father, and mankind, I would freely acknowledge my great sin, and numerous transgressions, imploring the forgiveness of that almighty being, against whom I have unreasonably, and without the least provocation, so often transgressed, and who only can bestow pardon and eternal life on the chief of sinners. It appears one of the most distinguished mercies, that when people have run into error, and marred themselves by sin, that there is a being to whom they may apply, with broken hearts, and who will blot out their sin with his own blood, and give them to eat of the bread of life. *He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy.* Certainly there can be no exchange so happy as this, to part with a proud and wicked heart for a humble and sanctified one; to resign our enmity for love, our selfishness for benevolence, our filthy self-righteousness for the spotless robes of a glorious Mediator, and our love of sin and death for holiness and eternal life.

With the foregoing considerations on my mind, I will implore a prayer-hearing God to lend a listening ear to my request, which I pray God to help me make with sincerity. O God, my first desire is for a rectified heart, to have sin slain, and a principle of true holiness and love to God implanted in its stead, and a heart of constant repentance and unfeigned sorrow for sin. I pray God to grant me all my life, a deep sense of my own unworthiness and ill desert; I pray to realize it as long as I live; to lie in the very dust, at the feet of the great sovereign of the universe; to extol, magnify and glorify the riches of his moral rectitude, his glorious attributes, his infinite perfections; to intreat of him for Christ's sake to give me his blessed spirit, to lead and guide me into all truth, to make me stedfast in a life of religion, to save me from unbelief, from backsliding, and apostacy, and finally to engage me to resolve, in the strength of the great Redeemer, to take his yoke on me which is easy, and his burden which is light, and learn of him who is meek and lowly that I may find rest to my soul.

I hope that God, by his great mercy and rich grace, has given me to hunger for the bread of life, and thirst for living waters; that he has given me to see that Christ is the way, the truth, and the life, and that there is salvation in no other way. And now before God and this solemn

assembly, and I hope with a broken and sincere heart, I renounce the heart-tormenting and heaven-provoking principles of infidelity, so dishonoring to God and pernicious to mankind. But before I close this writing I must drop a few hints to those, with whom I have associated in infidelity for some years past.

You will not view me reflecting on you for I sincerely pity you. I tremble for the fatal mistake you are making. Is Deism a good scheme to embrace in death? Is there comfort in it of a happy immortality? Will it make a dying hour serene and joyful? Can you expect to find a smiling God out of Christ? Can you be satisfied that infidel principles are calculated to humble the proud and rebellious hearts of mankind, and to exalt the Most High? Will you not be persuaded to abandon a scheme, which excludes prayer and shuts out all heavenly contemplation? Can you bring up your dear children, and never pray to God for them, nor mention a word concerning religion and the great God, for fear their minds may be prepossessed in favor of a scheme, of which, if they had come to riper years, they would discover the fraud, and disbelieve it for themselves? When the little innocents, your offspring, come before you, with wishful countenances, asking for bread, does it never turn in your minds about the bread of life? that their souls, are famishing while their bodies are nourished?

I will mention but one more consideration, and that a dreadful and awful one. You must meet your beloved children before God's bar, and there answer how you have conducted towards them.—Should they, in consequence of your total neglect to instruct them in religion, be doomed to a dreadful hell; will they not shriek out these heart-rending words, with horrid emphasis, "Father you never told me of this dreadful place, you never told me of a glorious escape, a glorious relief by Jesus Christ, and must I lie in this dismal burning lake! O unhappy, that you was ever made an instrument of my existence!" Now will you come to the loving Saviour, and bring your whole families with you? There is bread enough in our father's house. I pray God that he will in great mercy be pleased to open your eyes, to discern wondrous things in that law which you have rejected, and to see ineffable beauty in that Saviour which you have disowned."

The above communication was exhibited Lord's day, April 14, 1799, to a numerous audience. Many of them were much affected —and most of the infidels alluded to were also present.

The author of the above communication, saith, that being at meeting on the Lord's day, a number of months after the religious revival had began, on hearing the names of ten persons called, who were propounded to join the church, his mind was struck at the cutting idea, that an eternal separation was about to take place between people of the same congregation, neighbourhood and family. And as there was room enough, he could see nothing to hinder him from coming to Christ too, but his own unwillingness. These were about the first of his impressions. In the evening it turned on his mind to go to the conference; but as he had never been to any of the conferences, and had even spoken against them, he felt many objections. Yet he conclu-

ded to go at all events. I have heard him say, the first thing that struck his mind as he entered the house, was the decorum and order of the meeting. His convictions continued, and increased for a number of weeks, until he was brought, as he confesseth, to see his desperate situation, while opposed to God, and the way of salvation by a kind Saviour; and to see that Christ was the way, the truth, and the life, and cordially (as he hopes) to accept of him.

Thus I have given some account of the work of God among us, and mentioned some particular instances in which the nature of the work appears. As to the extent of it, there were but a few in the parish who were not in a measure solemnized. Almost the whole conversation when people were together, in intermissions on the sabbath, and on week days was on religion. Even the companies on training days were solemn. Balls were suppressed, and religion was the theme at weddings, and at all times. The number hopefully born into the kingdom of God is between 60 and 70. The number who have made a public profession is 59; and it is expected that others will come forward, and subscribe with their hands to the Lord. I would here notice that tho' many have been taken, to human view the farthest from the kingdom of God, yet I think that God, in the midst of his sovereign, holy ways, must appear, even in this work, to every attentive soul, a prayer-hearing God. In the middle of the place there was all the past days of inattention, a praying conference kept up once a week (extraordinaries excepted) by a few serious people. And it was here, in this conference, that the work began, and here it has been the greatest. Surely he is a God who heareth the prayers of the destitute.

I shall close by giving a brief account of one who left the world, in the height of the attention among us. She died May the 15th, 1799: in the 16th year of her age. She was a promising youth, of bright natural abilities, and of a respectable religious family. Her mind began to be impressed, the latter part of the year before she died. As she had been taught the ways of the Lord in the family, from her childhood, she appeared, early in her awakening, to have a good doctrinal knowledge of the way of salvation. But she complained of a hard heart, and a stubborn will. She was at all meetings and conferences which she could conveniently attend: but found no relief. In the latter part of February, she began to be unwell, and was soon confined. Her disease quickly became very threatening; and within a few months she was given over by her Physician. But though her bodily disease was distressing, yet it was in a great measure overbalanced by her spiritual troubles. Her complaint was chiefly of her selfish heart, which she felt to be at enmity against God; and the prospect of going out of the world, with arms in her hands against the most high, was horrible beyond all conception. She would often, in great anguish, cry out, I must die, and I cannot die so! Such a scene especially in a day of awakening, was very affecting and it excited the pity, and prayers of many. A number of young people, who had been under concern, and had obtained relief, went one evening to see her, about a fortnight before she died; and conversed and prayed with her. As they

were going away late at night she begged their prayers. And her request, and situation was so affecting to them, that they (as I am told) after leaving her, retired, and spent an hour of the silent midnight in carrying the case of their distressed friend to God. And we have reason to hope that on this very night, she received, from the ascended Saviour, the gift of a new heart. There appeared a great alteration in her mind from this time: tho' she had many doubts and fears until the morning before her death, when every cloud seemed to be dispelled. And I can say I never saw so much triumph, and victory in the arms of death before. She expired not far from 12 on Saturday. Her joys had not the appearance of a vain confidence, but of a real submission to God, in a view of his glory in the face of Jesus. I never saw any one appear more perfectly to have their reason and mental powers. There was a holy fear mixed with her joy; and though she said many things while she lay a dying, yet it was with as much apparent care, as a considerate witness would speak in a case of life and death.

I shall here mention a few of her dying words which were wrote at the time of her death. I heard the most of them myself and wrote as she spake them. Not far from sunrise, she expressed herself thus, "I have lived through a tedious night, and am brought to see the light of a glorious morning." Not long after she expressed herself in these words: "Now I am going right into the arms of Jesus, to be disposed of just as he pleases. I am not afraid to be dead; I am not afraid to die." The house was soon filled with the neighbours, and her young friends. But though death had evidently seized on her mortal body, immortal glory seemed to bloom in her soul; and she knew, and most kindly received all who came to see her, and spoke discreetly, and suitably to them. She looked on one of her mates, and said, "Now you see my heart strings break." On one's asking her, "if she might not be deceived?" it engaged her serious attention, when she replied, "Why I *know* Jesus will take me: if he does not he will do me no injustice." As she drew nigh her exit, she rattled in her throat: being asked if she wished for drink? her reply was, "No, it is nothing but the pangs of death." On seeing her struggles one of the spectators said; "Is it hard to die?" She answered, "It is hard you may depend." She calmly looked on her dying fingers; spoke of her grave, and funeral; and bid me in her name to tell her young friends and others at her funeral, to learn to die, and that she bid them farewel. In speaking of these things she was as rational, calm, and deliberate, as a kind parent on going a journey would be, in addressing, and giving directions to his family. About three minutes before she died, with a distinct and audible voice, she called two young people, (who then came in) by name, saying, "Fare you well: I have almost got thro' this troublesome world." She seemed to die with a lustre in her eyes, and a glow in her countenance. It was a wonderful scene of death, and triumph. I sat before her, and looking her in the face, my heart naturally cried,

"Hosanna to the Prince of life,
Who clothed himself in clay,
Entered the iron gates of death,
And *tore* the bars away."

I blessed that work, which issued in such a victory over the king of terrors, and in such a lively hope of immortality, and could not but bless those converted to Christ, and congratulate them in their happy prospects in death.

These things were confounding even to infidels, and numbers who had thought lightly of the work, were now ready to smite their breast, and say truly it is of God. I might enlarge, but I forbear, the time would fail. I have endeavoured to state simple facts according to the best judgment of a fallible creature, with a mixture of joy and fear.

When I find Peter, an Apostle, deceived in Simon Magus, and hear him when speaking of the faith of Silvanus, using the cautious language, "a faithful brother as I suppose," it makes me tremble for fear how we shall hold out. We cannot tell what will be on the morrow, and man is ignorant of the heart. Hence my desire is that all whom I have alluded to in the above narration, will remember that this is not an hour of boasting but of putting on the harness, and that it still remains to be proved by their fruits whether they have true religion or not. On the other hand, there is joy and hope in God, and I desire to be thankful to him, that he hath allowed me to stand and behold his glorious work; though I must confess I never felt so useless since I entered on the ministry. God hath wrought; and to his name be all the glory! And may he strengthen his own work, and more abundantly increase it, until all that is, shall, as it were be absorbed in greater glory!

From your real friend,

JEREMIAH HALLOCK.

West-Simsbury, Aug. 18, 1800.

P. S. You will suppose, gentlemen, that this narration was wrote some time ago. But through divine mercy I do not see cause as yet to repent, but the hopeful converts appear to endure. We have now one new instance of awakening, and most of the conferences are still kept up.

(To be continued.)

Some account of the character and religious experiences and exercises of Mrs. NANCY BISHOP.

[Continued from page 153.]

IT is conceived that some advantages may be derived from the perusal of writings which are dictated by the present feelings and views of the writer, and which of course come warm from the heart, that cannot generally be expected in an equal degree, from those which are purely didactic. In the present case, the maturity of tho't and the purity and ardor of sentiment discovered, by a young person, who had enjoyed no uncommon advantages for religious improvement, will, it is hoped, be interesting to the reader, and especially as they evince, if we are not mistaken, that the Spirit of God is the most effectual teacher of divine truth.

On the 15th February 1793, Mrs. Bishop writes as follows.—"This is my anniversary birth-'day. Let me hail the new-born 'year with delight: As the last 'year has been productive of more 'mercies than I can number, let 'my gratitude the ensuing year 'find sweet employment in the 'contemplation of redeeming love. '—Grace refines and purifies the 'soul.—It gives a pleasing charm 'to every employment, whether 'in prosperity or adversity.—It

'renders the mind pleased with itself, and with the dispensations of divine providence. Let me 'place my happiness on God alone, and in him place my trust 'and confidence.—Do I pursue 'the love of the creature more 'than of the Creator? Search me, 'O God, and try me, see if there 'be any comparison! If I know 'my own heart there is none, yet 'the heart is deceitful above all 'things and desperately wicked, 'who can know it? To thee I 'commit myself as not deserving 'the least mercy, thy love is unbounded.—Thou hast manifested 'thyself unto me, as not unto the 'world.—Thou art present in my 'secret retirement, when no mortal eye is near, there I meet with 'thy special favor.—Thy grace 'has been sufficient for me in times 'of trial and temptation.—Should 'this be my last anniversary birthday, may I die in peace and sleep 'in Jesus, and awake to a glorious immortality where every 'tongue shall confess thee, Lord 'and King. To thee I commend 'my spirit, after renewing my covenant engagements.—O most gracious God, since thou hast appointed the Lord Jesus Christ 'as the only way of coming to 'thee, I do here, upon the bended knees of my soul, renewedly 'accept of him for my covenant 'friend, and do hereby solemnly 'join myself to thee—I bid defiance to all thy enemies and cast 'all idols from my heart. And 'whereas I have formerly set my 'affections and placed my happiness 'inordinately on worldly objects, 'I do here, from the bottom of 'my heart renounce them.—I call 'heaven and earth to record this 'day that I do here solemnly engage myself to thee.—I will not 'allow myself in the neglect of 'any known duty. And now my 'covenant God the Father, the 'Son, and the Holy Ghost I do, 'this day, without any reservation 'set my hand and seal in an everlasting covenant.—May it be ratified in heaven with thy glorious 'approbation.

"Time ever on the wing—its great importance!"

"Time I find is a most precious 'jewel to prepare us for eternity—'to meditate upon the importance 'of an interest in the blood of the 'dear Redeemer, and to contemplate on the things of another 'world: And yet, many times, I 'cannot but rejoice that time flies 'away so fast, and that so many 'of my days are already past. 'The mortal summons to call me 'to the invisible world would be a 'welcome messenger to conduct me 'to my Father's house, my glass 'seems to be running apace, my 'sands are almost numbered. 'Tis 'but a step—O why is thy chariot 'so long in coming. I desire to 'give God all the glory for these 'attainments, for surely a worm 'of the dust could never reach 'them without divine aid, the love 'of God in the heart. Thou 'canst in thy love teach me to behold, in that, which I once looked 'upon as my greatest enemy, my 'real friend appointed to conduct 'me to the mansions above, which 'our dear Lord hath prepared that 'we might be with him and see his 'glory. If heaven above was a'like changeable as this world, 'surely we should not groan to be 'unclothed with this mortal—it 'is to put on immortality.—When 'a thousand years are past, eter'nity is just begun.—We shall sing 'the song of Moses and the Lamb.

'The day of judgment carries 'something awful in its represent-

'ation.—The last trump that calls 'the world to judgment is a grand 'and harmonizing sound, solemn 'and sublime is the vision record-'ed Rev. xx. 12, 13. And I saw 'the dead small and great stand be-'fore God and the books were 'opened, &c. And the sea gave 'up the dead which were in it, and 'death and hell delivered up the 'dead which were in them. I 'seem to see the scattered bones, 'which have been so long separa-'ted, perhaps, into distant king-'doms, and every member take 'their place.—This must be the 'effect of infinite power.—It is 'marvellous in our eyes.—The 'world will vanish like a scroll in 'the twinkling of an eye.—*The 'dead both small and great*, what 'vast numbers, must appear be-'fore their judge, and every mouth 'will be stopped! They who 'have not walked in the commands 'of the Lord here to the left hand. 'To the *left hand of your judge* 'with a loud amen will reiterated-'ly vibrate from every tongue.— 'Doomed to the gulph of black 'despair.—O, could they now con-'ceive the horror their agonizing 'consciences will then be in, sure-'ly they must wish and long earn-'estly to be freed from that infer-'nal den—where devils dwell to 'be tormented forever, where the 'worm dieth not and the fire is 'not quenched—where there is 'weeping and wailing and gnash-'ing of teeth forever.—But on 'the right hand what rapturous 'praise—their music how divine! 'like Gabriel they tune their gol-'den harps, and touch every chord 'with divine harmony. Hark! 'the melodious sound, Alleluiah! 'Alleluiah! The Lord God Om-'nipotent reigneth! Rejoice, O 'my soul, in the prospect of this 'happy day.—Amen."

"Sabbath, Oct. 20th, 1793.

'I have this day attended pub-'lic worship, but to what purpose? 'My eyes were wandering, I did 'not studiously avoid the most 'conspicuous place.—Satan took 'advantage of my too easy un-'watchful frame. That time 'which I intended to devote whol-'ly to God (O dreadful to repeat) 'was too much taken up upon sub-'lunary objects. My heart still 'prone to wander? Ah! How 'justly may this sentence be appli-'ed, *My house shall be called a 'house of prayer, but ye have made 'it a den of thieves*, have stolen 'the time of divine worship to 'bestow it upon earthly objects.— '*The heart is deceitful above all 'things and desperately wicked!*

'Why this trial is sent me I 'know not. But the scripture 'saith what I do thou knowest not 'now but thou shalt know here-'after. Let me, O God, ever 'abide in the promise, and in thy 'holy word take great delight.— 'How inconsistently have I acted? 'Have not my eyes been amused 'by vanity, and my heart drawn 'off from thee by idle and distrac-'ted ideas. How often have I re-'solved to keep a strict watch over 'my eyes and heart in the house 'of God, and to let no thought 'be found in my heart which was 'inconsistent with thy dying admo-'nition: Watch and pray—that 'ye enter not into temptation.

'Wednesday 23d.

'Let this day be kept as a spe-'cial day of fasting and prayer, to 'humble myself before Almighty 'God, for the transgression of the 'last Lord's day, and for that 'darling sin that doth so easily be-'set me.—Let my repentance be 'evangelical and sincere.—Let no 'mortal eye intrude upon my re-'tirement, and while I abstain from

'bodily nourishment, let my soul 'be refreshed from the well of thy 'salvation. O let the blood of 'Christ, which has bought my 'peace, cleanse me also from this 'and every sin.—It is not fear of 'punishment that makes me detest 'this sin: But a sight of my black 'ingratitude in offending so good 'a God, Creator and Preserver, 'in whom I live, move and have 'my being, and the assured hopes 'of immortality that affords the 'cutting reflection. Forgive, O 'my Heavenly Father, my hein-'ous transgression.—This cup which 'I drink is the correction of a fath-'er's rod.—Let me submit without 'repining.—I grieve that I can 'live no more to God. Where 'shall I find language to express 'thy unbounded love to such a pol-'luted dying worm as I am; and 'my wonder in a view of that love. 'What amazing condescension to 'send thy dearly beloved Son into 'our world to redeem a lost un-'grateful wretch. O let that grace 'which has kept me from infamous 'guilt, keep me also from those se-'cret sins of the heart, which, 'though hid from the eye of short-'sighted mortals, are yet open to 'thee, and render my best duties 'equally odious and detestable in 'the sight of Heaven.—May this 'day be closed in thy fear, and 'may my sincerity come up as a 'memorial before thy throne, that 'I may be accepted for Jesus' sake, 'and sanctified thro' the spirit of 'truth.—*It is a fearful thing to fall 'into the hands of the living God.*"

At an other time she makes the following reflections on herself, and the state of things around her.

"Often with amaze and wonder 'I view myself on every side.—As 'a follower of the meek and lowly 'Jesus I profess his holy religion, 'I feel that I profess it on the gos-'pel invitation of the dying Sa-'viour.—My heart is renewed in-'to the favour and love of the Dei-'ty.—My passions are subdued.— 'My soul pants for no other love, 'or to be formed after any other 'likeness, but that of Jesus my 'guide, my all.—It has often oc-'curred to my mind how (in the 'course of divine providence) it 'should happen, when there are so 'many around me travelling Zion-'ward—have the same interest in 'view—rely upon the merits of the 'same Redeemer—profess to love 'and follow the same Jesus, and 'who drink of the same well of 'salvation, that they should, in so 'many instances, leave me, as it 'were, alone, without one friend 'around me; when, ere long, we 'must meet in the invisible world.— 'If this painful circumstance is my 'gain (as I trust it, many times, is) 'I shall carry it to the world of 'Spirits.—My enquiry is, why it 'has happened, that there is not 'one with whom I can, with pru-'dence, converse, upon the im-'portance of this holy and divine 'life, from which springs every 'good which heaven and earth can 'bestow. With serious contem-'plation let me view it on all sides, 'and see what God has done. I 'think because my heavenly father 'has called me to the privilege, so 'he has enabled me, (O, while I 'triumph, let me be humbled in 'the dust for such a glorious con-'quest) to look stedfastly to him 'alone, when I have no earthly 'prop, or any one, to whom I 'might apply, and by whose friend-'ly, Christian conversation I might 'derive comfort, in my darkest 'hours; I say to himself alone, 'the foundation of all good. My 'heart is ready to overflow with 'ingratitude at the thought.—What 'unbounded mercy! What aston-

'ishing grace to lead me in this most 'excellent way.—If we love a 'friend, we wish and desire that 'friend to return our love by every 'mark of attention, how gratify-'ing then is it to the soul to con-'sider, that the Son of God 'took upon himself our infirmities, 'clothed himself in humility, took 'upon himself the form of a ser-'vant, and was subjected to the 'death of the cross, that we might 'live—therefore will I glory in 'nothing save in the cross of 'Christ."

At another time she records as follows, " I have been called this 'evening to a female prayer-meet-'ing.—I was called upon, in my 'turn, to speak to my God—I 'complied.—O God, I feel less 'than the least of all thy mercies. '—How insufficient of myself.— 'I pray God of his infinite mercy 'accept what has been said, as in 'the beloved, through the merits 'of his dying love, and the all-suf-'ficiency of his atonement, and 'wash us from all guilt through Je-'sus Christ our Lord.

'May this evening's performance 'not be in vain in the Lord— 'But, in truth, this evening's pray-'ers and praises have not edified 'me like an evening of meditation. '—Therefore, before I attend a-'gain, I must be satisfied that such 'things are from the Spirit of the 'Lord—If I alone am in fault, 'Lord suffer me to call upon thy 'name. Come, Holy Spirit, 'Heavenly Dove, teach me to 'walk in thy commands, 'tis a 'delightful road—my soul pants 'for the direction of the living 'God; I supplicate thee, O God, 'who art able to give, out of thine 'abundance and mercy. Lord, 'accept this short ejaculation thro' 'Jesus Christ—Amen."

The following is in the form of a letter to a friend.—" You ear-'nestly solicit, my friend, to know 'how we are employing our leis-'ure evenings.—Our Sabbaths we 'spend as usual, the evening of 'that holy day we spend, not in 'visiting from house to house, but 'in meeting together to read, sing 'psalms and hymns, pray, &c. '(all denominations.) Such em-'ployments cannot fail of pleasing 'all who desire an interest in our 'dear Redeemer.—He has promis-'ed " where two or three are met 'together in my name, there I 'will be, in the midst of them, 'to bless them." Surely I have 'found it good to be there—the 'last time we met, every heart 'must have been melted into love 'to hear the fervour and zeal with 'which a dear youth addressed 'the Throne of Grace—to hear 'him speak before the aged fathers 'in Christ (but God was with 'him of a truth.) He opened his 'mouth, God was able to fill it 'with arguments of praise to his 'great name. To entertain you 'let me repeat, I am happy I can 'tell you God is with us of a truth, 'he is witnessing himself to us, as 'not unto the world. The pray-'ing lecture we have quarterly, I 'think must be another call to dil-'igence and attention, here is an-'other mean of grace offered for 'our improvement, and woe be to 'us if we do not improve it aright '—the lines are fallen to us in 'pleasant places: O God, give 'us grace to feel our dependance 'upon the meek and lowly Jesus: 'Give us humility of heart to face 'a frowning world with confidence, 'and with stedfast assurance that 'they who endure to the end shall 'be saved. How comforting the 'news that a Saviour has given his

' life a ransom for all who will ac-
' cept the offered mercy.
' Sabbath evening, Nov. 8, '93.

' Look gently down almighty grace,
' Prison me round in thy embrace,
' Pity the heart that would be thine,
' And let thy power my love confine."

The special occasion of the following observations is not known, but the reader will perceive this circumstance of little importance.

" Assist me, O my God, to re-
' move the idol from my heart,
' and help me, from this date,
' to give it up without reserve.—
' All that I hold most dear, I re-
' nounce with my own voluntary
' choice, as far as unlawful or im-
' proper to pursue.—What I held
' as a privilege, I give it back to
' thee, to dispose of all.—I am
' content to be as thou seest best ;
' and let me be enabled to say, the
' Lord hath done it.—Suffer not
' Satan the grand adversary of
' souls, to tempt me to a murmur-
' ing thought or word. Yet I
' have reason to fear a lurking A-
' chan in the camp of my heart,
' or why doth my heart melt and
' become as water ; Assist me to
' cleanse my hands and purify my
' heart ; that I may not be thus
' double-minded, and suffer me
' not O God, to fall into tempt-
' ation, but deliver me from evil,
' and help me to rely stedfastly
' upon Jesus, as the mediator of
' the new covenant.

' Kind guardian of the world our heav-
enly aid,
' To whom the vows of all mankind
are paid.

' Amen."

We see nothing further from the pen of this pious and amiable person until February 15th, 1796, when she records the following.

" My anniversary birth-day is
' once more returned ; let me, O
' my soul, pay more than com-
' mon attention to this day as a spe-
' cial day of fasting and prayer.
' ——Evening.—How marvellous
' is it ? When I think of the day
' that is past.—I had many reasons
' to suppose, from the weakness of
' my unbelieving heart, and the
' temptation without, that I should
' be like clouds without water,
' carried about with every wind.—
' But that which was most fearful
' to me has been removed far out
' of sight, and has not been suf-
' fered to molest me, not even in
' the close of the day.—It appears
' by this instance I have got a lit-
' tle more strength. Who has felt
' the clemency of the Lord more
' than I ? Who has reason to re-
' joice that the Lord reigneth more
' than I ? Yes, he has manifested
' himself this day—I again am a
' living witness that he is God—
' that there is no other God—O
' may the remainder of my days
' be under the influence of that be-
' lief—may I live as, I profess to
' believe, in the constant exercise
' of grace."

February 15th, 1797.

" One year has now rolled away
' since last my hand has witnessed
' for God. Let me again joy that
' the Lord is still the same.—I
' have reason to bless his holy
' name, and forget none of his
' benefits.—Various and complica-
' ted have been my trials and temp-
' tations since my last anniversary
' birth-day.—Even at this time, I
' am ready to say, no sorrow like
' unto my sorrow, but yet there is
' a pleasing consolation in the ar-
' duous task, which I find is im-
' posed upon me, and a particular
' woe denounced against me, if I
' go not forward in this duty.—I
' have long since given myself up
' to the Lord by my own voluntary
' engagement, to be disposed of as

'he thinks beſt.—And again let 'me repeat it, *not my will but thine* 'be done, thy mercies are more in 'number than I can reckon up, the 'way is made plain before me."

March 1ſt, 1797.

"One day more and I am again 'called upon to renew my engage-'ments to thee, by yet ſtronger 'engagements.—Thou haſt in all 'thy ways led me in a path I little 'thought of.—And now keep me, 'O Lord, in the hollow of thy 'hand.—Suffer me not to idolize 'the bleſſing thou art about to be-'ſtow.—May I receive it as a pre-'cious loan from the Lord, and 'whenever he calls, may I be 'willing to leave, or be left, as 'the Lord in his righteous provi-'dence ſees beſt."

Having celebrated her marriage with the Hon. Judge Biſhop on the next day, as has been mention-ed, ſhe arrived at Richmond on the 5th, and on the next day ſhe obſerves:

"Yeſterday I arrived at the 'place where I am to take up my 'abode for a ſeaſon.—Till death 'diſſolves the union!

"Of what importance it is to 'live the religion I profeſs before 'this houſehold, and not to caſt 'ſtumbling blocks in the way of 'thoſe with whom I have promiſed 'to walk by the precepts of the 'Goſpel. And let me look be-'yond the gift to the Lord."

Having now given the intended view of the writings of Mrs. Biſh-op we conclude with the obvious remarks, that while many real Chriſtians are exerciſed, perhaps a great part of their lives, with diſ-treſſing doubts and fears, with re-ſpect to their ſtate, this highly fa-voured perſon ſoon attained to the full aſſurance of hope, which con-tinued through all her trials and temptations without wavering to the end.—That this aſſurance was founded on thoſe ſpecial divine communications of love to her ſoul, which, at certain ſeaſons eſpecially was ſo elevated and ſublime as well nigh to overpower her mortal frame; demonſtrating the truth of the ſcriptures that *perfect love caſteth out fear.*—That the degree as well as the exiſtence of grace in the heart, though it ſuppoſes hu-man exertion, is ultimately to be reſolved into the ſovereign pleaſ-ure of him, whoſe prerogative it is, as well to confer different de-grees of glory on the veſſels of mercy, as to make one veſſel to honor, and another to diſhonor: And, laſtly, that true religion is ſeated in the affections, and per-ſons of comparatively ſmall attain-ments in doctrinal knowledge may in the exerciſe of faith, love, hu-mility and every grace, greatly excel other Chriſtians of the pro-foundeſt erudition and deepeſt diſ-cernment in the ſcriptures, evin-cing that God is able *out of the mouth of babes and ſucklings to per-fect praiſe.*

To the Editors of the Con-Evangelical Magazine.

Gentlemen,

THE following Memoirs of the life of Mrs. Lucy Gaylord, late conſort of Deacon Nehemiah Gaylord, of Torringford, who died, Sept, 3, 1800, in the 74th year of her age, are committed to your inſpection to be publiſhed, or ſuppreſſed as you think proper.

MRS. Gaylord was daughter of Mr. Ichabod Loomis, of Windſor, in this ſtate. She was endowed with a ſenſible mind, and an amiable diſpoſition. She was very early in life impreſſed, with an overbearing conviction,

that she was an ill-deserving creature; and was hopefully brought, about the time she was eight years old, to a saving knowledge of Christ. She made a public profession of religion about four years after. She was a person who ever supported her Christian profession, exhibiting through life increasing evidence of her attachment to the religion of Christ. The writer of these memiors hath been intimately acquainted with her for 30 years. He does not recollect an instance thro all that period, in which she appeared to be equally entertained on any subject of conversation, or enquiry, whatever, as on the subject of religion.

Is was no uncommon thing with her, in whatever company, to manifest a degree of inattention, or uneasiness, while other concerns engrossed the principal attention of those who were present. For many years before her death, she appeared to possess a very strong assurance of her interest in the promises. She was afraid of sin, but not of punishment. For about two years since, her bodily complaints were such as deprived her of the privilege of attending the stated worship, and ordinances of God, with his people. Through all this period, she was never known to manifest the least uneasiness with the dispossals of providence. Often expressing herself to this purpose, "That she was contented, as it was evidently God's pleasure, for wise ends, to deprive her of the privilege." Once however, about three months before her death, being more comfortable than usual, she attended through the whole religious exercises of the forenoon; and joined with her Christian friends in commemorating the death of Christ. After it was over, still keeping her place, she expressed herself to one present, in the following manner. "I want now to go. I do not wish ever to return to my room any more. It would greatly gratify me, if I might now be called for. If I might die here, and go from this place, to my father's house in glory." In the course of her confinement, she was repeatedly supposed to be near the end of life; and her family, and friends called together, to be present at her death. At such seasons, she was wont to possess peculiar composure, and confidence, and to improve the little strength she had, in bearing decided testimony in favour of Christ, and in recommending him, and his religion to all around her.

At a certain time viewing death as near she adverted to those lines, "Tho I should walk thro death's dark shade, my shepherd's with me there." On its being observed, that God no doubt would carry her safely through, she replied, "O yes! He will—I know he will. He is faithful. Though I pass through the valley of the shadow of death, I shall fear no evil. God's friends have been my friends in this world, and he will not cast me off at last, among his enemies. No! I shall join the happy company—shall be welcome to the happy mansions in my father's house, and shall have a long eternity in which to praise him, but it will not be too long." It being noticed that her speech failed her, she answered with a smile, "Yes! my redemption draws nigh! I am ready to go: but am willing to wait as long as God has any thing for me to do, or to suffer. Thy will be done!—Thy will be done!"

She after this revived, and for a season was more comfortable. It was usual with her, on over hearing some enquiry respecting a watch-

er, to observe, "She should not need any—that she never was without one. The watchman of Israel who never slumbers or sleeps, is constantly with me. I shall need no other." Some weeks before her death, being visited by some Christian acquaintance, in the course of the conversation, she expressed herself as follows—"I want that God in disposing events as to me, would regard his own glory. If God is glorified, I want no more. I fear no hell, unless it be a separation from God; and I do not believe he will ever suffer this. If God be with me, I cannot be miserable, there can be no hell where he graciously is." A little more than a week before her death, she desired that the conference might be at her house. After prayer, and singing, she observed, "I hope you will all of you sing hallelujah with me hereafter, in heaven." On the question being asked her, whether she depended on going there, as much as on dying? Her reply was, "Yes; just as much. Why God took me when I was a child, and I made a covenant with Christ—I chose him for my friend, and Saviour—and I have always found him faithful. Not one of all his promises hath ever failed. He has told me I never shall be ashamed, or confounded, and I can trust him. I can testify for him. This is the God I love.—I can recommend him to you all."

The question was asked her, how she accounted for it, that God should so distinguish *her* with his favour? She answered to this purpose, "not on account of any worthiness of mine. I was the meanest, the vilest, the most unworthy of sinners; but wholly for his own name's sake." On the question being asked, whether her love to God might not originate from an apprehension, that he had respect to her, and meant to make her happy? She answered, "Alas, I am a poor sinful creature, it is no matter, what becomes of me. If God can be glorified in me, that is all my desire."

In the afternoon before her death, she improved the intervals, when her weakness and distress would admit, to converse on the solemnities of eternity. She said the nearer she advanced toward it, the more real it appeared. On being asked whether there was certainly a future state of rewards and punishments, as the scriptures represented? She expressed herself with unusual engagedness, "There is, there certainly is an eternal state of happiness and misery. I shall soon be in a state of perfect happiness, O praise, free grace." On being asked if she did not feel for poor sinners, she replied, "O yes! But they are in the hands of God, and I can leave them there. I do not desire that any of them should be admitted into heaven, unless their hearts are changed. I do not wish any child of mine should be saved, unless they will submit to God, and love Christ. It would spoil heaven for all holy beings." She was asked, but are you not at all afraid to die? Her answer was, "No! no! not in the least. I can trust my God, for he never failed me, he never will." The Minister was providentially absent, when she died. She observed, she wished to see him. She was asked whether she had any thing new to say to him? Her answer was, "She wanted to see him, to encourage him in his great work. She was questioned, whether she wished him to preach any new doctrine? She replied, "No I want to bear my dying testimony, to the

truths, which I have been accuſtomed to hear. She then fell into a lethargic ſtate, apparently inſenſible and ſo continued, 'till all tokens of life diſappeared.

" The ſweet remembrance of the juſt,
Shall flouriſh while they ſleep in duſt."

Torringford, October 1, 1800.

Mess'rs. Editors,

THE following ſtory and fragment, which are believed to be true, are preſented you, by your reſpectful friend,

PHILOTA.

The life and death of two Siſters contraſted; a real fact.

MARIA and Theodocia were the daughters of a gentleman in eaſy circumſtances, who lived in a populous town. He took great pains in their education, and they were early taught moſt of the polite accompliſhments, and to behave well in company. Maria was fond of reading, but there was not proper attention paid to ſee that ſhe read books that would tend to improve her mind in virtue. Novels were her delight, her imagination was naturally romantic, and ſuch reading tended to heighten the fault. She was at the age of 15 introduced into company, and being eaſy and accompliſhed in her manners was much careſſed. Theodocia was two years younger than her ſiſter. She commonly ſpent half of her time with a pious aunt in the country, who endeavoured to inſtil into her mind the principles of religion. She told her that all her outward accompliſhments would never prepare her for heaven; that though ſhe might appear agreeable to the world, her heart was naturally oppoſed to holineſs; and that unleſs ſhe repented, and prayed God to change it, ſhe muſt ſink down to endleſs miſery. Theodocia at times appeared to be very thoughtful, and would beg her aunt to pray for her. She ſeemed to have a ſenſe of her ſinfulneſs, but on her return to her father's, the ſcoffs of her ſiſter and gay companions wore off her ſerioufneſs. Thus it continued until Maria was 18, when ſhe married a young gentleman of inſinuating manners, eaſy addreſs, and affluent fortune, but quite a profligate character. She had formed her ideas of happineſs from the books ſhe read, and now thought all her wiſhes were gratified. Theodocia, on the marriage of her ſiſter, went to reſide with her aunt, who had been for ſome months in a decline, and was then unable to leave her bed. When ſhe ſaw Theodocia, ſhe ſtretched out her arms to embrace her, and with tears ſaid, " Oh my child, that I could die with a hope of meeting you in heaven; how it would ſweeten my laſt hours?" Theſe words ſtruck Theodocia to the heart, for ſhe had been mingling in the diſſipation occaſioned by her ſiſter's wedding, and all ſerious thoughts had for a time been obliterated from her mind. The feeling with which her aunt ſpoke theſe words, impreſſed her deeply, and her former thoughtfulneſs returned. She was in great diſtreſs of mind, ſhe wondered at her ſtupidity and ſaid " there was no hope for her who had ſo many times quenched the Spirit of God." Her aunt, tho' ſhe felt for her diſtreſs, was rejoiced too ſee her anxiety. She would often call her to the bedſide, and pray for her, with ſuch earneſtneſs as affected all around them, and before ſhe died, had the conſolation of ſeeing her niece rejoice in the perfections of God, and

join with her in praising the Redeemer.

After the death of her aunt, she returned to her father's, but her conduct was not pleasing to her friends, and they were sorry that her aunt's death had made her so gloomy. Theodocia assured them that she was not gloomy, and that she never 'till of late, knew what happiness was. Her sister invited her to spend a season in her gay family, intending to laugh her out of her seriousness; she accepted the invitation, and there was a large company invited to spend the first afternoon with her. They were desired to avoid all serious conversation with her, even if she wished it; but in the midst of their mirth, Maria was suddenly taken ill. Theodocia helped her leave the room, and the company soon dispersed. She had a very distressed night, and in the morning medical aid was called, which pronounced her disorder a pleurisy. Her mind was most of the time deranged, but in intervals of reason she would shriek out, "where am I going! Oh, that I was Theodocia." She would catch hold of her and say, "pray, pray for me, sister, I am going to misery," and her words would then be unintelligible. Theodocia kneeled by her bed, and begged God to have mercy on her soul, and told her to look unto the Saviour; but the wretched Maria said there was no mercy in store for *her*. Thus she continued three days, and then died in the arms of Theodocia. It was bitter to part with her thus; but she acquiesced in the will of the Lord, who sitteth on the throne doing all things right. After the death of her sister she returned home, and continued with her father about two years, when she was married to a gentleman of religious character, who was struck with her piety. She continued an ornament to the religion of Jesus for a number of years, and her children were taught to know and fear the Lord, and her Christian friends were delighted in her company. At the age of 42 her constitution began to decline and it was soon perceived that she was in a consumption. Her friends were distressed at the thought, but she smilingly said, "it is the Lord let him do what seemeth him good."

During the first stages of her disorder, she appeared perfectly tranquil and serene; and as her dissolution approached, her mind seemed to be carried above all earthly things. She was transported at the thoughts of death, and would frequently exclaim, "Come Lord Jesus, come quickly." Her countenance brightened at the approach of those whom she supposed to be Christians, and she would say, "O help me praise the Lord! how glorious is his character! eternity will be filled with his praises, O joyful thought!" On a certain time, as her young children gathered by her bed, after looking round on them, with a smile of ineffable pleasure, tears at the same time rolling from her eyes, she said, "Sweetest babes, how hard for a mother to part with these, but I think God hath enabled me to triumph! Sweet babes, may God bless and preserve you in this evil world! Farewel my dearest! The serenity, and sweet inlet of peace to my own mind, that I have felt in praying for you, I think assures me, that I shall at least meet some of you in heaven." She continued in extacies for several days, her joys of mind were so great, that she almost forgot her pains of body. At length her triumphant spirit broke from its fee-

ble manſion and it is hoped aſcended to glory.

Thus ended the lives of theſe ſiſters. Maria living with her father, had no opportunity for gaining religious inſtruction, (on the contrary ſhe was taught to deſpiſe it) and was left to go on in folly to the laſt, whilſt the pious endeavours of her aunt, were bleſt as the means of awakening Theodocia to a ſenſe of her duty, and finally of bringing her to a happy end. All parents and inſtructors of youth ought to take warning by this, to bring up their children in the nurture and admonition of the Lord. It is true that parents cannot give grace unto their offspring, but when they do their duty God rarely fails to bleſs them.

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A FRAGMENT.

I HAVE made a fine ſpeculation to day ſaid Miſander to his wife as they ſat down to dine. I have greatly increaſed our family convenience: What a good thing it is to have power in one's hands. Poor neighbour Lucon, I can't help but pity him for he has completely put himſelf into my hands, and I intend within three months to have the deeds of all his property; but it is good enough for him, he has always been whining and canting about religion, and making my conſcience accuſe me, but with all his piety, he has not been able to keep his property and I'll make the moſt of it.——Alas! poor Miſander little, little didſt thou know that the ſentence had gone forth, "Thou fool! this night ſhall thy ſoul be required at thy hands, whoſe then ſhall thy neighbour's property be?" Miſander ate heartily, roſe from the table, and went to a lawyer to draw the attachments for his neighbour. He came home exulting in the thoughts of family convenience, drew a chair and ſat down by the fire, and with an eaſy ſmile ſaid, I have managed them. His wife left the room for a few minutes, and when ſhe returned, found her huſband a breathleſs corpſe on the floor; a ſudden fit of the apoplexy had ſummoned him before his maker, there to give an account of his intentions to his neighbour.—As the melancholy tidings ſpread, numbers were drawn to the houſe, and among the reſt Lucon, whoſe ſympathizing heart led him to offer what conſolation he could to the afflicted family. He placed the fold's and pins of Miſander's winding ſheet, continually ſaying to himſelf, "I hope that God hath had mercy on him." He then retired penſive, and before he ſurrendered himſelf to ſleep, prayed with more fervency than ever before, for the widow, children and grand-children of Miſander.

MESSRS. EDITORS.

THE ſubſtance of the following obſervations, were made at an evening meeting, appointed for youth, ſome years ſince: If you think them calculated to do good, you may inſert them in your Evangelical Magazine.

IT is very common for people when they come to adult years, to look back with regret, on the manner in which they ſpent their youthful days. This cauſes many painful reflections to thoſe who at a late period of life, are bro't to ſome right views of religion and eternal things. They find to their ſorrow, that they then neglected their precious opportunities to gain that knowledge, and to attend to that practice which they now conceive of vaſt mo-

ment. They frequently find that they have ſpent the prime of life in a uſeleſs manner; and wiſh, but in vain, to recall thoſe golden ſeaſons, which they once enjoyed.

The readieſt method to prevent this, is for youth to adopt that line of conduct, which others have found by their own experience, and which the word of God in particular points out, to be the only profitable and happy courſe.

Generally ſpeaking, mankind form their character, for life, if not for eternity, before they have reached the meridian of their days. Youth muſt certainly be allowed to be the beſt ſeaſon, for ſtoring the mind with uſeful knowledge, and to lay a foundation for after uſefulneſs and comfort. The imagination is then much more lively; the memory tenacious; and perſons are far leſs cumbered with thoſe cares and with that buſineſs, which crowd upon them when they have arrived to riper years.

Several things are to be attended to by young perſons, if they would be prepared to do good and to be happy in the ſucceeding part of their life.

One thing neceſſary, is that decent & becoming behaviour, which will render them agreeable to all civil people. This conſiſts in treating all according to their characters and relations in life: Manifeſting towards every perſon a kind benevolent ſpirit; and deſpiſing that low, contracted diſpoſition, which diſcovers itſelf in too many of our youth: Avoiding alſo a haughty air and a ſcornful temper: Never looking with diſdain upon ſuch, as they account their inferiors; uſing no ſly, intruding methods to raiſe themſelves in the eſteem of others: Always adhering to the rules of truth and honeſty: Demeaning themſelves with diffidence and modeſty, at all times and in all companies. How many young perſons, render themſelves the proper objects of diſguſt, by their over forwardneſs and ſelf-importance!

Another thing, of ſingular importance, is that they betake themſelves dilgently and faithfully, to ſome lawful calling, in early life. Thouſands are ruined by idleneſs and diſſipation. The idle lay themſelves open to innumerable hurtful temptations. The high taſte, of many, induces them to avoid any laborious buſineſs; hence it happens that the morals of ſo many young perſons, of large fortunes, are ruined. Every perſon, whether he be old or young, rich or poor, ſhould purſue with diligence, ſome lawful calling. The mind of the indolent, may be compared to a rich uncultivated ſoil, which will ſoon produce a large growth of noxious weeds.

All ſuch as are employed, in any buſineſs whatever, ought to improve their leiſure hours in the acquiſition of uſeful knowledge. All have, or might have, ſome ſpare moments. If the young would improve theirs, in reading uſeful books, as well as the ſacred ſcriptures, they would treaſure up an important fund of knowledge. By ſpending one or two hours, each day, in ſtudying ſome valuable hiſtory or their bibles, they would gain a ſtore of very important ideas.

Through the medium of God's word, we learn things moſt important and glorious. In this the character of God is clearly exhibited, and the character of man bro't into view. We here find what man was in his original creation, what he is ſince the fall, and what he muſt be in order to be happy. In this ſacred book, we

have a compendious hiſtory of God's providential dealings towards men, for ſeveral thouſand years. In this volume, we have alſo a revelation of the leading events which will be bro't to paſs, while the world ſhall continue. In this, eternity is laid open; and future rewards and puniſhments are made known. We can read no part of this divine book, but what is profitable either for doctrine, or inſtruction, or reproof, or correction. Here, we find our duty to God and man, plainly pointed out.—And what completes its worth, is, it brings into view the marvellous work of redemption by Jeſus Chriſt. "Life and immortality are bro't to light in the goſpel." The offices, character and work of the Saviour, and the way of recovery from the ruins of the apoſtacy, are publiſhed to a fallen world. This ſacred volume is, therefore, well worthy of the diligent attention of old and young. No one can read or ſtudy it too much. How important, for young perſons, to ſpend thoſe hours in ſearching the ſcriptures, which they are wont to devote to trifling purſuits.

Another thing, to which people ought to accuſtom themſelves in early life, is to think as well as read. They ſhould fix their tho'ts on ſome leading maxims, by which they may compare what they read or hear. Scattered or undigeſted ideas have but a ſmall preference to ignorance; they may ſerve to puff up, but cannot edify or enrich the mind.

But above all other things, they ſhould ſhun all kinds of vice and error, remember their Creator, and learn to fear the great God, in the days of their youth. Let them get well eſtabliſhed, in the belief and practice, of the religion of the bleſſed Saviour. This, acted out in the life and converſation, will add a peculiar luſtre to their deportment. How amiable is a ſober, religious youth, let him be poor or rich, learned or unlearned! Wiſdom, is well ſtiled by Solomon, the principal thing. And how excellent his advice to young people, "In all thy gettings get wiſdom and underſtanding."

The religion of Jeſus Chriſt, when embraced and practiſed, will prepare you, my young friends, to grace the ſtage of life, when your fathers are ſleeping in the duſt. This will qualify you to train up families for God; it will prepare you for a peaceful and comfortable life, and for the ſolemn hour of death. It will fit you to dwell with Chriſt, with Angels, and the redeemed, in the world of glory forever.

JETHRO.

Religious Intelligence.

MISSIONARIES.

Extract of a Letter from Mr. David Bacon, Miſſionary to the Indians, dated Buffaloe Creek, September 4, 1800.

"I HAVE not been unwell ſince I left Hartford, but two or three days; and even then I was able to walk ſeveral miles in a day. I was much fatigued at firſt, but can now travel 25 miles in a day with eaſe. I found opportunities to ride in the whole about 150 miles. Both the friends and enemies of religion have conducted towards me as tho' they were commiſſioned to help me. When I arrived at Canandarqua, I viſited Captain Chapin, ſuperintendant of Indian affairs, and re-

queſted of him a ſpeech of introduction to the Seneca Chiefs in Buffaloe Creek in order that I might get a ſpeech from them to the Weſtern tribes. He treated me in a very friendly manner, approved of the propoſal, furniſhed me with a ſtring of wampum, a lengthy and ſuitable letter to the chiefs, and another to his brother a worthy merchant in this place. I arrived here laſt Monday, found Captain Chapin's brother, the principal Sachem, and Capt. Johnſon the interpreter. The buſineſs was ſoon introduced; the old Sachem approved of the propoſal, appeared very friendly, and ſaid that he would notify the chiefs to meet the next day at 10 o'clock. Six of them met at the time appointed, and Capt. Johnſon with them. The buſineſs was ſoon explained to them. They heard with attention, made a few pertinent obſervations, and told me they expected to grant my requeſt, but that it was cuſtomary with them to defer the matter until the ſecond day, that they might have an opportunity to conſult among themſelves. They then ſhook hands with me, very affectionately wiſhed me the bleſſing of the great Spirit, and retired to their council houſe. The next day, when they were met as they had propoſed, their great orator, in the midſt of a large concourſe of Indians, delivered a ſpeech to me, and another for me to write down, to their weſtern brethren. They alſo gave me a very curious ſtring of wampum to go with their ſpeech.

"I am now 400 miles from Hartford, in ſight of Lake Erie, juſt at the outlet, and within 24 miles of the falls of Niagara. Capt. Johnſon, who is well acquainted with the Indians, ſays there is no probability of my finding an interpreter, until I get to Detroit, if I ſhould go all the way round by land. I am now waiting for a paſſage to Detroit. They tell me that the neareſt way that I can go by land is not ſhort of 400 miles; and by water it is but 250. There are ſeveral ſail of veſſels in this harbour on board of one of which I expect to embark as ſoon as the wind is favorable.

"I have had nothing to trouble me ſince I left home but a hard and ungrateful heart, which has been like a body of death to me. But tho I have been ſo cold and lifeleſs at times, that I have hardly dared to hope [illegible] religion; yet I do [illegible] that I have had the leaſt deſire to turn back, but have felt as though I was going home."

Extract of a Letter from one of the Connecticut Miſſionaries.

"SINCE I wrote you laſt, the face of things has appeared quite different to me. The four firſt weeks of my miſſion, I met with many ſerious people and found, in ſeveral places, great attention to religion. Since that time, I have been travelling through a part of the country where the name of God is ſcarcely ever mentioned except by way of profanity. The Sabbath is almoſt wholly forgotten, or at leaſt unobſerved, in any other way than in hunting, viſiting and horſe-racing. Many children from ten to twelve and fourteen years old have no knowledge of their Creator. It is aſtoniſhing to behold ſuch ignorance and profanity. It often calls to my mind the ſituation of juſt Lot, while in Sodom, whoſe righteous ſoul was vexed from day to day with their unlawful deeds. But I comfort myſelf with this, God is able to ſubdue the proud and ſtubborn heart;

therefore it becomes the ſervants of the Moſt High to obey the divine command, *Warn the people, whether they will hear or forbear.*

"The people generally aſſemble for public worſhip, at the time appointed, notwithſtanding they regard not the word. Curioſity, or the over-ruling hand of God cauſes them to meet to hear the preaching of the goſpel; and many of them retire with their eyes bedewed with tears. It is in the power of God to ſoften the heart, and it appears as though he had, in ſeveral inſtances, manifeſted his power, but what the conſequence will be, he only knows.

"The Lord, I truſt is about to cauſe a change in the manners of many of the people in this country. Tho' an indifference to religion prevails in ſome places, particularly where I now am; it is not generally ſo, thro' the country, that is, there are many places in which a reformation is already begun, and I hope it will ſoon ſpread and become univerſal; when the knowledge of the Lord ſhall cover the whole earth as the waters do the ſea."

SINCE the publication of our laſt number, the Rev. David Huntington has entered on a miſſion to the new ſettlements in the northern parts of Vermont, and the weſt ſide of Lake Champlain.

THE Rev. William Storrs lately returned from a miſſion to Vermont. He ſpent thirteen weeks on his miſſion; was generally received with kindneſs, and the people expreſſed a high ſenſe of obligation to their brethren in Connecticut for ſending Miſſionaries among them. In ſeveral towns, Mr. Storrs found a more than common attention to religion, and in ſome a pretty general awakening. The friends of religion have great encouragement to continue their prayers and their exertions for the proſperity of Zion.

ORDINATION.

On Wedneſday Sept. 24, 1800, the Rev. *Joſeph Rowell* was ordained over the Church of Chriſt in Corniſh, New-Hampſhire. The Rev. *Ethan Smith* made the introductory prayer; the Rev. *Walter Harris* preached the ſermon from Titus ii. 7, 8. the Rev. *Iſaiah Potter* made the ordaining prayer; the Rev. *Jacob Haven* gave the charge; the Rev. *Abijah Wynes*, gave the right hand of Fellowſhip; and the Rev. *Siloam Short*, made the concluding prayer. The exerciſes were performed in a peculiarly impreſſive and ſolemn manner.

POETRY.

COMMUNICATED AS ORIGINAL.

Prayer for Repentance and cleanſing by the † blood of Jeſus.

1. ALmighty God, before thy throne,
We humbly bow with penitential ſighs;
Laden with guilt we deeply groan;
O ſee our grief, and hear our mournful cries!
We'll own thy love, & tell thy pow'r,
And all thy grace in ſongs adore.

2. Renew theſe guilty hearts of ours,
And cleanſe us in the ſin-atoning flood!
Pour down thy grace in plenteous ſhowers,
Forgive us through the Saviour's flowing blood!
We'll own thy love, & tell thy pow'r,
And all thy grace in ſongs adore.

3. Bleſt Jeſus, ſee our mourning grief,
And keep us in a penitential frame;
To all our ſorrows give relief,
And form our tongues to ſhout thy glorious name!
We'll own thy love, & tell thy pow'r,
And all thy grace in ſongs adore.

PHILOTA.

Evening Devotion.

1. THE sun retires, the earth is wrapt in shade,
The weary world seek sleep's recruiting aid,
Piercing the shades, high to the throne of grace,
Ascend my soul and seek thy maker's face.

2. Jesus invites and I with joy obey,
And try my feeble voice to praise and pray,
Whilst the blest spirit, purchas'd with his blood,
Aids my weak powers to seek the father, God.

3. My soul begins, where heaven's creating will
First form'd her powers, and shap'd with wondrous skill,
This mortal body, view the curious frame!
Through which she knows the Author, learns his name;

4. Then gratefully reviews his guardian cares
Through helpless infancy, and riper years,
How he secur'd where midnight arrows flew
And pestilential winds their poison blew;

5. Guided my feet where dangers strew'd the way,
And eager death was arm'd to seize the prey,
Held in the hollow of his gracious hand
I'm still preserved, and still before him stand

6. Thy providential grace, parent of good,
Hath every day profusely round me flow'd,
I from thy bounty richly have been fed,
And this frail body from thy vestry clad.

7. Still richer blessings! O my soul adore,
That grace which opens heaven's eternal door
To Adam's guilty race, the call divine
Hath reach'd thine ears; its proffers still are thine.

8. But O with shame the black review I trace,
Of injured favors and abused grace;
What base returns what black ingratitude,
To those endearing names, a Father, God.

9. Let holy grief seize and possess my soul,
And waves of pious sorrow through me roll,
Nor cease to flow until by grace divine,
Each stain is cleans'd and every part refin'd.

10. Dear Saviour, bind me with the cords of love,
May I no more from heav'nly pastures rove,
Guide my unskilful feet, nor let me tread,
Where fatal snares are by the tempter spread.

11. This faithless heart, to deep backslidings prone,
Implores thy presence, here erect thy throne,
Here reign supreme, beat every rival down,
And from thy throne each meaner passion frown.

12. Kindle the fire of sacred love within,
Whose flame shall scorch the base usurper sin,
Whilst by its heav'nly glow my soul is warm'd,
From earthly chills to heavenly heat transform'd.

13. Then shall she rise and sound thy praises high,
And join th' exalted chorus of the sky,
Nor think the time too long this debt to pay,
To love eternal, thro' eternal day.

IDELIS.

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ON SIN.

SIN radically consists in partial affection in a being capable of knowing God; or rather, in his loving the creature more than the Creator. This affection of heart is in its nature, hostile to the universe, and involves in itself every thing that is vile and base; it is most unjust, it is against reason and the fitness of things; and the subject of it must of necessity be opposed by the universe, as its enemy; and if the interest of the whole is more important than the interest of a part, such opposition is fit and reasonable.

Whatever be the cause of sin, its nature will be the same; enmity to being; opposition to the general good. But as sinful man, in order to justify himself, is disposed to cast all the blame of sin on its cause, and so ultimately on God the first cause; let us see, for a moment, whether there is any evidence that the cause of sin is to blame.

To the question what is the cause of sin, if it have a positive cause, the answer must be, God, or, the sinner himself, is the cause. That the sinner himself is the proper efficient cause of his own sinful nature and exercises it might be hard to shew; but suppose it were admitted, that he might be the cause of his sinful exercises, he must certainly be so by his own act; but it would not follow that the producing act must be a sinful act, or if, in a given case, it should be, it would not follow, that its sinfulness is necessary to the sinfulness of the effect. To instance in the first sin that existed: The question is, what was its cause? And the answer, on the present supposition is, the act of the sinner: But certainly the act causing the first sin, being prior to it, and the ground of it, could not be a sinful act, because to suppose this would be to suppose sin existed before the first sin. It is clear then, that the first sin was not produced by a blameable cause in the sinner; consequently, all the blame of the first sin lay in its nature, and not at all in its cause, if, as is now supposed, the sinner himself be the cause. But if the blame of any one sin may be wholly in its nature, and not at all in its cause, this may also be true of all sin; an attempt therefore to cast the blame of any sin

upon its cause, supposing the sinner himself to be the cause, would not only be irrevelant but unreasonable.

Again, it does not appear that the cause of sin is to blame, on the ground that God is the cause; even the positive or efficient cause; the conclusion that it is, is built on the hypothesis that there is *all that* in the cause, which there is in the effect, but this hypothesis is fallacious. God created the material world, but God is not material, he has made creatures of opposite natures, the harmless dove and the spiteful serpent, but he is not possessed of these opposite natures in co-existence. God causes natural evil, pain and misery; but God is not miserable, but blessed forever. If sin be a positive existence and require a positive cause, so is matter a positive existence and requires a positive cause, and the existence of the latter proves God to be material, as much as the existence of the former proves God to be sinful. It may be said that the other effects which have been mentioned, as produced by the divine agency, are *mere negations*, *the absence* of good, *the want* of perfection, and therefore they require no positive cause of their existence, and that this may be the case of sin itself; but if this be true, it is still more evident that the *cause*, or more properly the *occasion*, of sin is not to blame or sinful. If sin be that state of a moral being which necessarily takes place on the absence or withdrawment of the divine presence and influence, its existence will be so far from proving God to be sinful, that it will prove his purity and holiness in the clearest manner; and on the same evidence that natural darkness, being that state which succeeds on the absence or withdrawment of the natural Sun, evinces that body to be bright and luminous.

Moral evil in the effect then does not prove moral evil in the cause; God may be the cause of sin, in either of the senses which have been mentioned, and yet be perfectly holy; as well as the cause of matter and yet be perfectly spiritual; or the cause of pain and yet be perfectly happy. Consequently an attempt to cast the blame of sin upon its cause, supposing God to be its cause, is unreasonable, it is to charge God foolishly, for the charge cannot be proved from the relation of an effect to its cause.

But on the supposition that God is the cause of sin, can he be righteous in taking vengeance? Answer; God's being the cause of sin alters not its nature, it is still sin, enmity to being, opposed to the total of created and uncreated good, tending, in its whole nature, to subvert general order, and to overturn even the throne of God himself; its existence then being supposed, God, as the guardian of the general good, must oppose and punish it. But why was it first caused? Suppose we can assign no good reasons, it does not follow that there are none: There may be reasons for it resulting from the perfections of God the imperfections of creatures, and the ends of the divine government, which lie beyond our sight, who are but of yesterday: But surely before we presume to cast the blame of sin on God for causing it, we ought to be very certain on good evidence, that in causing it, he acted *without* reason, and when we can demonstrate that he did so, and not till then, we shall have reason to find fault; but if we withhold our censures till then, the divine government will, with respect to the existence of sin, forever remain unimpeach-

ed. God has not however left us wholly uninformed on this important point, but has condescended to give us two reasons, at least, of his agency in the existence of sin, or in hardening the hearts of sinners, which ought to satisfy us, (viz.) *to shew his wrath and make his power known; and to make known the riches of his glory, on the vessels of mercy which he had afore prepared unto glory.*

A Letter from a Gentleman to a friend.

Dear Sir,

I THINK you will not be disturbed at the length of this letter, when you are informed, that our Lord Jesus is the subject of almost every sentence. You are not singular in considering him, as the distinguished character of the gospel. The apostle Paul was determined to know nothing, among the Corinthian Christians, but Jesus Christ, and him crucified. He is God manifest in the flesh. He came to accomplish a work of infinite importance—to save sinners, and ultimately, by their salvation, and by his whole work, to glorify God. In his prayer, a little before his crucifixion, he expressed this idea to the Father. "I have glorified thee on earth, I have finished the work, which thou gavest me to do." This was his errand, and this he accomplished. On this account he is called the "Brightness of the Father's glory, and the express image of his person." In this work, he promotes the public good. The happiness of all holy creatures is greatly increased by it. And to this end, "All power in heaven and on earth is given unto him—the government is put upon his shoulders—and he is made head over all things to the church—that by the church he might make known, to principalities and powers in heavenly places, the manifold wisdom of God." He causes "all things to work together for the good of them, that love God." In the process of this work, he makes an immense advance, upon all former discoveries of the divine character. This brings glory to God, and increases the public good. The declarative glory of God consists in the manifestation of his perfections. These manifestations are the riches of the universe. In this work, the glory of God, and the happiness of his kingdom are inseparably connected. The happiness of the holy Angels, as well as of those who are saved by his redemption, is unspeakably increased, by the discoveries which Christ has made, of the infinite excellence of God. This is done in several particulars.

Christ has made a wonderful manifestation of the *justice* of God in punishing sinners. Something of this was done, when God cast out the apostate angels from his blissful presence, and doomed them, for their first revolt, to endless despair. Their punishment, doubtless appeared just, and necessary for the support of his beneficent government. Their rebellion appeared to the elect angels an awful crime, and worthy of signal wrath. The holy would naturally reflect on the importance of the divine law, the excellency of God, and the infinite obligations, which his creatures are under to him. And the tho'ts of rebellion would excite horror, and the punishment of rebels would meet with their approbation. In the condemnation of the revolters, God rendered his law respectable in the sight of the holy angels. They saw it was not to be trifled with: and the

conſiderations, which were naturally ſuggeſted to their minds, on this occaſion, gave a fuller conviction, and a more perfect ſenſe of the importance of law and juſtice, than it is reaſonable to ſuppoſe, they could have obtained, if ſin had never taken place, and the punitive juſtice of God had never been exemplified. But under the mediatorial government of Chriſt, great advance has been made in theſe things. The pernicious and unyielding nature of ſin, and the irreclaimable perverſeneſs of the ſinner, were not ſeen in the inſtance of the fallen angels. No offers of mercy were made them. It was not known, but that they would have gladly accepted of a pardon. They were immediately given over by a judicial act, to the power of ſin. But under the government of Chriſt, the obſtinate nature of ſin is bro't into view. It appears, that no offers of mercy, no acts of kindneſs, and no ſacrifices which God can make, to provide for their acceptance into favor, can perſuade the ſinner, to return to duty. He will perſiſt in his rebellion, in defiance of all the threatnings which can be denounced, and all the arguments which can be offered to reclaim him. This gives an impreſſive evidence of the juſtice of God in the condemnation of impenitent ſinners. —The apoſtate angels committed but one ſin, before their doom became irreverſible, and that, not againſt redeeming mercy. Sinful men have the offers of mercy, and the means of grace, and continue in rebellion and unbelief, thro' their whole lives. They deliberately treat with contempt divine authority and grace. In their condemnation, the punitive juſtice of God will be diſplayed to advantage. And the importance of ſpotleſs purity, the neceſſity of the divine law, and of expreſſing the divine abhorrence of ſin by puniſhments, will riſe into view, with ſuperior demonſtration. You cannot but think, the juſtice of God is diſplayed, in more than ſevenfold glory, in the latter caſe. It will doubtleſs be unſpeakably more illuſtrious, and convincing in the eyes of his people.

The atonement of Chriſt alſo adds to the glory of punitive juſtice. Had not this taken place, the enemies of God might have reproached him, by ſuggeſting, that he puniſhed them wantonly, that he had no benevolence for his creatures, and acted more from paſſion and cruelty, than from principle. But when his only begotten Son freely took the ſinners place, and became a curſe for them—when creation heard the Father ſay, "Awake O ſword againſt the man, that is my fellow?"—when he was left in the power of earth and hell—when God would not abate an iota in thoſe ſufferings, which were neceſſary to ſupport the law, and fully manifeſt his abhorrence of ſin—when he hid his face from him in his laſt extremity—when the Creator of the world bowed his head, and gave up the ghoſt, then, then it was evident, that he puniſhes from principle, that Chriſt condemns the wicked, not thro' wanton indifference to their ſufferings; but with a ſacred regard to juſtice. This glorified juſtice, magnified the law, and made it honorable.

Chriſt in his mediatorial government, makes an infinite advance, upon all former diſplays of the *goodneſs* of God. He gives an illuſtrious evidence, that his goodneſs is real, and will endure forever. In his dealings with the elect angels, no one could have reaſon to entertain any ſuſpicions of his good-

neſs. They obeyed, and lived. But it was not known, that his goodneſs was ſuch, that he could find it in his heart, to ſhew mercy to ſinners—to make the ſacrifice revealed in the goſpel—to iſſue the invitations of his grace—to furniſh ſuch means—to wait with longſuffering mercy on ungrateful abuſers of every grace—and finally to come, in the power of the Holy Ghoſt, and renew the hearts of multitudes, and train them, amidſt a thouſand provocations, for the world of glory. But this, you ſee exhibited in tranſcendant glory, in the government of Chriſt. Here I conceive, angels muſt look, for the moſt expreſſive evidence of the goodneſs of God. This affords them the fulleſt confidence, that God will be faithful to his promiſes to them. Here goodneſs glows in ſupreme perfection. How ſuperior to the manifeſtation of it, in the dealings of God, with holy angels, who never have offended!

In this government of Chriſt, there is an unſpeakably greater diſplay of the *wiſdom* of God, and his *ability to govern* the univerſe, than we have any reaſon to ſuppoſe, had ever been made before. No doubt, God manifeſted unſearchable wiſdom, in his providential government, before this world was created. He did this in his dealings with the angels.—But was it ever ſeen, as it is in his management of ſuch a world as this? Here is a world of ſinners in confuſion. All the malice and devices of men and devils, are combined againſt the kingdom of Chriſt, which he is erecting among men. Every artifice and weapon is employed to overthrow it. And yet Zion lives, and increaſes, and Chriſt ſo controls, and manages all events, and has done it already, for thouſands of years, that with their whole influence, true as the needle to the pole, they ſubſerve his purpoſes, accompliſh his plan, bring glory to his name, and bleſſings to his people. "O the depth of the riches, both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out!"

Your own heart informs you, that God is the portion of his people, and that the manifeſtations of his perfections are the riches of the univerſe. Theſe perfections Chriſt has brought into view, in ſuch advanced glory, that I ſhall not wonder if you are ready to ſay, that they appear a thouſand fold more glorious and illuſtrious, than if the goſpel ſcheme had never been adopted—if Adam and his race had retained original purity, and no advance had been made on the diſcoveries, which God had given of himſelf, in his dealings with the elect and apoſtate angels. And if Adam had ſtood, by the covenant of works; or if on his tranſgreſſion, he had been immediately ſentenced to hell, by an irreverſible decree of juſtice, without the offers of mercy, no advance would have been made in government, by any thing eſſentially new, and comparatively little would have been added to the glory of God, or the happineſs of his friends. But this world was created for the glory of God, and the public good. Chriſt undertook the government of it, to anſwer theſe purpoſes. He ſucceeds. In proportion as he brings the glory of God into the view of his friends, he increaſes their eternal happineſs. How inexpreſſibly more exalted then, will be the happineſs of his ſaints, than if Adam had ſtood?

You will not now be difficulted to aſſign the reaſon, why the an-

gels are ſo intent in their obſervations, on the things of this world. They look to the dealings of Chriſt with our world, to ſee the moſt perfect manifeſtations of the glories of their God. Theſe are the things, which inflame their love, and fix them in an extacy of adoration and praiſe.

I think, you will alſo conclude, that the guilt of mankind is incomparably greater, than that which baniſhed the ſinning angels from heaven, or Adam from paradiſe. It certainly ſeems to me, that our ſins are committed againſt greater manifeſtations of the divine character. And we have been guilty of innumerable tranſgreſſions, and thoſe againſt the obligations of redeeming love; whereas they were guilty of but one ſin, before their condemnation became unavoidable.

When you contemplate on the immenſe advance, which Chriſt has made, of the knowledge of God, and how he has enriched the univerſe, I am perſuaded, you will ſay it was glorious in God to create ſuch a world as this, and to manage it as he has done. Your heart will be drawn forth in praiſe, and you will be ready, to call on all his intelligent creatures, to praiſe him for it. You will ſay in you heart, that this world, juſt as it is, is an excellent world, and that God in creating and governing it, deſerves the admiration of his people. The earth is full of the glory of the Lord.—It is no wonder, that Chriſt, who makes ſuch rich diſcoveries of God, is precious to them that believe. I have no doubt, but that, if your heart is right, you will more highly eſteem him for this, than for any temporal, or eternal bleſſings, which reſpect only your own ſoul.

I cannot cloſe my letter, without reflecting, that it is a ſolemn thing to be inhabitants of this world—veſſels, in which will be expreſſed the riches of God's grace and mercy; or veſſels of wrath, fitting for deſtruction, by which, God will ſhew his wrath, and make his power known.—That God would glorify the riches of his grace, by multiplying the veſſels of his mercy, is I think, the ſincere prayer, of

Your affectionate friend,

J.

Sin neceſſarily leads to miſery—in this world and the next.

MEN are not eaſily drawn to believe, and habitually to feel the power of ſentiments, which croſs their prevailing inclinations and favorite practices of living. Hence it comes, that the repreſentation of eternal miſery to follow an impenitent life, is ſo hardly received by mankind; ſome wholly diſbelieving the event, and others trying to doubt; altho they cannot wholly ſilence the premonitions of conſcience. It is ſtrange there ſhould be ſuch doubts, when nature and providence are filled with evidence, that the "wages of ſin is death." If we were impartial, and could look without prejudice on the nature and government of things; we ſhould ſee that there is a proviſion for the fulfilment of the original threatening; and that the execution hath commenced, is continually going on, and haſtening to a complete fulfilment. When the ſcriptures aſſure us, that the wages and end of ſin, are death, no more is foretold, than we may look on the world and ſee actually taking place every day; no more than ſerious obſervation muſt diſcover in our own pains, diſeaſes, decay, diſſatisfaction, diſappointment, and the

forebodings of an evil conscience. Sinners are not only condemned already: but the execution began, in the moment, that the first crime was committed. Surely, it is strange to hear those, who are suffering the beginning of death, deny that it will be perfected, according to the sure word of God; so far as there hath been opportunity for experience, we have found the infinite truth of God. He hath, from the beginning of the world, been going on in the fulfilment of his prediction. It hath been a general rule, that individuals, families and nations have been miserable, in proportion as they have been sinful. As there have been many kinds and degrees of sin; so there have been of misery. As sin hath often been clothed in the dress of virtue, and called by great and sacred names; so misery, hath often been disguised with the outside covering of earthly prosperity and mirthful folly: but if men's hearts could be opened to human inspection; and if the wretchedness of enmity, unsatisfied desires, vain wishes, and a foreboding conscience, could be accurately inspected, it would be known that the wages of sin have from the beginning been death. No man is satisfied in himself. All are trying for an alteration in their state; altho many do it, in a manner, that must eventually increase their unhappiness. Many are deluded with vain hopes and expectations, which have no foundation in nature, nor any encouragement from experience and the word of God. If the letter of the threatening, at any time, alarms their consciences, they rest in an attempt to explain away its truth and certainty; or if some unhappiness, greater than the common course of life, brings them to consideration and trembling, they form resolutions of amendment, which are forgotton when their trials are removed; and they go on, in secure and pleasing hope, although the sentence of God remains indelibly written, "the end of these things is death." —nor do they consider the subject enough, to see how every thing, in nature and providence, portends a certain execution of the divine threatening. The power of God is steadily and irresistibly working! He pauses not, he stops not in his course to consider what shall next be done; but with an infinite energy is executing the eternal counsels of his will, which must terminate in the death of sinners if they remain impenitent.

The death threatened must doubtless be allowed to mean, all that pain and misery, both in the present and in the world to come, which take place in consequence of sin. Death in the world to come, ought to be most alarming in consideration; for however severe or constant the pains of this world may be, they cannot exceed the short duration of our earthly lives. But when we consider death as eternal, the subject appears to be of infinite consequence.

I propose to illustrate, from sundry considerations in the existing nature of things, of the rational mind, and of social relations, the certainty that those who leave the world, in an unholy state, and without such qualifications as are required in the gospel of Christ, must go to a state of misery.

Although the testimony of God, be a sufficient evidence that sinners, without faith and repentance will be miserable hereafter; still, it is highly proper to increase our own conviction and diligence, by such rational considerations, as nature and the subject suggest; and to see

how this unhappineſs will ariſe, from the exiſtence of unholy principles and paſſions in the mind: and I ſhall attend to this point, with a particular application, to the neceſſity of our being renewed in the temper of our minds, by the Holy Spirit.

1. Thoſe who appear little to regard the threatenings of revelation, do ſtill generally concede it to be probable, that Almighty God and the place of his preſence are glorious in holineſs. Even the ſelfiſhneſs of their hearts reluctates againſt the idea of a God, wholly deſtitute of moral rectitude; leſt if this were the caſe they ſhould fall under a tyrannical power.

But how can an unholy and unrenewed ſinner be happy in going to the holy preſence and place of God? Doth not the holineſs and ſtrict ſpirituality of the law make it diſagreeable to ſinners? Is it not the holy and ſpiritual nature of religious worſhip, that renders them ſo deficient in their attendance and ſo formal and hypocritical when they offer to attend? Is it not the holineſs of God, which renders meditations on his being and a ſenſe of his preſence ſo diſquieting, that ſinners wiſh to put away the great the awful ſubject of contemplation?—Hence ariſes that neglect of religious duties, in which many live, while clearly inſtructed in their nature and importance. Hence comes their diſlike of pious diſcourſe—of religious companions—and of frequent ſeaſons to praiſe and pray to God. Hence their backwardneſs to feel his providence, and truſt in the divine aids of his power and goodneſs for what they need; and to ſeek his glory conſtantly and conſecrate their all to his ſervice. They have no taſte for ſuch employments—no reliſh for ſuch duties—and no delight in the infinite object of pious meditation and praiſe; and therefore they live without God in the world. Hence, alſo, it happens, that they diſlike a ſcheme of doctrine, which continually brings thoſe duties into their view, & urges upon them, the neceſſity of a new heart and of a pious life. Theſe are facts, which many can witneſs, from a recollection of their own paſt feelings; and they are a powerful evidence that every unſanctified ſinner is going into a ſtate of miſerable exiſtence faſt as time can roll him onward. This miſery will ariſe from the immoral nature of his own principles and affections, in view of ſuch objects, as muſt conſtantly be preſented to his ſight. If God be holy, if heaven be holy and the creature be unholy, he muſt be unhappy when placed in a heavenly manſion. The conſequence will undeniably follow from the premiſes. Thus the ſinner's feelings as he goes on thro life; his diſreliſh of the divine rectitude and commandments; and of the appointed duties of prayer and praiſe, prove a preſent evidence of his future miſery, if he do not come to evangelical repentance and a love of God. Sinful men, need only be acquainted with their own hearts, to become aſſured of one, of theſe two truths; either that their hearts muſt be changed by the ſpirit of God, or that they are going to endleſs unhappineſs.

Heaven, is every where deſcribed, as being a near approach to God; a life filled with praiſe and adoration; as perfect love and obedience to the law; and the moſt intimate and perfect communion with the ſaints, who delight in theſe employments. But how can thoſe, who take no delight in ſuch objects and employments, think of being happy by a removal to a

world, where this is the only bleſſedneſs? If they cannot delight in the law of God here, how will they be made bleſſed by paſſing into a condition, where the law is more clearly ſeen, and more perfectly obeyed. If a ſight of God, in the infinite holineſs of his nature and his omnipreſent Being, gives pain to their reflection now; will they not be more pained to come near, even to his tribunal and his throne, and behold him in that clearneſs, with which he is diſcovered in heaven, to the ſight of thoſe adoring millions, who worſhip around his throne, and ceaſe not day and night, to offer praiſe and glory, and dominion to him and to the Lamb who was ſlain? Truly God is gracious, and there is a Redeemer able to ſave unto the uttermoſt, thoſe who love and truſt him; but if men are not prepared for heaven, it is the height of ſinning folly, to think they can eſcape the ſentence of eternal truth, and the courſe of nature.

The goſpel was never deſigned to repeal the law of God, nor to change the law of nature, that men muſt be unhappy, when all the objects around them, and the employments in which they are engaged, are contrary to the taſte of their minds.

(To be continued.)

Political benefits of the Sabbath.

IN an age when the duties of the ſabbath are ſo greatly neglected and the day itſelf ſo much deſpiſed by many, it may not be improper or unprofitable to endeavor to ſhew that its obſervance is attended with important benefits of a *political* nature. Theſe bear no compariſon with thoſe which are *moral*, but are by no means ſmall. Independent of any morality or the ſacred injunction, the inſtitution of the ſabbath is exceedingly wiſe. Viewed merely with reſpect to the preſent ſtate of man it was deſigned for ſalutary purpoſes and anſwers valuable ends. Was there no future ſtate, religion in general, and the ſanctification of the ſabbath in particular would be attended with happy conſequences.—The peace and good order of ſociety would be greatly promoted. The temporal benefits which it confers are not its chief glory, but are certainly very proper to be mentioned in demonſtrating the wiſdom of the appointment and obſervance of the day.

Its original inſtitution was at the concluſion of the work of creation. The Almighty reſted from all the works which he had made, and bleſſed the ſeventh day and ſanctified it. According to its original deſign it continues, through ſucceſſive ages, a period of reſt for man and beaſt. Toils ceaſe and exhauſted nature becomes refreſhed. Such is the conſtitution of man that ceaſeleſs activity ſoon unnerves and deſtroys his vigour. Inceſſant labour would defeat its very purpoſes, and inſtead of advancing would retard the progreſs in the active purſuits of life. Exertion too violent or too long continued will deſtroy the tone and energy of the bodily ſyſtem. Feebleneſs will be the neceſſary reſult.

The great maſs,—by far the greater proportion of mankind are neceſſitated to engage in laborious purſuits. Even the kind departure of the day and the welcome approach of the ſhades of night, afford but a partial relief to their weary limbs—an incompetent refreſhment to nature exhauſted with fatigue. The ſtated return of a day on which all uſual occupations are to ceaſe—ſecular employments

be laid aside, and man and beast enjoy a respite from toil, must be highly grateful. After the labors of the week the tranquility and rest of the sabbath are peculiarly agreeable. They fit for renewed exertion with increased vigour. —Strength is recovered—nature worn down with excessive toil, is refreshed, and the usual task of the week is performed with wonted energy, activity and pleasure.—Human affairs would lose their order and proper season without the sabbath. The all-wise Creator perfectly knew what was adapted to the state and circumstances of man. Divine wisdom is very eminently displayed in the portion of time separated for holy purposes. A less portion would not have answered the design of its appointment, in the refreshment of man and beast; a greater would too much have diminished the period necessary for secular pursuits. It is altogether probable that as much or even more extensive business is performed in *the six*, than would be in the *seven days*. Man is far more vigorous and capable of activity than he could be was there no day of rest.

Should it be said, that the feelings and circumstances of individuals would point out the proper period of rest, it is observed; that there is a mutual dependence and connexion, in the affairs of life, between the members of community, which extend to branches of business so numerous as to render it necessary that activity should at the same time pervade the whole. Otherwise some who would be active from inclination would be hindered in their occupations by the inactivity of others. Delay and confusion could not be avoided.—It is now the complaint of some, that the labors of the week are so toilsome, that they cannot honor God in his sanctuary on the sabbath. Upon this principle, was there no such divine institution, they would be necessitated to refrain from their secular employments.

In countries where the papal influence hath spread, and many days in the course of the year, have been consecrated, by human authority, to religious services, we see, in some measure, the pernicious effects resulting from their multiplication.—The proportion of time consumed in the numberless rites of superstition hath caused the arts and business of life to be neglected, and poverty to overwhelmn many, who were they industrious, might enjoy ease and plenty. The sabbath also greatly contributes to cleanliness, which is the parent of health. It affords a very proper, and a universal opportunity, to attend to this important point in the preservation and happiness of life.

A.

(To be continued.)

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

AS expositions of doubtful passages of scripture, are among the objects embraced by your Magazine, I offer you for publication Dr. Guyse's Paraphrase, and note on John x. 34, 35 and 36. To which I have taken the liberty of adding a few remarks.

Yours, &c.

PHILOTES.

THE TEXT.

JESUS answered them, is it not written in your law, I said ye are Gods? If he called them Gods, unto whom the word of God came, and the scripture cannot be broken: Say ye of him, whom the Father

hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God.

PARAPHRASE.

OUR blessed Lord, far from blaming them, (the Jews) as if they misconstrued his words, answered their cavil against them, in the just sense in which they had taken them: Saying, How unreasonable is your being thus furious against me, for speaking of myself, in these high terms, as that Son of God, who is God, one in nature with the Father? If ye look into the scriptures, which ye profess to be guided by, do ye not find that God there says of your Judges and Rulers, who in their office were types of the Messiah,* *I have said ye are Gods, and all of you children of the Most High.* Psal. lxxxii. 6. If then he stiled those Magistrates Gods, because by his own immediate word he had committed the legal administration of the church and nation of Israel to them, as types and shadows of the Messiah; and if the inspired writings, which thus speak concerning them cannot be falsified, but must needs be fulfilled in the Messiah's really possessing the divine dignity, that answers to the high title under which they prefigured him; how perverse and daring is it in you to charge blasphemy upon me, for applying terms proper to Deity to myself, as signifying my oneness in nature, and perfection with the Father? Since I am the great antitype and substance of those types and shadows, and am in truth, what they were only in name, &c.

THE foregoing paraphrase and note of Dr. Guyse, have struck my mind with conviction that the title of *Gods* given to the Jewish rulers was *altogether typical.* The types were of the nature of prophecies, they clearly foretold the existence of the antitype. The Jewish Magistrates being typically *Gods*, and addressed as such by the Most High himself, was a plain prediction that the Messiah the antitype, should be *truly God.* This idea gives force and consistency to our Saviour's reasoning, and adds an important meaning to the last clause of the 35th verse, *And the scriptures cannot be broken,* which on any other supposition appears to have no meaning at all, and to be totally unconnected with the other parts of the sentence. But if we admit, that the title in consideration was given the Jewish Magistrates in a typical sense only, then undoubtedly it predicted the real divinity of Christ. And the predictions of scripture must be fulfilled—the Messiah must be God equal with the Father. And

* The sense, in which interpreters have usually considered the term *Gods* in this place, as signifying Magistrates in general, has, I think, misled them in their account of this and the following verses, and very much sunk and embarrassed Christ's argument in them; and is hardly reconcilable to any tolerable sense of his reasoning from them, that *the scripture cannot be broken.* It seems therefore to me, that the persons here spoken of, under the title of *Gods*, are not as has been commonly thought, Magistrates barely considered as such, on account of their resembling God's dominion in the exercise of their power, or acting therein by authority and commission from him. I much question whether the title of *Gods* is ever given in scripture to Magistrates in common; but, as I apprehend, it relates only to Jewish Magistrates, who were typical of Christ, whose authority was shadowed out by that, which they exercised in the commonwealth and church of Israel, and to whom it was to be transferred, when he should appear to set up his kingdom in the world; and so this denomination of *Gods* is not metaphorical, but typical, &c.

therefore it was perverſe indeed in the Jews, to accuſe our Saviour of blaſphemy, for claiming to be, what the types had foretold he ſhould be. Should this conſtruction be admitted, I have to enquire whether any Magiſtrates at this day can be conſidered as types of Chriſt? And if not, Whether we have any ſcripture warrant for giving them the title of Gods?

FROM THE LONDON EVANGELICAL MAGAZINE.

Letters on the exemplary behaviour of Miniſters. By the late Rev. John Brown of Haddington.
(Continued from p. 100.)

LETTER III.

DEAR SIR,

WHILE you carefully avoid the vices mentioned formerly, and, through the Spirit of God, mortify the ſeveral inward luſts from which they proceed, you muſt in the ſame manner ſtudy the exerciſe of every ſaving grace, Chriſtian temper, and practice, towards God, your neighbour and yourſelf; as taught by the grace of God to "deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent evil world." In the ſtudy of holineſs and devotion towards God, your ſaving graces and Chriſtian tempers muſt, in a lively and vigorous manner, be exerciſed in knowing, acknowledging, worſhipping, and glorifying him as God, and your God in Chriſt.* They ought to be employed in like manner, in receiving, obſerving, and keeping pure and entire all the inſtituted ordinances of his worſhip;† in making an holy and reverend uſe of his names, titles, attributes, ordinances, word and works;‡ and in improving his appointed ſeaſons of worſhip, eſpecially his holy Sabbath, in the moſt lively exerciſes of it, whether ſecret, private, or public, earneſtly regarding his authority as the reaſon, and intending his glory as your chief end in all.§

In regard to your own perſon, labour to have your heart habitually ſpiritual, lively, burning with love and holy zeal, inflamed and conſtrained by the redeeming love of Chriſt ſhed abroad in it, and by the powerful influences of his Spirit dwelling therein.‖ Cheriſh the deepeſt humility, meekneſs and lowlineſs of ſpirit.¶ Study to poſſeſs a courageous diſpoſition of mind, and as much hardineſs of bodily conſtitution as poſſible.** Study an habitual and orderly activity of diſpoſition,†† in reſiſting Satan's temptations, mortifying your ſinful luſts‡‡ in regulating your affections as to the objects on which they ſhould be placed, the bounds within which they ſhould be kept, and the due ſubordination in which they ſhould move.§§ A ſluggiſh and lazy as well as a timorous diſpoſition is of infinitely bad tendency in a miniſter, and may draw upon him the eternal damnation of thouſands, and of himſelf in the

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* 1 Chron. xxviii. 9. Deut. xxvi. 17. Matth. iv. 10. † Deut. xxxii. 46, and xii. 32.

‡ Pſ. xxix. 2. Rev. iv. 3, 4. Eccl. v. 1. Pſ. cxxxviii. 1, 2. Job xxxvi. 24. § Iſ. lviii. 13, 14. 1 Cor. x. 31. ‖ Iſ. vi. 6. Luke xii. 35. 2 Cor. v. 14. Rom. v. 5. and viii. 5. ¶ Luke xiv. 11. Matth. xviii. 4. Num. xii. 3. Pſalm cxxxviii. 6. Prov. iii. 34. and xvi. 19. Matth. xi. 28. Acts xx. 19. 1 Pet. v. 5 Eph. iii. 8. ** 2 Tim. i 7, 8, and ii. 1, 3. Acts xx. 24. 1 Tim. v. 23. †† 1 Cor. ix. 24—27, and xvi. 13. ‡‡ Eph. vi. 12, 13. Gal. v. 17, 24, §§ Col. iii, 1, 5. 1 Tim. iii. 2, 3, and iv. 12. 1 Cor. vii. 29—31. Gal. vi. 14.

most tremendous form ‖. Study an heavenly temper, as having your Saviour, Master, and portion in heaven; as employed in walking and bringing others to heaven; and as expecting your infinitely great and gracious reward in heaven.¶ Study universal decency or becomingness, in all your words, deeds, gestures, and dress, suitable to your office, your age, your gifts, the graces which you ought to exercise, and the circumstances in which Providence hath placed you and the church of Christ.—This will render your honest and pious actions, lovely, even to the enemies of your religion.* In bearing adversity, especially sufferings for righteousness' sake, study to exercise an earnest and vigorous faith in God's promises; hope of his gracious and seasonable support, and deliverance; patience, fortitude and constancy under his correction, and kindly resignation to it; wisdom and prudence in judging of the troubles and their causes, and in using proper means for removing them.† Thus you will attain to the most honorable as well as profitable part of the Christian life, and be fitted for directing and comforting others in their adversity.‡

In your family, you ought carefully to choose servants that are prudent and fearers of God. But much more circumspection, and gracious direction from God are necessary in your choice of a pious, prudent, active, frugal, kind, and affable wife, who may be an help and ornament to you and your family; not an hurt, hindrance, reproach and grief.§ In your family a more than ordinary knowledge of divine things, holiness, devotion, love, harmony, order and gravity, ought to prevail:¶ while you retain your authority over them,* and prudently provide necessaries for them,† you ought to manifest an affectionate delight in your wife, sympathy with her in trouble, and patient bearing of her infirmities.‡ The children whom God may give you, should be brought up in the nurture and admonition of the Lord, without either sinful indulgence or cruelty in your dealings with them, and in due time appointed to some proper business answerable to their inclinations, abilities, and station in life.‖ Your servants should have not only proper work and wages, but ought to be carefully instructed, along with your children, in the principles of religion, and required and encouraged to observe the secret, private, and public ordinances thereof.§§

I am yours, J. B.

(To be continued.)

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 *and* 1799, *in a series of Letters to the Editors.*

[Continued from page 184.]

‖ Is. lvi. 10, 11. Ezek. ii. 6. Matt. xxiv. 48—51, and xxv. 24—30. 1 Cor. ix. 16, 27. ¶ 2 Cor. iv. 17, 18. Col. iii. 1, 2. Phil. iii. 20. Heb. xii. 1, 2. * Job xxxii. 6. 1 Cor. xiv. 30, 40. † 2 Tim. ii. 1, 3, 20, and i. 8. Ps. xxxix. 9. 1 Sam. iii. 18. Acts xx. 24, and xxi. 13. 2 Sam. xv. 26, and xvi. 10—12. 2 Cor. vi. 4. 2 Chron. xx. 12—20. Is. viii. 17. Mic. vii. 7—9. ‡ James i. 4. Heb. xii. 1—11. 2 Cor. i. 3—11. 1 Thess. iii. 7, 8.

§ 2 Cor. vi. 14. 1 Cor. ix. 5, and vii. 39. Prov. xxi. ¶ Gen. xviii. 19. Ex. xx. 10. Josh. xxiv. 15. * 1 Tim. ii. 11, 12. † Deut. xxvi. 11. 1 Tim. v. 8. ‡ Prov. xix. Eph. v. 25. Col. iii. 19. 1 Pet. iii. 7. ‖ Eph. vi. 4. Col. iii. 21. Prov. xxii. 6. §§ Gen. xviii. 19. Josh. xxiv. 15. Ps. ci. 6. Col. iv. 1.

LETTER IX.

From the Rev. Aaron Woolworth of Bridgehampton, Long Island.

Gentlemen,

I TAKE the liberty to send to you some account of the work of God, in this quarter, last winter and spring. It has indeed been glorious. "The Lord hath done great things for us, whereof we are glad." The attention, in this place, began to be considerable the beginning of last November. Before this, and as early as the preceding July or August, there were manifest appearances of special seriousness upon the minds of a few individuals. Perhaps, previous to the month of November, there had three or four instances of hopeful conversion taken place; and a somewhat larger number of persons appeared under conviction.

From this time, our weekly meetings for prayer and Christian conference, which had been kept up, principally through the summer preceding began to be more frequented. About the last of November or the beginning of December, there was a more rapid increase in the attention, both as to the extent and solemnity of it. Our assemblies on the Lord's day were much more full and solemn; and the conference meetings which instead of once were now attended twice in the week were crouded. The work continued to spread thro the month of December, when the glorious cloud of divine influence seemed to encircle the whole congregation.

On new year's day we attended public worship both in the afternoon and evening. At each service the house of God was much thronged; and an universal, eager, and profoundly silent attention to the word preached, strikingly marked the deep solemnity of the audience. Never before did we witness such a new-year's day. The Lord was manifestly and powerfully present. Numbers were hopefully brought into the liberty of the gospel, and filled with joy and peace in believing; and many others became the subjects of that earnest solicitude about their salvation, which continued with them, till they obtained hope of their reconciliation to God. Subsequent to this it was found that no private houses would contain the people who flocked to conferences, even though there were two or three meetings at the same time. Of course our appointments were afterwards made in the church. For nearly three weeks, public worship was attended every evening; and the house of God was, in common, much more crouded than it used formerly to be, even on the sabbath. Many who lived at the distance of two and three miles, were constant attendants.

The things of religion appeared to engross the minds of all classes. Such as had been at the greatest remove from serious consideration were solemnly awakened; and the stout-hearted made to bow under fearful apprehensions of the wrath to come. Among sinners the common enquiry was "what shall I do to be saved?" The care of the soul they considered as indeed the one thing needful. Worldly business beyond what seemed immediately necessary was, in a great measure, laid aside and made to give place to the concerns and interests of eternity. Much time was spent in visiting from house to house, and religious conversation became universal. Little else was to be heard in any circle. Many were mourning under a penetrating sense of the

wretchedneſs and danger of their ſtate as ſinners, and not a few rejoicing in the grace of the goſpel. This was the ſtate of things thro the months of January, February and March. In the month of April, the ardor of the attention appeared in ſome meaſure to abate. The habitual ſeriouſneſs however, remained much the ſame as before; and continues in a good meaſure to the preſent time. Conſiderable numbers ſtill appear under deep and genuine conviction.

Perſons of almoſt every age from 65 down to 10 or 12 years have apparently been ſubjects of the work. Children from ten years old have been much awakened, and ſome hopefully converted. Thoſe who have given the beſt evidence of a ſaving change have generally been from 16 to 40 years of age. There have conſiderably riſing of a hundred obtained hope of their ſaving intereſt in Chriſt. Under conviction the ſubjects have, in general, been made deeply ſenſible of their utterly loſt eſtate by nature. They complain much of hard hearts and blind minds.—When thus reduced to ſelf-deſpair, they have uſually experienced divine manifeſtations. Theſe manifeſtations, in ſome inſtances, have been immediate and clear at firſt, and connected with great ſenſible peace and joy in God and divine things. But more commonly they have been ſlow and progreſſive. The perſon has felt calm and compoſed—and experienced a degree of inward peace and ſatisfaction in a view of divine objects. But theſe exerciſes have not been ſuch, at firſt, as to bring in evidence of their being new creatures. Many have continued in this ſtate for a conſiderable time, ſome for weeks without any apprehenſions of their being the ſubjects of ſaving grace. This has been the caſe till increaſing light, and comparing their exerciſes with the goſpel, have led them on to a comfortable hope of their good eſtate.

Through the whole of this remarkable ſeriouſneſs much regularity has been obſerved. Order and decency have marked its riſe and progreſs—and it has been attended with much outward peace and harmony of ſentiment. No oppoſition has appeared. Satan has not been permitted to get advantage againſt us, by exciting any thing like a ſpirit of raſh judging, or bitter, cenſorious ſpeaking one of another. From the beginning every body ſeemed convinced, and diſpoſed to acknowledge that what they ſaw was indeed the work of God. Its effects have been moſt ſalutary. The veſtiges of ſcepticiſm—and infidelity were ſwept away, and differences and prejudices, which had long interrupted the peace of ſociety were happily healed. Brotherly love, which has all along abounded, ſtill continues. It ſurpriſingly put an end to complaints againſt the hard doctrines of the goſpel, ſuch as the total depravity of the human heart, ſovereign grace, &c. There was no danger of giving diſguſt by preaching theſe doctrines too plainly. The truth of them could not be denied, whilſt the power of them was ſo deeply and manifeſtly experienced. The moral reformation has alſo been, in ſome good meaſure, ſuch as we could wiſh. Taverns, and other places of vanity and diſſipation, which uſed to be frequented, are deſerted. The novel and romance are exchanged for the bible, and books calculated to furniſh the moſt uſeful knowledge, and improve the heart in habits of virtue and piety. The houſe of God is ſtill the place of general re-

ſort, and the ſabbaths of the Lord are devoutly reverenced, and conſcientiouſly obſerved. Family religion in its various branches, I have reaſon to believe, is tenfold more attended to and maintained than heretofore. And theſe principles of piety and the fear of the Lord, no doubt, have great influence upon the various relative duties of life, which are manifeſtly more regularly performed than before the times of refreſhing which have paſt and are ſtill paſſing over us.—Such habitual alterations of character appear in many individuals, and in the general ſtate of ſociety; among us, as bear an honorable teſtimony to the truth and importance of experimental religion. Many who have obtained hope complain much of the grievous corruption of their hearts, and the want of ſenſible Chriſtian comfort—but ſtill appear engaged to preſs forward in the ways of the Lord. As yet I know of no inſtances, which look like apoſtacy; though it is to be feared that all will not endure to the end and be ſaved.

I would juſt add that this reviſal of religion appears to have taken place in anſwer to prayer. Previouſly to it the ſtate of religion among us was very low; and had been ſo for many years. But in the preceding April, by certain communications, reſpecting reviſals of religion, then taking place in Connecticut and ſome other concurring circumſtances, a ſmall number of Chriſtians were induced to ſet up weekly meetings of ſpecial praper for Zion. They were kept up through the ſummer. Few, ſometimes not more than ten or fifteen, attended. Theſe meetings, however through the divine bleſſing, were made edifying; and an unuſual ſpirit of prayer ſeemed to be granted. Though no ſpecial viſible encouragement appeared, for a conſiderable time—they were continued, till it pleaſed God to hear and anſwer in the ſignal manner which has been ſtated. Herein he hath ſhewn himſelf a prayer-hearing God, and exhibited a ſufficient reaſon why his people, even in the darkeſt ſeaſons, ſhould perſeveringly wait upon him in this way of his own appointment. In due time, they may be confident of reaping, if they faint not.

There has alſo, for a number of months, exiſted a very conſiderable reviſal of religion in a ſmall congregation, called Middletown, about 40 miles weſtward of this—and in Coram, a ſociety adjoining. I viſited, and ſpent ſome time among them in May. There was a very great and unuſual engagedneſs manifeſted to attend upon the preaching of the word; and though the ſeaſon was very hurrying, multitudes flocked, for many miles round to attend divine ſervice once, twice, and even three times a day. I alſo viſited them again, about two weeks ago, and found the ſame ſpirit as before, though, perhaps not attended with altogether ſo much engagedneſs. There have as many as between forty and fifty obtained hope, and about thirty have joined the church. The work bears the ſame general appearance as it has in this place.

It had long been a time of great religious declenſion. In the beginning of the year 1799, they loſt their miniſter, deacons, and a number of other moſt active and influential characters, by death. Every thing looked dark and gloomy—there was no appearance of theſe awful judgments being ſanctified; iniquity abounded and the love of many waxed cold—but by this interpoſition of divine grace,

the face of things is surprisingly altered—the former desolations are happily repaired. The revival has been connected with a spirit of union, and a very remarkable reformation of manners.

Among a small tribe of Indians, at a place called Cold Spring, about 12 miles west of us, under the care of Paul, an Indian minister, there has also of late been a great awakening; and it continues in a good measure still. Also at Huntington and Southold there have been, and are at present very promising appearances of special religious attention. May this good and glorious work go on and prosper. Verily when the Lord builds up Zion, he appears in his glory.

I am, with much respect,
Yours, &c.
AARON WOOLWORTH.

Bridgehampton,* (L. I.)
July 15, 1800.

LETTER X.

From the Rev. EDWARD D. GRIFFIN of New-Hartford.

GENTLEMEN,

NOT having expected that an account of the late work of God among us would be called for, I have not been careful to charge my mind with particulars. Many impressive circumstances, which, had they stood alone, would not have been soon forgotten, have given place to others, which in their turn arrested and engrossed the attention. A succinct and general account shall however be attempted.

The work of divine grace among us, three years ago, by which nearly fifty persons were hopefully added to the Lord, had not wholly ceased to produce effects on the people generally, when the late scene of mercy and wonder commenced. In the interval, several were, in the judgment of charity, "created a new in Christ Jesus unto good works." It is not known however that any thing took place in the summer of 1798, which had immediate connection with the present work, unless it were some trying conflicts in a number of praying minds, which appeared to humble and prepare them for the blessings and duties of the ensuing winter.

Late in October 1798, the people frequently hearing of the displays of divine grace in West-Simsbury, were increasingly impressed with the information. Our conferences soon became more crouded and feeling. Serious people began to break their minds to each other; and it was discovered (so far were present impressions from being the effect of mere *sympathy*) that there had been, for a considerable time, in their minds special desires for the revival of religion: while each one, unapprized of his neighbour's feelings, had supposed his exercises peculiar to himself. It was soon agreed to institute a secret meeting for the express purpose of praying for effusions of the spirit; which was the scene of such wrestlings as are not, it is apprehended, commonly experienced. Several circumstances conspired to increase our anxiety. The glorious work had already begun in Torringford; and the cloud appeared to be going all around us. It seemed as though providence, by avoiding us, designed to bring to remembrance our

* Although this place is not in New-England, yet as it is in the vicinity, and as the work of God there was coincident in time with that in New-England, the Editors have thought proper to insert the account of it in this place.

paſt abuſes of his grace. Beſides, having been ſo recently viſited with diſtinguiſhing favors, we dared not allow ourſelves to expect a repetition of them ſo ſoon; and we began to apprehend it was the purpoſe of Him whom we had lately grieved from among us, that we ſhould, for penalty, ſtand alone parched up in ſight of ſurrounding ſhowers. We conſidered what muſt be the probable fate of the *riſen* generation if we were to ſee no more of "the days that were paſt" for a number of years, and the apprehenſion that we might not, cauſed ſenſations more eaſily felt than deſcribed.

This was the ſtate of the people when, on a ſabbath in the month of November, it was the ſovereign pleaſure of a moſt merciful God very ſenſibly to manifeſt himſelf in the public aſſembly. Many abiding impreſſions were made on minds ſeemingly the leaſt ſuſceptible, and on ſeveral grown old in unbelief. From that memorable day the flame which had been kindling in ſecret, broke out. By deſire of the people, religious conferences were ſet up in different parts of the town, which continued to be attended by deeply affected crouds; and in which divine preſence and power were manifeſted to a degree which we had never before witneſſed. It is not meant that they were marked with out-cries, diſtortions of body, or any ſymptoms of intemperate zeal; but only that the power of divine truth made deep impreſſion on the aſſemblies. You might often ſee a congregation ſit with deep ſolemnity depicted in their countenances, without obſerving a tear or ſob during the ſervice. This laſt obſervation is not made with deſign to caſt odium on ſuch natural expreſſions of a wounded ſpirit. But the caſe was ſo with us that moſt of thoſe who were exerciſed, were often too deeply impreſſed to weep. Addreſſes to the paſſions, now no longer neceſſary ſince the attention was engaged, were avoided; and the aim was to come at the conſcience. Little terror was preached, except what is implied in the doctrines—of the entire depravity of the carnal heart—its enmity againſt God—its deceitful doublings and attempts to avoid the ſoul-humbling terms of the goſpel—the radical defects of the doings of the unregenerate, and the ſovereignty of God, in the diſpenſations of his grace. The more clearly theſe and other kindred doctrines were diſplayed and underſtood, the more were convictions promoted. By convictions is meant thoſe views and feelings which are cauſed by uncovered truth, and the influences of the ſpirit, antecedently to converſion.

The order and progreſs of theſe convictions were pretty much as follows. The ſubjects of them were brought to feel that they were tranſgreſſors, yet not that they were totally ſinful. As their convictions increaſed, they were conſtrained to acknowledge their deſtitution of *love* to God; but yet they thought they had no *enmity* againſt him. At length they would come to ſee that ſuch enmity filled their hearts. This was particularly exemplified in a certain houſe, in which were two perſons exerciſed in mind. One appeared to have a clear ſenſe of this enmity, and wondered how ſhe could have been ignorant of it ſo long. The other was ſenſible that ſhe poſſeſſed none of that love to God which the law required, but could not believe that ſhe entertained ſuch enmity as filled the other with ſo much remorſe and anguiſh. A few days afterwards, ſeeing a friend to whom ſhe had

expreſſed this ſentiment, ſhe was anxious to let him know her miſtake, and informed him ſhe had diſcovered that ſhe "hated God with all her heart."

In the firſt ſtages of conviction, it was not eaſy for the ſubjects to realize their deſert of eternal death. But afterwards, even while they gave deciſive evidence of being ſtill as devoid of a right temper as thoſe wretches whoſe mouths will be ſtopt by the light of the laſt day, their conviction of this deſert was, in many inſtances, very clear. Nevertheleſs, even to the laſt, their hearts would recoil at the thought of being in God's hands, and would riſe againſt him for having reſerved it to himſelf to decide whether to ſanctify and pardon them or not. Though the diſplay of this doctrine had the moſt powerful tendency to ſtrip them of all hopes from themſelves, and to bring them to the feet of ſovereign grace; yet as it thus ſapped the foundation on which they reſted, their feelings were excited againſt it. There was a man who, having been well indoctrinated, had for many years advocated this truth; who notwithſtanding, when he came to be concerned about his ſalvation and to apply this truth to his own caſe, was much diſpleaſed with it. He was at times quite agitated by a warfare between his unſterſtanding and heart; the former aſſenting to the truth, the latter reſiſting it. He ſaid it depended on God and not on himſelf, whether he ever ſhould comply with the goſpel; and for God to withhold his influences, and then puniſh him for not poſſeſſing the temper which theſe influences alone could produce, appeared to him hard. Before conviction had become deep and powerful, many attempted to exculpate themſelves with this plea of inability, and like their anceſtor, to caſt the blame upon God, by pleading, "The nature which HE gave me, beguiled me." This was the enemy's ſtrong hold. All who were a little more thoughtful than common, but not thoroughly convicted, would, upon the firſt attack, flee to this refuge. "They would be glad to repent, but *could not*; their *nature* and *heart* were ſo bad;" As though their nature and heart were not *they themſelves*. But the progreſs of conviction in general ſoon removed this "refuge of lies" and filled them with a ſenſe of utter inexcuſableneſs. And in every caſe as ſoon as their enmity was ſlain this plea wholly vaniſhed, their language immediately became, "I wonder, I ever ſhould aſk the queſtion, *How can I repent?* My only wonder now is *that I could hold out ſo long.*"

It was not uncommon for the hearts of the convicted, as they roſe againſt God, to riſe alſo againſt his miniſters. Several who had not betrayed their feelings in the ſeaſon of them, afterwards confeſſed that ſuch reſentments had ariſen. In ſome inſtances, the emotions were plainly diſcoverable, and in one, particularly, the ſubject was ſo incenſed as to break out in bitter expreſſions, but a few hours before being relieved from the anguiſh of a deeply troubled ſpirit. Such things ſeemed to be ſatisfying evidence that mere conviction no more meliorates the heart in *this*, than in the *other* world; but ſerves rather to draw out its corruptions into ſtill ſtronger exerciſe. It may be ſuitable to add that theſe ſallies of reſentment were occaſioned by the diſtinguiſhing doctrines of the goſpel cloſely and affectionately applied to the conſcience.

As soon as the heart of stone was removed and a heart of flesh given, the subjects of this happy change exhibited sentiments and feelings widely different from those above described. They were now wrapt up in admiration of the laws and absolute government of God, which had before been the objects of so much cavil and disgust. Notwithstanding the extreme delicacy and danger which attend the detail of individual cases, it may on the whole, it is hoped, be more useful than injurious to confirm and illustrate the observation just now advanced by some particular relations.

There was a man, who, for a number of years, had entertained hope of his personal interest in the covenant; and being of inoffensive behaviour, had given people no other special ground to distrust him than his opposition to divine sovereignty, and disgust (which he now believes arose from a self-righteous temper) at the doctrine that God has no regard for the doings of the unregenerate. He thought the impenitent were thus too much discouraged from making their own exertions. Emboldened by a favorable opinion of his state, he offered himself sometime ago for communion with the church. And because he could not assent to their confession of faith, he petitioned to have several articles struck out, particularly the one which asserts the doctrine of election. The church did not consent, and he withdrew. But so exquisitely was his sensibility touched, that he had it in serious consideration to dispose of his property, and remove to some place 'where he might enjoy gospel ordinances.' It pleased God, the last winter, to convince him that his "feet stood on slippery places;" and after a scene of distressing conviction, his mind was composed in view of those very truths which had been the objects of his opposition. Since then he has publicly manifested his belief in the articles adopted by the church, and has been received by them, to the "furtherance" of their "joy of faith" and "comfort of love."

Another might be mentioned who was equally opposed to the essential truths of revelation. Having the care of a school in town last winter, he was required by the inspectors to subscribe to the belief, "That the *general system* of doctrines taught in the assembly's catechism, is agreeable to the word of God." He could not comply, on the ground that the catechism asserts "God hath foreordained whatsoever comes to pass." The inspectors loth to lose him, endeavoured to convince him. But this clause appeared to him so exceptionable that he persisted in declining, and would have left his school rather than comply, had he not at last discovered that the phrase, "*general system*" would leave him room after subscribing, to withhold his assent to the offensive article. Soon after this, his conscience was seized by the convincing power of truth, a great revolution was produced in his views and feelings, and he has since professed to be filled with admiration of a government planned by eternal wisdom, and administered by unerring rectitude.

It might perhaps not be unsuitable to mention the case of a man upward of 70 years of age; who, belonging to the lowest class of society, and living in a very retired place, was extremely illiterate, and had little intercourse with the world; yet was possessed of a strong mind and malignant passions.

Having conceived a ſtrong diſguſt at ſome of the peculiar doctrines of the goſpel, he had given his word that he would hear them no more. Becauſe his wife had united with the church, and attended public worſhip, he rendered her life very uncomfortable. On which ſubject I went to converſe with him, laſt ſummer; and am certain I never ſaw a caſe in which ſo much deliberate rancor and deadly hatred were expreſſed againſt every thing ſacred, againſt the eſſential truths of revelation, and againſt the miniſters and church of Chriſt in general. In the expreſſion both of his countenance and lips he approximated the neareſt to my ideas of "the ſpirits in priſon" of any perſon I ever beheld. His enmity was not awakened to ſudden rage, (for my treatment aimed at being conciliatory,) but ſeemed deep rooted and implacable. His reſolution of keeping from public worſhip, he pertinaciouſly adhered to: Nor had he any connection with the conferences during the firſt period of the awakening. Yet as diſconnected as he was from all religious ſociety and the means of grace, it pleaſed God, late in the winter, to take ſtrong hold of his mind. He continued for a while trembling in retirement; but when he could contain no longer, he came out to find the conferences, and to ſeek ſome experienced Chriſtians to whom he might lay open his diſtreſs. Being called out of town about this time, I did not ſee him in this condition; and when I ſaw him next, he was, in appearance, "clothed and in his right mind." Enquiry being made reſpecting his apprehenſions of thoſe doctrines which had been ſo offenſive, he replied, "They are the foundation of the world." Every air ſeemed changed. Softneſs and gentleneſs had taken the place of native ferocity, and the man appeared tamed. I could not help reflecting that a religion which will make ſuch changes in the tempers and manners of men is a religion worth poſſeſſing. An awakening which produces ſuch effects will not be cenſured by the friends of human happineſs.

It would not conſiſt with the deſigned brevity of this narration, nor yet perhaps with propriety, to detail all the intereſting circumſtances in the experiences of more than a hundred perſons, who appear to have been the ſubjects of this work. It may however be not unuſeful to go ſo far into particulars as to exhibit ſome of the diſtinguiſhing fruits of it. The ſubjects of it have generally expreſſed a choice that God ſhould purſue the "determinate counſel" of his own will, and without conſulting them, decide reſpecting their ſalvation. To the queſtion whether they expected to alter the divine mind by prayer, it has been anſwered, "I ſometimes think, if this were poſſible I ſhould not dare to pray." When aſked what was the firſt thing which compoſed their anxious minds, they have ſometimes anſwered, "The thought that I was in the hands of God. It ſeems to me that whatever becomes of me, whether I live or die, I cannot bear to be out of his hands." Many have expreſſed a willingleſs to put their names to a blank, and leave it with God to fill it up; and *that*, becauſe his having the government would ſecure the termination of all things in his own glory.

They do not found their hopes on the ſuggeſtion of ſcripture paſſages to their minds, on dreams, or ſeeing ſights, or hearing voices, or on blind unaccountable impulſes;

but on the perſuaſion that they have diſcovered in themſelves the exerciſes of love to God and man, originating not in ſelfiſhneſs.—When aſked what they had diſcovered in God to engage their affections, they have ſometimes anſwered, "I think I love him becauſe he hates ſin—becauſe he hates *my* ſins." They frequently have declared that God appeared altogether more glorious to them for being ſin-hating and ſin-avenging; that they were willing he ſhould abide by his determination not to have mercy on them or their friends, if they would not repent and believe the goſpel. One obſerved in confidence to a friend, and without the appearance of oſtentation, that ſhe had been ſo taken up all day in rejoicing in God's perfections and the certain accompliſhment of his glory, that ſhe had ſcarcely thought of what would be her own deſtiny; that ſhe muſt believe ſhe reckoned more of his glory and the public good than of her own happineſs. Some declared that if they could have their choice, either to live a life of religion and poverty, or revel in the pleaſures of the world, unmoleſted by conſcience or fear, and at laſt be converted on a dying bed, and be as happy hereafter as if they had made the other choice, they ſhould prefer the former; and *that*, for the glory of God, and not merely for the happineſs which the proſpects of future glory would daily afford: for they believed their choice would be the ſame, though in certain expectation that fears and conflicts would render a religious life leſs happy than a life of ſenſuality. Their predominant deſire ſtill appears to be that God may be glorified, and that they may render him voluntary glory in a life of obedience, and may enjoy him in a life of communion with him. A proſpect of the full attainment of theſe ends is what appears to render the heavenly ſtate the object of their eager deſire. Their admiration of Jeſus Chriſt ſeems moſt excited by his zeal to ſupport his Father's law—a law, the glories of which they appear diſtinctly, though imperfectly, to apprehend. The bible is to them a new book. Prayer ſeems their delight. Their hearts are peculiarly united to the people of God. But the moſt obſervable part of their character is a lovely appearance of meekneſs and humility. Little of that preſumptuous confidence too much of which has ſometimes appeared in young profeſſors, is obſervable in them. Accordingly they have not that uninterrupted elevation of ſpirits which in the inexperienced is generally bottomed on comparative ignorance of remaining corruption, and overrating their attainments. Accuſtomed to diſcriminate between true and falſe affections, they appear not to ſet to their account ſo much of the "wood, hay and ſtubble" as perhaps ſome have done. By reaſon of the views they have had of the deceitfulneſs of their hearts, and the compariſon and examination they have made to diſcover how near in appearance falſe religion lies to the true, they have great diffidence and diſtraſt of themſelves. A ſenſe of their ill deſert abides and increaſes upon them after apparent renovation; a conſiderable time poſterior to which, ſome have been heard to ſay, "I never had an idea what a heart I had 'till this week." Each one ſeems to apprehend his own depravity to be the greateſt. They appear not to be calculating to bring God into debt by their new obedience. A

person not greatly indoctrinated, but lovely in the charms of child-like simplicity, was heard to say, "I will tell you, Sir, what appears to me would be *exactly right*. It would be exactly right for me to live 30 or 40 years in the world without ever sinning again, and be serving God all the time; and then it would be just right for me to be sent to hell for what I have already done." The hopeful subjects of the work as yet exhibit "fruits meet for repentance."—Some we have had opportunity to see under the pressure of heavy afflictions; who have seemed calmly to acquiesce in the dispensations of Providence.

In giving the foregoing description, special care has been taken not to paint an ideal image of what they *ought to be*, but scrupulously to delineate the views and exercises which they have really expressed. In these views and exercises they have however circumstantially differed; some having been first and chiefly affected with the beauty of the divine law; others, with the glories and all sufficiency of Jesus Christ; others with the divine perfections generally; others, and perhaps the greatest number, with the fitness of divine sovereignty. Some have been for a great while, others, a much shorter time, under trouble of mind. One man, in advanced life, who had lately been only a little more thoughtful than common, in this state retired to rest, and was suddenly seized with powerful and very distinct convictions of truth, and in the judgment of charity, almost immediately passed to uncommonly clear exercises of love to God and his kingdom.

With the gift of grace, some have received an uncommon gift of prayer. A man who formerly had not been disposed to give much credit to religion, falling into a conference of young people one evening, and hearing a prayer made by an illiterate youth, was much surprised and even convinced; and afterwards observed that he was satisfied such a prayer could not, a few months before, have possibly dropt from those lips.

It is believed that the outlines of this narration equally describe the features and fruits of this extensive, (and may we not add, genuine, and remarkably pure) work, in at least 50 or 60 adjacent congregations. It is proposed shortly to give you a more entire picture of it, as it relates to this place; 'till then, I am, &c.

E. D. GRIFFIN.

New-Hartford, Aug. 1800.

Memoirs of Mrs. MERCY BURTON, consort of the Rev. Asa Burton, of Thetford, Vermont, who died June 15, 1800, Ætat 48.

MRS. BURTON was born in North-Preston, in Connecticut. She was daughter of Mr. Stephen Burton. She was married to the Rev. Asa Burton, August 25, 1778. She was the mother of two children, who both died young.* At the age of *Twenty-three*, she was hopefully renewed in the spirit of her mind, and united herself with the church. She possessed a discerning mind; which she early cultivated by reading. After she appeared to become a subject of saving knowledge, she gave herself to the study of the scriptures, and of other books which were calculated to en-

* These children were daughters; their names were *Lucena* and *Polly*. The first of these died August 3, 1796, Ætat. 7. The last, September 15, 1797, Ætat. 17.

large her acquaintance with doctrinal, experimental, and practical religion. She had a clearer insight than most, into the various parts of the Christian system, and their relation to each other. She dwelt much on the duties which are more immediately incumbent on the members of the visible church, was strongly impressed with the importance of their shining as lights in the world, and exerted herself in every way consistent with the place of a sister for the support of the order of the gospel. Her wisdom, prudence, mildness of temper, and pleasing manners, rendered her counsels acceptable, and gave great force to her reproofs.

As a wife, and a mother, she was faithful and affectionate. She viewed herself under obligations to be diligent and economical; not only that she might provide for those of her own house, but that she might be able to minister to the needy. To the afflicted she was compassionate. To the indigent she was liberal. She cheerfully submitted to uncommon labor, that her beloved husband might not be interrupted in attending to the duties of his station. To him a large portion of ministerial service has been assigned; and his calls abroad have been numerous; partly occasioned by the vacant state of most religious societies in the country near him, when he was first settled at Thetford. His frequent seasons of absence brought a great weight of care upon Mrs. Burton. To this she cheerfully submitted; being always disposed to encourage him in performing whatever duty devolved upon him.

She attended with unusual constancy and fervor upon all divine institutions. The Sabbath was to her a day of rest from every secular employment which could be avoided; and it was peculiarly painful to her, to be detained from the worship of the sanctuary. Her behaviour through life was exemplary; and wisdom was justified of her, more than by most christians in the present imperfect state. She was distinguished for meekness and humility. A person, from a distance, came to visit her a short time before her death, and asked her, "Whether her exemplary life did not afford her high consolation in retrospect?" She answered, like one surpised at such a question, "When I look back to my past life, how barren does it appear! How little have I done for God! I have no right to take consolation from what I have done. All my hope of heaven is founded on the mere sovereign mercy of God, as revealed in the gospel."

Her sincerity was put to the test, by the many and grievous afflictions which she was called to endure. In the loss of her children, she discovered Christian submission and patience. In the painful trial through which she passed, by the sudden death of her amiable and hopefully pious daughter, who was cut down in the bloom of youth, her maternal feelings were carried to a high pitch of painful sensibility. But a conviction of the rectitude and goodness of the divine government, stilled murmuring thoughts, and led her to rejoice in the Lord. She was subjected to long and distressing bodily pains in the last years of her life. A slight hurt received in one of her feet, terminated in a sore which discharged plentifully, and which caused the principal bone of the heel to become carious. She fell into a low state of health, and hectical symptoms appeared. It was tho't advisable that the limb should be

amputated. To this she consented when the reasons were stated to her, and displayed great fortitude on the trying occasion. When the surgeon entered the room to perform the operation, she discovered those painful feelings in him, which the ingenuous and the humane of his profession have always manifested at such times. She assumed a cheerful countenance, conversed like one at ease, and encouraged him to proceed. She scarcely uttered a groan during the operation. This was performed, May 22, 1799. Her health was mended after this; and her friends were flattered with the prospect of her complete recovery, until the next March, when she fell into a languishing state which terminated in her death.

Near the close of her sickness, and when she felt herself to be on the borders of the eternal world, she looked forward to death with composure, and with apparent satisfaction; as an event which would place her beyond the reach of sin and sorrow, and introduce her to a state of perfect purity and joy. She said to her Christian friends, "I find higher enjoyment in God, and in divine things, than I have experienced for many years. The thought of leaving this world, and of being freed from a hard, wicked heart, of being like God, and enjoying him, and the society of saints and angels, affords me great support and comfort in my sickness, and daily expectation of death. I sometimes fear that I am impatient to die. Oh, that I might patiently wait God's time! I see him in every thing. How brightly his glory shines in every object around me! Must I not desire to dwell forever in the presence of such a God!" She continued in this sweet frame of mind for several weeks. On the morning of the day preceding her death, her apprehensions were very gloomy, for a short season. The divine conduct in this instance was suited to reprove her for her impatience to be absent from the body, and deeply to impress her mind with her dependence on sovereign mercy. She said to her husband, as he was alone with her, "God has forsaken me! I cannot find him! I feel no heart to pray! I am going to be banished from God, and his saints forever! How can I endure this! Oh, I cannot endure this! I have had confidence in God, in times past, as I supposed; tho' I never thought that I had full assurance." While she was in this distress she was exhorted to put her trust in God, with the hope that he would appear for her relief. She lay, several minutes, like one a sleep. Her countenance was then turned towards her afflicted husband, and appeared serene as the morning. She broke out "Oh! how glorious is God! How lovely is his character! How lovely are all his saints!" She proceeded in the like strain, three or four minutes. When she had made a pause, several persons came into the room. Again did she open her lips in similar transporting language. At the close she requested a female attendant to make ready her grave clothes which she had several years before, laid up for herself. Being now exhausted by speaking, and her bodily pains being violent, an attempt was made to give her relief by administering an opiate. She soon fell into a sleep, in which she remained until the middle of the day, groaning at short intervals. At noon she opened her eyes, and said, "I wish to be awake—to be perfectly awake; that I may bid

you all farewel. Pray for me, for now I need a ſtrong faith." She relapſed into a ſleep, and continued in it, until near 4 o'clock in the afternoon, when ſhe appeared to be fully awake and in prayer. She was heard to utter diſtinctly the following words, ſeveral times "THE RECONCILED COUNTENANCE OF GOD!" On being aſked whether ſhe enjoyed his reconciled countenance, ſhe replied, in a warm and affectionate manner "*Oh, yes!*" She was then aſked, whether the reconciled countenance of God appeared to be a ſupport and comfort to her, ſhe anſwered, "*Oh, yes!*" Other queſtions of like import were put to her, which ſhe anſwered in a ſatisfactory manner. She again obſerved, as ſhe had heretofore, "The glory of God ſhines brightly in every thing!" She addreſſed ſeveral perſons preſent, who did not profeſs religion, expreſſing a ſtrong deſire that they might ſee, as ſhe did, the divine glory, and might be prepared for death. She then turned her eyes towards a female Chriſtian friend, who ſat by her bed, and with a ſmiling countenance, ſaid to her "I ſhall ſoon meet you in heaven!" Theſe were her laſt words. She fell into a ſleep, and the ſymptoms of death were viſible. She ended her mortal exiſtence at 1 o'clock, on Lord's day morning, and, as Chriſtian charity requires us to believe, was received into the heavenly manſions. *Bleſſed are the dead who die in the Lord.*

BENEVOLUS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

An Eſſay on the unhappy conſequences of ſelf-ignorance.

EVERY perſon ſhould take care to be well acquainted with himſelf. To acquire the true knowledge of ourſelves, of our natural turn of mind, of our paſſions, and of our various prejudices will coſt us much pains and cloſe ſelf-examination. This knowledge is neceſſary, if we would be either uſeful to mankind, in our reſpective places and ſtations, or enjoy real happineſs.

Some of the diſadvantages ariſing from the want of this kind of knowledge, as they reſpect moral and religious duties, will now be mentioned, and briefly elucidated. And it is obvious to reflect that pride and reſentment, envy and inhumanity flow from ſelf-ignorance. One reaſon why men are vain and proud, wrathful and revengeful; and in conſequence of pride, anger and envy, cruel and inhuman, is becauſe they do not ſee their own failings. And the chief reaſon why they do not ſee their own failings, is becauſe they hate ſelf-inſpection. Let a perſon turn his eyes within—let him ſtudy his own heart with all fidelity and diligence—and ſeriouſly reflect upon his own innumerable imperfections, omiſſions of duty, exerciſes of ſelfiſhneſs and an ill-temper—his want of candor, condeſcenſion, and forgiveneſs of injuries, and he will ſee enough to make him humble. BEHOLD I AM VILE, is the language of ſelf-examination. Let a perſon only have a clear ſight of his own wicked heart, corrupt propenſities, and unholy life, and he will feel that he has enough at home to cenſure and rectify, without running abroad to complain and condemn.

Whence is it that youth is ſo often confident and forward? Whence is it that age too is ſometimes obſtinate and ſelf-willed? It is reſolvable into ſelf-ignorance. Did mankind know themſelves

they would see little grounds for pride, envy, and self-complacency. We find also in some, a religious pride, a thinking highly of self on account of supposed eminence in piety, or in being of this or the other communion of Christians.—Their feelings are, *stand by for I am holier than thou.* Of the various species of pride, it is commonly remarked, that spiritual pride is the most odious. It destroys all the beauty of any virtues which we may possess. Whatever other pride we indulge, though none ought to be indulged, let us beware of spiritual pride. To see any elated on account of spiritual gifts or graces, any either real or supposed attainments in the divine life is extremely disgusting. It is the mark of a very wrong and malignant heart, to envy others their happiness, to harbour revenge—to give way to anger, or to a bitter, uncharitable and censorious temper. The disciples of a meek and lowly Redeemer once, forgetting the ties of benevolence and candor, were for *calling down fire from heaven* on those who differed from them, Luke ix. 55. They received, as was just, a reprimand from their divine Master, *And he turned and rebuked them and said ye know not what manner of spirit ye are of.* Self-ignorance leads to pride, therefore, to revenge, and censoriousness.—"Might I be allowed, says an amiable writer, to choose my own lot, I should think it much more eligible to want my spiritual comforts, than to abound in these at the expense of my humility. No; let a penitent and contrite spirit be always my portion: and may I ever be so the favorite of heaven, as never to forget that I am the chief of sinners. Knowledge in the sublime and glorious mysteries of the Christian faith, and ravishing contemplations of God and a future state are most desirable advantages; but still I prefer charity which edifieth before the highest intellectual perfections of that knowledge which puffeth up. Those spiritual advantages are certainly best for us which increase our modesty, which awaken our caution, and which dispose us to suspect and deny ourselves.—The highest in God's esteem are meanest in their own: and their excellency consists in the meekness and truth, not in the pomp and ostentation of piety, which affects to be seen and admired of men." He who is grosly ignorant of himself and a stranger to his own heart will be prone to be ill-natured, sour, and uncharitable. Meekness will be banished. Kindness will be withholden. Hard speeches will be uttered. Humanity and benevolence will not be extended to others.

Further, Self-ignorance is a great hindrance to the duty of self-denial, a duty so important in the Christian scheme. He who knows not his own temper, and state, his prejudices and constitutional sins will not know where, and how to practise self-denial. But no duty is oftener, perhaps, pressed upon us by the author of our holy religion. It is among his great precepts, that we should take *up our* cross, *deny ourselves* and *follow him.* All our evil propensities must be subdued—our love of sin and the world mortified; and our backwardness to duty conquered. We may indulge in no sinful passion or pursuit. Resisting all the solicitations of sense and unholy biasses, we are to summon all our wisdom to avoid the occasions and temptations to sin, and all our strength to oppose it. For this, patience, fortitude, and persever-

ance are requisite. What a display of self-denial is it to subdue a violent passion, to tame a sensual inclination, or to forgive an apparent affront. We must have some good acquaintance with ourselves, in order to practise aright self-denial, or even to be useful to the world.

Every good man will ardently wish to have his life useful to the world. To be in the creation of the Almighty a mere cypher—a cumber ground—altogether useless, in our day and place, is a most painful idea. We should desire not only to have our death, whenever it shall come, peaceful, but our life useful. Our desire should be not only to be free from the curse of being mischievous and pestilential to society, but to be of actual service and benefit by frowning on vice, and by encouraging virtue. But if ignorant of our place and station, of our abilities and capacities, it is impossible to know how we may be the most useful. Our principal concern, in our day and station, should be to glorify God and to be serviceable to man. Indeed, one of the best ways of consulting the divine glory is in being as useful as may be in our sphere, to our fellow-men.

Some have carried this point so far as to affirm that no religion is of any worth except what consists in the practice of moral virtue, and doing good to man: that all beyond or beside this, is either superstition or fanaticism—a mere delusion. The candid must look upon this, as a very great and dangerous error, though espoused by men who call themselves philosophers, who boast in having broken loose from vulgar prejudices. For doth not justice require us to love and serve the Supreme Being, the author of all our mercies, as well as to do good to our fellow-creatures. *To do good and to communicate forget not, for with such sacrifices God is well pleased.* And we are exhorted never to be *weary of well doing.* And we do the most good to mankind by a holy and religious life. Beyond dispute, the important business of life is to honor God, and do good to man. This should be our grand aim. But if we be unacquainted with ourselves, or do not attend to our station and rank in life, or consider our relation to, and connexion with others, our advantages and abilities, we shall not know how to be most useful to the world.

It may be added again, ignorance of ourselves will be a hindrance to many parts of religious and devout exercises. Particularly, in the duty of prayer. For he who does not know himself, will not know his spiritual wants, either the mercies which he needs, or sins which he ought to bewail. "Our hearts, says Mr. Baxter, would be the best PRAYER-BOOK, if we were well skilled in reading them. Why do men pray, and call for prayers when they come to die, but because they begin a little better to know themselves? And were they now to hear the voice of God and conscience, they would not remain speechless. But they that are born deaf, are always dumb." Self-ignorance will keep us from a commendable degree of fervor in our addresses to the throne of grace. The direction is, in holy writ, to be fervent in spirit, serving the Lord. It will likewise prevent our ordering our thoughts and speech aright, and consequently be instrumental of preventing the grace and gift of prayer. We shall be dead and formal in the duty, as we too often are, if we do not seriously consider what we are, and what we are

about; to whom we pray, and for what we pray.

It will prevent a due and acceptable acknowledgment of the rich blessings daily received from the beneficent hand of the bountiful benefactor of the universe. Indeed a good acquaintance with our own make and temper is necessary in order to know what blessings are suitable, as well as seasonable for us, or to be affectionately grateful under the receipt of them. For how can we be duly thankful to God, as long as we are ignorant of ourselves.

These are some of the unhappy consequences flowing from ignorance of ourselves; of not knowing *what manner of spirit we are of.* There are many more, but what have now been stated, though briefly, are sufficient to excite us to the needful work of STUDYING OURSELVES.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE particulars, contained in the following account of Eusebia, are real facts. Although it is a number of years since they took place, yet they made so deep an impression on my mind, that I am confident every material circumstance has been faithfully narrated. You will publish them, or not, as you shall think will best promote the important objects of your useful Magazine.

Yours, &c.
PHILOTES.

BEFORE I had the pleasure of an acquaintance with Eusebia, she had entered the marriage state, and had become the mother of several promising children. The oldest a daughter, died before the mother, and was a very remarkable instance of early piety. Prior to this afflictive event, both Eusebia and her husband had professed the Christian religion, and supported a fair unblemished character. But from *this period,* Eusebia's piety began to shine with a more distinguished lustre, and continued to increase to the closing scene of life. Her last sickness was a slow consumption, and her decline commenced more than two years before her death. From the beginning of her sickness, I often visited her, and had very frequent opportunities to observe her temper of mind, and the exercises of her heart. At first her disorder did not, in the view of her physician, put on any dangerous symptoms. After some months its nature, and probable termination were more clearly perceived. On the first appearance of danger, I noticed in her strong desires of longer life; but not without evidences of submission to the will of God. The motives of these desires seemed all to have been drawn from the tenderness of her maternal affection; not from an attachment to the world, nor a dread of meeting her God. She often expressed herself in nearly the following language, "My children are all young—they stand in eminent need of the counsel, instruction and guidance of a mother—I long, if heaven would permit, to be the happy instrument of training them up for God." But she was soon convinced that even these desires, innocent and rational as they at first appeared, did not justify the smallest reluctance to an entire, and unreserved submission to the divine will. She was soon taught, that should her health be restored, and her life continued—should her endeavours be ever so

unwearied and ever so faithful, yet that she could be nothing more than a feeble instrument of good, to her children.—That if they were saved from sin, and interested in the great Redeemer, it must be altogether the work of divine grace. That separate from natural affection and selfishness, she had no greater reason to desire their salvation, than the salvation of others. And that if God designed them good, he could, and would raise up instruments to effect his own purposes, and provide means for accomplishing his own designs.

From the time that she obtained these convictions, her appearance was like one totally disengaged from this world. She became habitually, and fixedly disposed to trust all concerns—her own life and death, together with the temporal, and spiritual interests of her family and friends, and the church of Christ, for which she manifested the strongest affection, in the hands of God. In health, she had been a most prudent, and faithful overseer of the domestic concerns of her family. But as her weakness rendered the labor of that employment impossible, she totally relinquished it without the least apparent regret. Her time, as far as the feeble remains of strength would permit, was now wholly devoted to the business of religion. In her daily conversation, she manifested an increasing sense of the odious and detestable nature of sin and far greater desires to be intirely freed from it, than to be delivered from her bodily pains, which were extremely distressing. To sooth her mind under such acute distress, and to gratify the ardent breathings of her soul after communion with God, and Jesus Christ, a clergyman, on one of the visits which he often made her, gave a description of the joys of heaven. He represented it as a place of the most intimate communion with God and Christ, with angels and saints—as free from all pain & sorrow, and from all sin, where no remaining depravity would interrupt the glorified saint, in the endless exercise of holiness, nor prevent his constant communion with the great source of moral excellency. To the whole of this description she gave a close attention, but when the speaker came to enlarge on the last particular, an extacy of delight seemed suddenly to seize her soul, joy sparkled in her eyes, and she interrupted him with the following exclamation, "That, sir, is the heaven that I am longing to enjoy. The single circumstance that sin is there inadmissible, in *my view* is the crowning perfection of its joys. If I *know my own heart*, I desire no heaven, but a heaven of sinless holiness. And could I conceive it possible that sin would accompany me to that world, that thought would mar the glory of that inheritance of saints. But blessed be God for the indubitable assurance we have, that at death the body of sin will be completely destroyed. To die, is a trifling sacrifice, for the obtainment of such an infinite good." In this temper of mind, she continued day after day. Holiness was all her delight; and if at any time her views of its excellency, and desires of sinless perfection were less sensibly experienced, it excited more painful sensations, than all the anguish arising from her great bodily pains.

Her disorder now rapidly increased, her strength diminished, and the concluding scene evidently drew nigh. She had in the most tender and affectionate manner, committed the whole concerns of the education of her children to

her husband, in whom, under God, her heart confided. She had, as she thought, addressed both to *him*, and *them* her last advice; in which all the wife, all the mother, and all the saint glowed in her heart, and flowed from her lips. She had committed the church of which she was a member, and the general interest of religion, to her God and Saviour; firmly believing that all things in the universe would be ordered in the wisest and best manner, and finally terminate in the most perfect display of the divine perfections, and in the highest possible felicity of the redeemed family. Death was now at the door, and to human view she had nothing to do in time, but to breathe out her soul to him who gave it. For this event she waited with unreserved submission, expecting and hoping that every day, and every hour would be her last.

But it pleased a soveriegn God to reserve her for a new, unexpected and most distressing trial. Her husband, who, during the whole of her sickness, had enjoyed uninterrupted health, was instantaneously seized with the most excrutiating pains. His whole frame, but more especially his bowels were in indescribable agony. Large portions of laudanum, which were frequently administered, for a short space afforded him a small relief. But his pains soon returned with increasing violence, and in about twenty hours put a period to his life. A clergyman, who was present, was desired to give information of this awful event to Eusebia, who lay in a different apartment of the house. He entered her room with those sensations which such a scene could not fail to inspire, and with anxious fears lest the distressing tidings should wholly overcome the languishing sufferer, and bring on her immediate dissolution. But as soon as he approached her bed, she first addressed him, in the following words. "I know sir your errand —My husband is dead—I learned it from the lamentation of my orphan children—But God is just and holy.—For weeks I have been wishing for death—now I desire to live a little longer—at least one day more.—I thought I had already said every thing to my children, which was likely to promote their good—but I trusted to have left them, under the care of an affectionate father—I doubted not he would often repeat to them my dying advice, and by every mean in his power, inforce it on them.—They are now to become orphans indeed.—This unexpected change in their situation suggests to my mind new advice for them, and I trust in God, will enable me to press it with new motives.—I beseech you, sir, to unite with me, in prayer to God for this favor—for life and strength to give one more lesson of instruction to my dear offspring.—It may be that God will bless it to them." She delivered these sentences with great difficulty, interrupted with long pauses, arising from her extreme debility. And by the time she had finished the last, her strength was intirely exhausted. Her eyes were closed, her respiration short and difficult, but still her countenance calm and composed. Respect for her sorrows, imposed profound silence on all the spectators. In less than half an hour she revived. Prayer, at her request, was attended; in which she appeared to join with great devotion. It pleased the God of all grace to gratify her wishes. She survived her hus-

band about fourteen hours. During a considerable part of which, she had intervals of abatement of pain, great clearness of thought, and uncommon facility of expression. These, to her, precious moments indeed, she improved with all possible zeal, in addressing her children on the all-important concerns of time, and eternity. She explained to them the leading and more important doctrines of Christianity—the depravity of the human heart—the nature and necessity of regeneration, repentance and faith. She taught them their duty to God, their fellow-men and themselves. She held up Christ to their view, as the only Mediator, and only Saviour; laid open his infinite ability to save and besought, and obtested them, with all the authority of their only surviving parent, and with all the tender affection of a dying mother, to enter without delay on a life of strict religion, to give to God the morning of their lives, and the dew of their youth. The knowledge, wisdom and piety apparent in these addresses astonished every person present, and at the time made deep impressions on the minds of her children. Soon after this, death evidently began his work, and though by long sickness, and great pains she was extremely reduced and enfeebled, yet the agonies of death were prolonged for several hours; during which her mind remained composed and perfectly rational, and the fervor of her holy affections, and the strength of her faith unabated. She expired at nine of the clock in the evening, and she and her husband were both buried in the same grave. May her counsels be preserved as a precious treasure by her children, and her example instruct surviving Christians!

To one of the Editors of the Connecticut Evangelical Magazine.

Sir,

AGREEABLY to your request I transcribe, from my Journal, the following account of the Rev. Mr. Patillo of the county of Grenville, in the state of North-Carolina. If it shall convey to the mind of one afflicted Christian, a lesson of patience, and of submission to the will of God, your feelings, as well as my own, will, I doubt not, be highly gratified.

I am, sir, yours, &c.

Z. LEWIS.

THE Rev. Henry Patillo is seventy-four years of age. His white, trembling, palsied head is filled with sound and useful knowledge. He appears to be an eminently pious and faithful minister of the gospel; a kind and attentive husband; an affectionate and indulgent father; a cheerful and pleasant companion; and a polite, noble and generous friend. Mrs. Patillo is an amiable and respectable woman. Long have this unfortunate pair travelled hand in hand the high road to heaven. Often, on their way, have they been called to struggle with adversity. A long and tedious distance have they journeyed through the vale of extreme poverty. "Seven times, my son," said the good old man to me, "Seven times have we eaten our last morsel; and where to look for more, but to heaven, we knew not. To heaven we looked; and before we were again hungry, we were furnished with sufficient and comfortable food. It seemed," continued he, "it truly seemed as tho' a kind Providence had poured it down from above. Once has the Sheriff, (to satisfy a demand against our poor

unfortunate Harry*) ſtript us of our little *all*, and ſold to the higheſt bidder. Again it pleaſed a merciful providence to direct our friends to purchaſe the moſt uſeful parts of our furniture and preſent them to us. I hope and truſt we ſhall not forget the favors of our friends, nor the kindneſs of our divine benefactor. We are now, bleſſed be God! in comfortable circumſtances; and our future earthly wants will be few." Yes, grateful, happy pair! Your wants on earth will hence be few. You will ſoon come to the end of your journey. You will ſoon enter through the gates into the City, and arrive in ſafety at your Father's houſe. With propriety may you adopt the language of the Chriſtian poet:

> "We'll ſoon be wafted o'er
> This life's tempeſtuous ſea,
> Soon ſhall we reach the peaceful ſhore
> Of bleſt eternity."

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

THE people who receive your Magazines among us, are much pleaſed with the manner in which the inſtructions are communicated to them. They are pleaſed with the whole, eſpecially with the narratives given of the revivals of religion, and of the lives and deaths of individuals, which have been inſerted. The country has long been favored with writings, in which the great doctrines of the goſpel have been well ſtated and ably defended. It is hoped this will continue. Your Magazines furniſh us with another kind of evidence of theſe doctrines, which was much needed in the country, and perhaps is equally concluſive. They ſhow the effect of theſe doctrines on the hearts and lives of thoſe who cordially embrace them, and that the Holy Ghoſt does accompany them with mighty power, and in this way bears teſtimony to their truth and importance. They have this advantage too, they preſent the doctrines of the bible in a more moving light, and convey them ten-fold faſter to the mind, than could be done in a way of deep argumentative diſcuſſion.—Beſides, this method of communicating inſtruction is more univerſally acceptable, and its evidence is more eaſily ſeen, and more powerfully felt by many, who are difficulted to follow metaphyſical diſcuſſions. It realiſes to our minds, that God is preſent with the power of his grace in the preſent age; it encourages Chriſtians to hope for and ſeek after eminent attainments in holineſs, urges the truth and neceſſity of religion upon impenitent ſinners, and adds to all, the force of preſent example. It is deſired that able diſcuſſions of the doctrines of the goſpel may always be encouraged, they are important, but it is wiſhed that your book may be very much taken up with the exemplification of religion, devotional and animating pieces, and familiar illuſtrations of the doctrines and duties of Chriſtianity; that it be a practical piece, which may follow as a moral or improvement to all ſuch valuable diſcuſſions, and it will be acceptable and uſeful to thouſands.

MIKROS.

Connecticut, Dec. 1, 1809.

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* Rev. Mr. Patillo endorſed notes for his ſon who was extenſively and proſperouſly engaged in the mercantile employment. By the unexpected failure of his principal debtors, the ſon was obliged to relinquiſh his buſineſs and the father, as well as the ſon, was ſtript of his laſt farthing.

Religious Intelligence.

MISSIONARIES.

Extract of a letter from Mr. DAVID BACON, Missionary to the Indians, to one of the Trustees of the Missionary Society of Connecticut.

"Harfon's Island,* in the River St. Clair, Sept. 29, 1800.

REV. AND DEAR SIR,

I EXPECT you have received my letter of the 4th of Sept. which was dated at Buffaloe Creek. I sailed from thence the 8th.—Had a very pleasant passage, and landed at Detroit the 11th.—Major Hunt, the commanding officer, made me welcome at his house, promised me every assistance in his power, and introduced me to General Tracy,† who was equally kind.—I found that Mr. Schieffelin, the Indian agent, was well informed with respect to the western tribes, as he speaks their language and has been intimately acquainted with them, for about twenty years. He told me that he believed a part of the Indians at Sandusky Bay, were Delawares, and about to remove; and that the remainder were mostly Hurons, or Wyandots (the former is the French name, the latter the English) and not more than 2 or 3 hundred in number; and that they speak a language entirely different from all others, and were Roman Catholics, and very much given to intoxication.—And he said that he knew of no large tribe near the west end of Lake Erie.—And he informed me, as I had heard before, that the Chipeways are vastly more numerous than all the other nations in this part of the country; and that the Ottawas speak very nearly the same language, and are united with them.—He told me that there was about 100 Chipeways on the river St. Clair, but considerably scattered; and that there was a village of about 500 Indians, chiefly Ottawas, at Arber-Croask, 25 miles from Michilimakinak, who were cleanly, and well disposed.—Judge Askin, who had formerly been a trader in that place, and who has great influence with those people, gave me the same account of it, and told me that, if I went there, I should be welcome to the use of a farm and building which he owned there; and that he would give me a speech to the Chiefs, and a letter to his friend at Mackinac, requesting him to assist me.—And Mr. Benjamin Huntington, a merchant who was formerly from Norwich, told me that he would let me have as much money as I pleased for my orders on the Secretary, whether they had been accepted or not; and that he would write to his friend in Mackinac to do the same for me, on his account.—For these several reasons, I thought it expedient to relinquish the idea of going to the south of Detroit, as was expected, and to sail to the river St. Clair if not to Mackinac. But when I came to consult my directions, I was at a loss to know what to do—for I found that I was destined to the south and west of Lake Erie, and had no liberty to go to the north. I applied to General Tracy for advice—he honored my judgment with respect to the business, and said that he thought that it was a pity that there had not been a-

* This Island is in the communication between Lake Erie and Lake Huron.

† The General Tracy spoken of in this letter, is General Uriah Tracy of Litchfield, who is in the service of the government of the United States, as an agent among the Western Indians.

nother clauſe added to my directions, which would have left the matter a little more to my diſcretion; but ſaid, as circumſtances were, he knew not what advice to give me.—However, being confident that the ſpread of the goſpel was the great object which the Truſtees had in view, I was ſure that it could not be their intention to prohibit my going to the place which the providence of God ſhould ſo clearly point out. I therefore concluded, that the only way to deſerve, or ſecure their approbation, was to act diſcretionary till I received further orders.‡ And the General told me, that if I wiſhed to viſit Mackinac, I ſhould be welcome to a paſſage with him going and coming. And I accordingly went on board with him, Saturday the 13th, when he treated me in the kindeſt manner; and requeſted the Captain to do the ſame. I had not yet determined how far to go.—I felt unwilling to ſtop here, on the river St. Clair, on account of the Indians being ſo much ſcattered; and I doubted the propriety of venturing ſo far as Mackinac without orders from the committee. But as I could not hear from them, I had no way to do, but to commit my ways to the Lord; and to rely on his promiſe for direction.—But the third day after we ſailed, as we lay wind bound in Lake St. Clair, and at a time when I was pleading with God in ſecret, to reſolve my doubts, and to ſend me where infinite wiſdom ſaw beſt, the young man, who had been recommended to me for an interpreter, came on board, and ſoon convinced me, that it was my duty to ſtop here.—He is ſon to the man I am boarding with. He informed me that his father lived in a central place on this river; and that Nanga, the principal Chief boarded with him, and that he would be glad to have me board with him likewiſe.—He told me, as I had heard before, that this Nanga was one of the worthieſt and moſt influential characters in the nation.—And that ſince he had viſited Congreſs, which was a year ago, he had often heard him expreſs a ſtrong deſire to have a miniſter, and a ſchoolmaſter come among them; and that he had talked of applying to Congreſs for this purpoſe.—And that they might be better prepared to attend meetings, he had determined to collect his Tribe, and build a village.—I ſuppoſe theſe impreſſions were made on his mind, in part, by the converſation which he had with ſerious people, while on his tour to Philadelphia, but moſtly by a book, which he received from a miniſter in New-York, containing the conſtitution of the Northern Miſſionary Society, with an addreſs to the public.—This book he preſerved with great care; and when he returned home, he got the man we board with to read and interpret it to him, ſeveral times.—He heard with great attention, and obſerved that he was willing to be a Chriſtian himſelf, but thought that ſome of the Indians were ſo ſtupid, that it would be impoſſible to beat religion into them.—From theſe appearances, I thought there was reaſon to hope that the Lord had been preparing the way for a miſſionary eſtabliſhment in this place. We did not arrive here until Wedneſday the 17th, though it is but 40 miles from Detroit. The

‡ Mr. Bacon's good judgment directed him right.—He found in the place of which he ſpeaks the Indians for whom he was deſigned. The Indians are continually moving from place to place, and the limitation in his orders aroſe from miſinformation concerning their preſent ſituation.

young man, who had been recommended to me, engaged to serve me as an interpreter.—His name is Bernardus Harson. He is a Dutchman, 26 years of age, and of an indifferent education; but he is civil, possessed of tolerable abilities, and speaks pretty good English; and is high in the favor of the Indians; and I believe he speaks their language about as well as they do themselves.—And I am persuaded that he is the best interpreter that can be found. I have hired him for half of the time, at ten dollars per month. And I board with him in his father's family, (for two dollars a week) where they all can speak Indian, so that I can have assistance in learning the language when he is absent. I have rarely found Dutch people more agreeable. When I left home, like Abraham, I knew not whither I went; but I expected that I should have to lie upon the ground, in the open air for several nights while on my journey; and then to take up my abode in a dreary wilderness, at a great distance from civilized people, with nothing better than an Indian hut, for a house, and a blanket for a bed; and where I should suffer for food that was comfortable, and have no one that I could converse with, but an Indian interpreter. But instead of this, the Lord has richly provided for me on the way, has not suffered me to lie out one night, and has brought me into a pleasant place, among civilized people and where I have a prospect of success; and has provided me a comfortable house, a convenient study, and as good a bed, and as good board as I should have had, if I had remained in Connecticut.—But I am still ungrateful.—I know of no place in the State of New-York so healthy as this. I believe the water and the air are as pure here, as in any part of New-England. And I have never been before, where venison, and wild geese and ducks were so plenty; or where there was such a rich variety of fresh water fish.

I put great dependence on Mr. Harson and his family, as they appear desirous to have a minister and school-master settled here; and as they have great influence with the Indians, and speak their language. I hardly know how I should have done without them. I should certainly have found it very difficult to have obtained a good interpreter. And they were sent here by a peculiar providence, on purpose, as I believe, to prepare the way for a missionary establishment. Mr. Harson moved with his family from Albany to Niagara, in order to carry on gunsmithing.—When the American revolutionary war commenced, he meant to have returned; but as soon as the British found that he was friendly to America, they stripped him of his property, and sent him to this place, sorely against his will. Before General Tracy left me, knowing that he expected to have a talk with the Chiefs at Mackinac, I desired him to inform them that there was some probability that missionaries would be sent among them if they were disposed to receive them; and find out their feelings with respect to the business.—I shall not finish my letter until he returns.

Detroit, Oct. 8th.—The General returned to Harson's Island, the 30th of Sept. I sailed back with him, in order to attend the grand Council who were to meet him at this place. He tells me that the Chiefs from Arber-Croak, appeared to be well pleased with what he had to say to them on the subject of Missions; and they observ-

ed that they had great need of Miniſters to reſtrain their young men, and make them behave like the young men who *wear hats*.—But they ſaid, as their Chiefs were not all preſent they muſt defer the deciſion of the buſineſs, until they could call a Council; and that then they would ſend me an anſwer.—When I returned to this place, I found two Miniſters here, who were from Pennſylvania.—They belong to the Ohio Preſbytery.—They were ſent here in order to obtain information reſpecting the Indians, with a view of ſending miſſionaries. They had been here about ten days, but they had but a poor opportunity, as the Indian agent was gone with General Tracy, and they ſailed in about a half an hour after I arrived.—I gave them what information I could in the time; and they depend on me for further communications on the ſubject, as there will be frequent opportunities to write. One of them expects to return next ſummer; and I think he ſaid that he expected to bring on one or two Catechiſts with him. Their funds are ſmall at preſent, but they hope to be able to ſend on a large number, within a few years. They have not determined what nation to begin with.—They have taken home a young Shawanee, with a view of giving him an education.—But that nation is ſo ſmall, I think it will not be worth their while to undertake to learn their language. The Chipeways are ſuppoſed to have twenty thouſand fighting men. And there are ſeven other nations, beſide the Ottawas, that underſtand their language.—There are above a thouſand Chipeways near Sagana, on the ſouth of Lake Huron; but they are not in a compact village.—While I was at Mr. Harſon's, a large company of them called to ſee me; they appeared to be very dirty, but were exceeding friendly.—I am informed that the Moravians have been very ſucceſsful among the Delawares, on the river Detrench, forty miles eaſt of where I have been living. The Indians at Harſon's Iſland appeared very friendly, and very deſirous to have me continue with them; but they told me that Nanga was abſent, and that they could give me no deciſive anſwer until he returned. I did not ſee Nanga till I came back to this place, he tells me that he is very glad that I have come among them.—He ſays, that the Moravians have been the means of making the Delawares ſober, induſtrious and happy, like the white people; and that he hopes that my endeavours will have the ſame effect on his Indians.

The Council met yeſterday.—After the General had finiſhed his political conference with the Chiefs, he introduced me to them; and told them how I had come recommended; and what would be the good conſequences of having ſuch men to inſtruct them, and their children; and requeſted them to treat me kindly. And he informed them, that it was expected that there would be a large number of ſuch men ſent among them; but that it would depend very much on their treatment of me; and that he hoped they would not be ſo unwiſe as to defeat the good intentions of their white brothers, which reſpected their own happineſs—and the whole council gave their hearty approbation to all that he ſaid. The Indian Agent tells me that the General has given them great ſatisfaction. I have every thing to ſupport and animate me.—I think the moſt ſanguine have never dreamed of ſuch an encouraging proſpect. Surely the fields are

white already to harveſt! May the Lord of the harveſt ſend forth his laborers. If I am proſpered I expect to return home ſome time in the month of March.—I hope that I ſhall be appointed again; and that the Directors will ſend back two or three with me.—There are a number of ſober, likely young Indians, who wiſh me to take them under my care, and give them a good Engliſh education—and I have given them encouragement of keeping a ſchool one half of the time through the winter.—I expect that a good School-Maſter would have conſtant employ, and be very uſeful.

I am, dear Sir,
Your affectionate ſervant,
DAVID BACON.

ABOUT the middle of November the Rev. Joſeph Badger entered on a miſſion to New Connecticut.

ABOUT the ſame time Mr. Robert Porter returned from a miſſion of 12 weeks to the north part of Vermont.

Extract of a letter from Haverhill, New-Hampſhire, dated October 6, 1800.

"Hartland, a town adjoining Windſor in Vermont, has lately been remarkably viſited by the outpouring of the Spirit. A ſmall corner of Woodſtock, it is ſaid has participated with Hartland, in this richeſt of bleſſings. It is but a few weeks, ſince the attention in thoſe places commenced. There is reaſon to hope, that between forty and fifty have been brought to taſte and ſee that the Lord is gracious. Many of thoſe, whoſe minds have been ſeriouſly impreſſed, are in the bloom of youth; and a number of the middle-aged we truſt have taſted the ſweets of redeeming love; and ſome in the decline of life can unite in ſinging a new ſong. This religious attention appears to be increaſing. May all experience its beneficial effects."

ORDINATIONS.

ON Wedneſday the 22d of October, the Rev. *Jonathan Stickney* was ſet apart to the paſtoral office over the congregational Church and ſociety at Raymond in New-Hampſhire. The Rev. Mr. Miltimore of Stratham made the introductory prayer; the Rev. Mr. Boddily of Newbury Port preached the ſermon from Acts xx. 28; the Rev. Mr. Thayer of Kingſton made the ordaining prayer; the Rev. Mr. Upham of Deerfield gave the charge; the Rev. Mr. Holt of Epping gave the right hand of fellowſhip; and the Rev. Mr. Colby of Pembroke made the concluding prayer.

ON Wedneſday the 5th of November, the Rev. *Salmon King* was ordained over the Church of Chriſt in the Society of Orford, in Eaſt-Hartford. The introductory prayer was made by the Rev. Jonathan Miller of Briſtol; the ſermon was preached by the Rev. Charles Backus of Somers from 1 Timothy i. 12; the conſecrating prayer was made by the Rev. George Colton of Bolton; the charge was given by the Rev. Ebenezer Kellogg of North-Bolton; the right hand of fellowſhip was given by the Rev. David M'Clure of Eaſt-Windſor, and the concluding prayer was made by the Rev. Jeremiah Hallock of Weſt-Simſbury.

DISMISSION.

ON the 15th of October, the Rev. Joseph Badger was dismissed from his pastoral relation to the church and people of Blandford, Massachusetts. A council, mutually called, consisting of the following ministers, with delegates, viz. Rev. Doct. West of Stockbridge, Rev. Aaron Bascom of Chester, Rev. Noah Atwater of Westfield, Rev. Jacob Catlin of New-Marlborough, and Rev. Alvan Hyde of Lee, convened on the occasion; and, after attending to the votes of the church and society, advised to the dismission. Nothing appeared against the ministerial or Christian character of Mr. Badger; and it is hoped his removal to some other part of the vineyard may be *followed with an increase of his usefulness.*

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

QUESTIONS.

HOW is it to be understood that God visits the iniquities of a father upon his children, down to the fourth generation; and how is this consistent with individual responsibility? Exodus xx. 5. "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."

Further, How is this consistent with what we often see in the world, the uninterrupted prosperity of notoriously wicked persons and their children, for several generations together?

An answer to these questions is desired.

A. B.

ANECDOTES.

A SOCIETY of gentlemen, most of them possessed of a liberal education and polished manners, but who unhappily had been seduced from a belief in the sacred scriptures, used to assemble alternately at each other's houses, for the purpose of ridiculing revelation, and hardening one another in their infidelity. At last, they unanimously formed a resolution solemnly to burn the bible; and so to be troubled no more with a book which was so hostile to their principles, and disquieting to their consciences. The day fixed upon came; a large fire was prepared; a bible was laid upon the table, and a flowing bowl ready to drink its dirge. For the execution of their plan, they fixed upon a young gentleman of high birth, brilliant vivacity, and elegance of manners. He undertook the task; and, after a few enlivening glasses, amidst the applauses of his jovial compeers, he approached the table, took up the bible, and was walking resolutely forward to put it in the fire; but, happening to give it a look, all at once he was seized with trembling, paleness overspread his countenance, and his whole frame seemed convulsed: He returned to the table, and, laying down the bible, said, with a strong asseveration, "We will not burn *that book*, till we get *a better.*"

Soon after this, this same gay and lively young gentleman died, and on his death-bed was led to sincere repentance, deriving unshaken hopes of forgiveness, and of future blessedness from that book he was once going to burn.

BISHOP BURNET, the Arminian prelate, affected to wonder how a person of King William's piety and good sense could

so rootedly believe the doctrine of *predestination*. The Royal Calvinist replied, "Did I not believe predestination, I could not believe a Providence: For it would be most absurd to suppose that a Being of infinite wisdom would act without a plan! For which plan, predestination is only another name."

POETRY.

COMMUNICATED AS ORIGINAL.

MESS'RS. EDITORS.

A REQUEST appeared in the last number of the Magazine, for speedy communications to furnish matter for the next and following numbers. The two following hymns were written when the author was about seventeen years of age, to divert and exercise his mind during a day or two of bodily indisposition. They were occasioned by reading Mr. Pope's "*Dying Christian to his Soul*" which furnished the author with some ideas. If you shall have nothing more worthy to furnish a page of Poetry you are at liberty to insert them.

AMINTOR.

E. Windsor, Nov. 1800.

The dying Christian.

1. MY eyes are now closing to rest;
My body must soon be removed;
And mouldring lie buried in dust;
No more to be envied or loved.

2. O happy! Thrice happy exchange!
My Saviour with eyes full of love,
Now beckons me—soon I shall range
The fields of bright glory above.

3. O! Break off these fetters of clay!
I long to be freed from this load:
Lord Jesus, I mourn thy delay,
Impatient to be with my God.

4. Each moment seems lingring & slow
While far from my home I must stay;
I long for those pleasures that flow
Unceasing in regions of day.

5. Ah! What is this drawing my breath,
And stealing my senses away?
O! tell me, my soul, is it death,
Releasing thee kindly from clay?

6. Now mounting, I soon shall descry
The regions of pleasure and love:
My spirit triumphing shall fly,
And dwell with my Saviour above.

7. No more to be tempted by sin;
No longer by Satan be vex'd;
My conscience is peaceful within,
And is by no passion perplex'd.

8. Now speedily wafted on wing,
This world in a moment I leave:
O! death where is now thy fam'd sting?
And where is thy victʼry, O grave?

The Dying Sinner.

1. O! What is this rending my breath,
And wreaking my spirit away!
O! tell me, my soul, is it death!
I must, tho reluctant, obey.

2. Grim death which I once did defy,
With horror now seizes my frame!
Now comes the sad moment to die,
And launch into torture and flame!

3. O! lengthen my dwelling with clay,
That I for my sins may lament!
Lord Jesus, prolong the delay,
And give me thy grace to repent.

4. Alas! 'tis in vain that I sue,
For favor or mercy at last!
Damnation is now my just due!
All hopes of forgiveness are past.

5. Unhappiest hour of my days!
But from it repriev'd I can't be!
Now past is the day of my grace—
What torments, reserv'd are for me!

6. My conscience torments me within,
And ne'er will again be at peace!
Alas! the dire wages of sin!
But now I can have no release.

7. O! what would I give for the peace
The righteous enjoys in his death!
My woes shall begin when I cease
To draw the last heavings of breath.

8. Now launching, I soon shall be tost
To regions of endless despair!
And to the least hope shall be lost,
Be tortured eternally there!

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

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A REVIEW of times paſt, and contemplations on future proſpects; humbly attempted for general inſtruction, and to excite uſeful and pious meditations, at the commencement of the new year and century: or, the Editors' NEW YEARS' GIFT, to their generous readers.

TIME is moſt intimately connected with eternity. Solemn thought! It is pregnant with all its joys, and with all its woe. Time will finiſh the whole myſtery of God, and all the works of men. Time will prepare all the veſſels of mercy for glory, and all the veſſels of wrath for deſtruction, and ſeal up all the living to eternal life or death. The manner in which every portion of it has been ſpent, every action, word and thought, affection and deſire of each particular period of time, and of its whole duration, will come under a moſt ſolemn and impartial review, at the end; and have an important influence in the final doom, eternal life or death of all the living. In this view, of what ſolemn moment is it, that all time ſhould be well ſpent; and that we wiſely review our days and years as they paſs? That we recount the mercies, the corrections, the great and various events of the ſeveral periods of our lives, and our conduct in each of them? May we not, with a pious pleaſure, contemplate the promiſes and prophecies which have been accompliſhed, and thoſe which are rapidly fulfilling and the progreſs which is making in the work of redemption? The changes which a ſhort time makes in individuals, in families, in kingdoms, in the church of God, in the natural and moral ſtate of the world? Will not contemplations like theſe, awake our gratitude, increaſe our faith, excite our diligence, watchfulneſs and activity? How naturally and cogently does the intereſting period to which we are arrived, at the cloſe of another year, and of the eighteenth century, and at the commencement of a new year, and new century, invite and preſs us to theſe contemplations?

Every year is productive of events ſolemn, vaſt and wonderful. It terminates the lives of millions, and, like an irreſiſtible current, bears on the dying children of men to the grave, to judgment and eter-

nity. It appears, from bills of mortality, that in this healthful climate, one half of the number of thoſe who are born into the world die under twenty years of age: and it is computed that, taking the world at large, one half of the human race die under ſeventeen. It is eſtimated that in ten years more, including thoſe who are born and die in that period, and out of the number of thoſe who were more than ſeventeen, at the commencement of the ten years, another number dies, equal to the other half of all the inhabitants upon the earth: ſo that in about twenty-ſeven years a number dies equal to that of all the inhabitants upon the globe. Some have eſtimated the inhabitants of the earth at a thouſand millions; others at nine hundred and fifty or ſixty millions. According to the firſt of theſe eſtimates, there die annually about thirty-ſeven millions of people; about ſeven hundred and twelve thouſand every week, one hundred and one thouſand, ſeven hundred and fifty daily; four thouſand, two hundred and thirty nine each hour; and about ſeventy every minute. On the loweſt computation of nine hundred and fifty millions of inhabitants, there die yearly thirty-five millions, one hundred eighty-five thouſand, one hundred and eighty-five; every week, ſix hundred ſeventy-ſix thouſand, ſix hundred and thirty-eight; in each day, ninety-ſix thouſand, ſix hundred and ſixty-two; every hour, four thouſand and twenty-ſeven; and ſixty-ſeven every minute. Amazing mortality! What an aſtoniſhing ſtream of ſouls is rapidly borne on with the tide of time, continually ſhooting into the ocean of eternity, and appearing before God in Judgment!

In this view it appears that the earth changes the whole number of its inhabitants, at leaſt three times and an half every century. During the paſt century four kings and one queen have reigned on the throne of Great-Britain. William and Mary, queen Anne, George the firſt and ſecond, with their courtiers, generals, admirals, captains and mighty men, are no more. The Lewis'es, who reigned with ſuch power in France, are gone down to the ſides of the pit. Royalty has been aboliſhed in that nation; conſtitutions and tyrants, in quick ſucceſſion, have followed each other, and vaniſhed away. Kingdoms and republics have been ſhaken and demoliſhed by the French revolution; and the political and religious ſtate of Europe have undergone a wonderful change. France, in her mighty ſtruggle for liberty, has enſlaved herſelf and many of her neighbours. The laſt century has not only changed the face of Europe but of the whole world.

If we come nearer home, and review America, New-England and Connecticut, the retroſpect will be inſtructive, ſolemn and affecting. Since the commencement of the laſt century, all the venerable fathers, then conducting the affairs of church and ſtate, in New-England and the American colonies, with their children, and moſt of their children's children, are gone down to the grave. Their wiſdom, piety, beauty, influence and lives have all been loſt in the ravages of time. In Connecticut, which, at the beginning of the century was ſmall, containing not more than about fourteen thouſand inhabitants, thirty-eight churches, and about the ſame number of elders, there have died ten governors, with their council and officers; and nine preſidents, or chief in-

ſtructors of the college. The fellows and tutors who aſſiſted them, generally ſlumber with them in the duſt. About three hundred miniſters, who ſhone as lights in this part of the church, have been extinguiſhed, and new ſtars and conſtellations have ariſen to illuminate her firmament, and to guide her ſons, in their ſucceſſive generations, to virtue and glory. The numerous hearers, who once aſſembled with thoſe preachers of righteouſneſs, in the houſe of God, and hung upon their lips, with them have cloſed their eyes in death, and ſpread their graves around them in the place of burial. The prieſts and the people are gone to judgment, and are now reaping according to what they had ſown. Shall we not, in this affecting view, while we contemplate the death of kings, the fall of empires, the mortality of rulers, teachers and all men, make a ſolemn pauſe and give ourſelves time for meditation? While we drop our tears over the graves of our anceſtors and fathers, ſhall we not learn wiſdom? Are we not, in view of the ravages of time and death, forcibly impreſſed with God's infinite abhorrence of ſin, and with his inflexible juſtice and veracity in the execution of his threatenings? Eſpecially, ſince death came into the world by ſin, and all its preceding ſickneſſes and pains, its final agonies and dreadful ſting, in the divine eſtimation, are no more than a juſt teſtimony againſt it? And ſince its univerſal reign is only the continual execution of the ſentence, UNTO DUST SHALT THOU RETURN? Have we not a ſtriking evidence, in the inflexible execution of this, from generation to generation, that God will execute all his threatenings, and that the wicked ſhall not be unpuniſhed! While we contemplate the amazing ravages of death, ſhall we not think of death and judgment ourſelves? How ſoon the Editors and readers of this Magazine will be no more? Shall we not learn to live, and learn to die? Shall not this be the univerſal prayer, *O Lord, ſo teach us to number our days, that we may apply our hearts unto wiſdom?* Do we ſee kings, counſellors and judges of the earth, the wiſe, the beautiful and the ſtrong covered with clods and worms, and reflect how ſoon we ſhall be like them, and ſhall it not mortify our pride, bring down every high imagination, and clothe us with humility?

Have we lived another year, while ſo many millions have died, what ſovereign goodneſs, what admirable patience and long ſuffering have been exerciſed towards us? What heart felt gratitude and animated thankſgivings do they challenge? If uncommon health, peace and plenty have pervaded this ſtate; if when according to the common rate of mortality there die out of it annually not leſs than four or five miniſters, and between ſix and ſeven thouſand of inhabitants, and we have not, during the laſt year, loſt a governor, a magiſtrate, a judge of our courts, not one of our Senators or repreſentatives in Congreſs, nor a miniſter of the goſpel, ſhould not this year commence with univerſal praiſe? Should not all murmuring and diſcontent ceaſe, and the ſtudy and buſineſs of it be thankſgiving, uſefulneſs and obedience?

But what have been the memorable events of the paſt century. What obſervations do they furniſh? What prophecies have been fulfilled? What ſalvations have been granted? And what progreſs has been made in the work of redemption?

It is worthy of notice, that about one half of the last century has been spent in the most bloody and violent wars, between the most enlightened and civilized nations in Europe. More than forty years of this period, the American colonies and states have been employed in this bloody work, for their own defence against France, Spain, Great Britain, and the American Indians. Men continue the same from age to age. They fill the the earth with violence; *their feet are swift to shed blood; destruction and misery are in their ways.* In the course of these wars, Poland, a popish kingdom, has lost her dominion and ceased to be a distinct nation. The throne of the Lewis'es, the most zealous and powerful supporters of the papal interest in France, has been overthrown, and royalty extinguished. The hierarchy of France is annihilated; the wealth, tyranny and influence of the Romish clergy, in a manner, are no more. The holy Father has been driven from his royal seat at Rome, been made to wander as a fugitive and been subjected to live on a pension. The popish countries have been exceedingly impoverished and weakened by the war; their kings and princes have been deprived of their government, and republics have been overthrown. Previously to these events, the order of Jesuits had been abolished, and the inquisition, in most of the papal kingdoms, either totally suppressed, or rendered far less bloody and intolerable. By these events the riches, power, influence, supporters and all the resources of the pope are diminished, and he is reduced comparatively to a cypher. The mystical Euphrates is dryed up, and the mighty river is reduced to a common precarious stream.

Notwithstanding these wars and revolutions, vast improvements have been made in Europe and America. Great advances have been made in philosophy, astronomy, in law, jurisprudence, physic and all the useful arts and sciences. The progress of manufactures, navigation, commerce, husbandry, civilization, and a general acquaintance with the world has been rapid, and without a parallel in any former century. But, at the same time, deism, atheism, the most blasphemous, filthy and abominable doctrines, inconsistent with all the maxims of common decency, of chastity and common sense, have been broached, and with great art and assiduity spread abroad in various parts of Europe Morals equally base and abominable have been the consequence. Conspiracies have been formed against all religion and good government, which have produced the French revolution, filling Europe, and other parts of the world, with blood and carnage. In these events, has doubtless been fulfilled, at least in part, that notable prediction under the sixth vial of the three unclean spirits, which were to go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty* These events, while they have fulfilled the words of God, have demonstrated, that no external light and advantages are sufficient to restrain the lusts of men and make them good; that nothing but the energies of the divine spirit can produce these happy effects. They also exhibit convincing evidence how men may decline in religion, when they make great progress in every thing else; and to what as-

* Revelation xvi. 13, 14.

tonishing lengths of wickedness they will proceed, when left to themselves, without divine restraints.

In New-England and America, events have not been less important, nor has the progress of literature, and whatever is useful and ameliorating to the state of man, been less rapid. Fifteen or sixteen new colleges, and numerous academies, have been founded, and knowledge universally diffused. Population and settlement, the increase of navigation, commerce and husbandry have exceeded all parallel. From a few hundred thousand our inhabitants are increased to as many millions. Our navigation, a century ago, was next to nothing, and now the flag of the United States is displayed in the ports of almost every commercial nation upon the globe. Their shipping, in the number of its tons, exceeds that of any other nation, Great-Britain excepted. The Old colonies, now states, have been greatly enlarged, and four or five new ones have been added.

Connecticut, from about fourteen or fifteen thousand inhabitants, has increased to two hundred and fifty or sixty thousand. Within its limits, there were about thirty-eight ministers and the same number of churches. At the commencement of the eighteenth century, it was a vast wilderness, except just in the centre of the towns. Now it is covered with beautiful villages, towns and cities, and appears like a well cultivated garden. A college has been founded, which has prospered, considering its small endowments for many years at first, beyond all parallel; and has been a source of blessings to the church and commonwealth. More than two thousand and five hundred persons have received its honors. Of these one hundred and thirty-five have been honored with the seat of magistracy; and nearly eight hundred have shone as luminaries in the American churches. Others have been eminent in the professions of law, physic, natural philosophy, of ecclesiastical history, and of the learned languages. The state abounds in academies and schools; and with respect to the degree of natural and moral instruction, with which it is every where illuminated, it has no rival. The inhabitants have not only settled, cultivated and peopled Connecticut, but have done much to plant, people and form churches in all the other states. Her inhabitants have settled Menus in Nova-Scotia, Wyoming in Pennsylvania, large and numerous tracts in Massachusetts, New-York, New-Hampshire, New-Jersey and Vermont. Even at Muskingum, they have made important settlements. Her sons are presidents of colleges, heads of academies, ministers of the churches, and teachers of schools in the other states; missionaries to the new settlements, and to the heathen. Thus has God, in his providence, enlarged his church and carried on the work of redemption in this little state; and by her enterprise and instrumentality in others. This has been further effected by the increase of the inhabitants and churches of New-England, and of the United States. The increase of colleges, schools, and the degree of moral instruction, is, doubtless, conducive to the same happy purpose.

For this end, great deliverances have been granted to New-England, and to the states in general; and mighty works have been effected. In 1707, South-Carolina was remarkably saved from a French invasion. In consequence of a variety of providential cir-

cumstances, the Carolinians totally defeated the enemy, and took Monsieur Arbuſſet, the commander in chief, more than two hundred men and one ſhip with a number of naval officers on board.† The ſouthern ſtates, at other times, experienced a moſt gracious protection from the deſigns of the French and Spaniards and their Indians.

The deliverance of New-England from the formidable armament under the command of the Duke D. Anville, in 1746, is one of the moſt remarkable events recorded in hiſtory. The Duke was conſidered as a nobleman in whoſe courage and conduct the French nation could repoſe the utmoſt confidence. He was furniſhed with a fine fleet of eleven ſhips of the line, and thirty other ſhips and veſſels of war, from thirty to ten guns; and with tranſports carrying between three and four thouſand regular troops, who, on their arrival at Nova Scotia, were to be joined by all the force which the Canadians and their Indians could furniſh. This formidable armament was ready to ſail as early as the firſt of May, but the Almighty laid an embargo upon it, by contrary winds ſo that it could not leave the coaſts of France until the latter part of June. It was then either ſo becalmed, or ſo perpetually haraſſed with ſtorms, that, like the chariots of Pharaoh in the red ſea, it moved heavily. Six ſhips of the line became ſo diſabled by ſtorms, or the men were ſo ſickly that they were obliged to return to France, or to put in at the Weſt-Indies. The admiral did not arrive at Chebucto until the 12th of September. On his arrival he found but one ſhip, which had made port before him. One ſhip and a few tranſports arrived with him. The report of his arrival ſhook the firmeſt minds in New-England. The whole country was in alarm. The good people were on their knees pleading for divine aid. One half of the militia of Maſſachuſetts and Connecticut were draughted for the defence of Boſton. The other was reſerved for the defence of the ſea coaſt. In a few days, nearly 5000 of the militia arrived at Boſton. But the chief dependance under God was on a Britiſh fleet, which it was hoped, would arrive to their aſſiſtance. But the ſame inviſible hand, which, unknown to them, had been operating, ſtill wrought for their ſalvation. The admiral, finding his plans totally deranged, his ſhips and troops not arriving, was ſo affected, that it either brought on him an apoplectic fit, or he drank poiſon, and was no more. The ſecond in command, contemplating all theſe diſaſters, finding his men exceeding ſickly and dying faſt, his officers divided in their opinions, appeared to be ſtruck with a divine terror, and loſing his reaſon, ran himſelf through with his ſword. The third in command was a man of courage and experience, and determined to do ſomething worthy of his king and nation. Nevertheleſs the great mortality which attended the troops and ſeamen, contrary winds, and various untoward circumſtances, obliged him to return, without effecting the leaſt thing againſt the country. Our fathers ſtood ſtill and ſaw the ſalvation of God.

The capture of Cape Breton and Quebec, and the conqueſt of all Canada, in the years 1758 and 1759, were memorable events, of

† The officers offered ten thouſand pieces of eight for their redemption.

great consideration to the then British colonies. The French had for more than half a century been planning their total subjugation; and had almost compassed them on the land side with fortifications, which were all encroachments on the colonial dominions. But providence so spirited Great-Britain and the colonies against them, and crowned their exertions with such success, that the enemy fell into the pit which they had digged for their neighbours. It gave a fine opportunity for the colonies to rest, populate, enlarge their settlements, and increase their wealth and importance. It exceedingly weakened the papal interest in America, and greatly increased the protestant territories, churches and interest in this country. It was one important link, in the great chain of events, which prepared the way for the United States to possess that extent of territory, and growing prosperity, which have fallen to their portion. How remarkable is it, that those very fortresses, which were erected for their distress and ruin, have been delivered into their power, and are means of their convenience, enlargement and defence?

The American revolution, by which these United States, have sprung up as a free, sovereign and independent nation and power, among the kingdoms of men, and in so short a time risen to their present state of strength, opulence, prosperity and respectability, is one of the great and wonderful events of the past century. God has not only wonderfully protected and enlarged the American church, but watered it with heavenly dews and showers. She hath seen happy days of spiritual reviving and refreshment. The great revival, which began in some places in the years 1734, 35, and 36, and became more general in 1741, never will be forgotten in New-England. The same was experienced in some good measure in New-York, New-Jersey, Pennsylvania, and in various places in the more southern colonies. The college in New-Jersey, a little after the middle of the century, experienced a most gracious visitation. A small portion of the same blessed work was experienced, about the year 1757, in Yale-College. About the year 1780 or 1781, there was a great revival of religion in Dartmouth college. By these seasons of salvation, a number of young men were raised up, who in their day have been experimental and powerful preachers of the gospel, and signal blessings to the churches of Christ. At the same time when the college at Hanover was thus visited, the neighbouring towns in the western part of New-Hampshire participated in the heavenly shower. In 1783, a considerable number of towns in the county of Litchfield, and in Berkshire in Massachusetts, enjoyed a precious harvest, in which many souls appeared to be gathered unto Christ. The saints were exceedingly refreshed and animated, and the churches greatly enlarged. Besides these more general revivals, particular towns and parishes in this state, and some of the other states, have been graciously visited, when in the churches and congregations round them there has been nothing special.

In the late awakenings and ingathering of souls, which so many places have experienced, for two or three years past, and which some are still experiencing, Christ hath appeared, walking in the midst of the golden candlesticks, with greater power and glory than

the churches have known at any former period. The work has been more powerful and genuine, and the fruits of love, union, humility, self-loathing, prayerfulness, peace and righteousness have been more abundant.

Within this century, the religious constitution of this state, the Presbyteries, Synods and General Assembly of the Presbyterian churches have been formed. A general union hath been effected between the General Assembly of the Presbyterian churches in the United States, and the General Association of Connecticut. A similar union hath also been formed between the General Association of Connecticut and the General Convention of the ministers in the State of Vermont. By these unions, the pastors and churches are brought into a more general acquaintance with each other, and with the general state of the churches and religion; cultivate mutual esteem and brotherly affection; are enabled more effectually to guard against error, erroneous and immoral ministers, and to act with better information, and more united and harmonious exertion and influence, in diffusing christian knowledge in the new settlements, and in communicating the blessings of the gospel to the Heathen.

The abolition of the slave trade in Great Britain, in New-England, New-York and Pennsylvania, and the total abolition of slavery itself in New-England, and the states above named, with the amelioration of the condition of the slaves, in the more southern states, is worthy of notice, and has a favorable aspect on human kind.

Especially, the uncommon exertion and charity, of late years, exhibited in Europe and America for spreading the gospel among the Heathen, the formation of numerous societies for that truly apostolical and glorious purpose, is a new and peculiarly auspicious event. That ardor and union of prayer, among pious people, in both countries, for the conversion of the Jews and the calling of the Gentiles: the exertions which have been made, and are still making, to communicate the gospel to the most distant islands in the sea, and to the continents in the four quarters of the earth, portend great good to the church. When the servants of the Lord take pleasure in the stones and favor the dust of Zion, he will have mercy upon her, and the time to favor her is at hand.*

These are a sketch of some of the principal events of the last century. In these, doubtless, a considerable part of the prophecies under the sixth vial have had their completion. And by these the work of redemption has been progressing, and the great mystery of God has been rapidly carrying into execution. For all the glory the mighty Redeemer hath gotten to himself by them, and for all the good he hath done to Zion, let our hearts rejoice and render praise. While the great things which have been done for our fathers and for us are thus presented to our view, and we contemplate our distinguished privileges civil and religious, our personal, domestic and public happiness, how should we study and labor to bring forth fruit in some happy proportion to the blessings we enjoy? How ought the wonderful events and preciousness of time, to impress us with a sense of its inestimable worth, and the incalculable

* Psalm cii, 13, 14.

evil of misspending it! How solemn and quickening are the thoughts that such an important portion of our short and precarious lives is gone? Another century, another year, with all their sabbaths and opportunities, are past. Time has borne us on so much nearer to death, eternity and our final doom. With what seriousness ought we to make the enquiries, Have our preparations for them been proportionate to the rapid advances we have been making towards them? Have we been making, or are we now making any preparation for them? Can we endure the consequences of meeting them unprepared? Should not the end of another year and century remind us of the end of all things? Of the resurrection of the dead, of the dissolution of the world, and of that grand assize, in which all who have lived in the world, and died out of it, with all the holy and apostate angels, will meet together, and receive their final award?

A new year and century are now commencing. The events of it will be vast and momentous; and the earth will be mightily shaken. The inhabitants of the United States, according to their usual rate of population, will, by the end of the nineteenth century, be twenty-five, or thirty millions. Death by that time, like a mighty deluge, will sweep from the theatre of life more than three thousand millions of the human race. Solemn affecting thought! All the wisdom, reason, life and beauty now upon the face of the earth will be no more. From past and present appearances, and a general view of the prophecies, we may expect that it will be one of the most eventful and interesting periods, in which God will, in quick succession, carry into execution his judgments against his enemies, and effect the great events preparatory to the commencement of a more pure, peaceful, and glorious state of the church.

With respect to ourselves, we know not what a day, much less what a year may bring forth. Upon a moderate computation, more than six thousand people will die out of this state, before the close of the present year. Some of us shall most certainly be of this number. Many of us, who may survive may be called to weep over our dying children, and to commit our dearest enjoyments to the grave. How highly does it concern us to begin the year with God! With entire satisfaction, with his righteous providence, in dooming us, and all the human kind to death, as a public, constant testimony against sin?—With perfect submission to his will, with respect to all the occurrences of the year, and of time itself? How should we rejoice that the Lord reigneth, and that the immense concerns of the universe are in his hands? How calmly should we confide in his infinite wisdom, power, goodness and faithfulness, to direct and govern them for his own glory, for our good, and the great interests of his moral kingdom? As our conduct will have great influence on the happiness or misery of posterity, the countless millions who are yet to be born and die, as well as on our contemporaries, how ought we to avoid all error and wickedness, and to do every thing by prayer, instruction and example, and by diffusing Christian knowledge, and spreading the gospel, to the utmost of our capacity? As we are probably under the pouring out of the latter part of the sixth vial, and the spirit of devils is gone

forth, and ſtill going forth into all the world; as the battle of the great God is doubtleſs begun, and will be ſtill more dreadfully fought, we may expect times of great danger, perplexity and trouble for ourſelves and the church of God. Great circumſpection, fortitude, zeal, patience and ſelf-denial will be of the higheſt neceſſity. The language of our Lord to the churches, at this period, is, "Behold I come as a thief: bleſſed is he that watcheth and keepeth his garments, leſt he walk naked, and they ſee his ſhame."†

To conclude, we aſk your acceptance of our united and grateful acknowledgements for the encouragement and ſupport you have given to this magazine. Senſible of the immenſe worth of your preſent and future happineſs, with great deſire and affection, we wiſh you a happy NEW YEAR. May it indeed be a year of bleſſings to you and your families. Eſpecially may your ſouls be in health and proſper. We intreat you to join your prayers with ours, that it may be a year of reviving and refreſhment to all our churches; a year of bleſſings to the United States, and to the whole world. Our days are ſwifter than a poſt, ſwifter than the rapid flight of the eagle. Soon ſhall we be gathered unto our fathers. Before another century our children, and the greateſt part of theirs will be gathered, with us, to the congregation of the dead. O may we and they ſo live and die, as that we may obtain a meeting in that glorious world, where ſin, and death, and time ſhall be no more! There may we enjoy God, our bleſſed Redeemer, the holy angels, one another, and the whole church of the firſt born, and with perfect harmony and love, worſhip him who ſitteth on the throne and the Lamb for ever and ever!

† Rev. xvi. 15.

NOTE.—*It is obſerved in the preceding piece that no miniſter has died in this ſtate the laſt year. Since the piece was written the Rev.* NATHANIEL TAYLOR *of New-Milford terminated his earthly courſe.*

On the doctrine of the Holy Trinity.

THERE are ſome who profeſs to believe, that there is a God, who yet will deny, that there are, in him, three perſons, equal in eſſence and glory. There are ſeveral paſſages in the old teſtament, which point out a plurality of perſons in the Godhead; but this truth, of the ſacred Trinity, is very plainly and evidently expreſſed to us in the new teſtament. Matthew xxviii. 19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghoſt." 2 Corinth. xiii. 14. "The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen." 1 John v. 7. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one." They are not three Gods: Reaſon and revelation aſſure us, that there is but one true God. Shall we or any man ſay, that there is in the Godhead but one perſon, that is the Father; when in that text we are expreſsly aſſured, that there are three, and that theſe three are one; that is, in eſſence or in nature and eſſential perfections the ſame? Shall we, who know ſo little of our own being, particularly of the union of our bodies and ſouls; and who are daily ſurrounded with ſo many myſteries in the world of nature, which though we muſt acknowledge they are incom-

prehensible by us, yet we do not pretend to dispute against, but readily own their reality; shall we presume to dispute against and deny the doctrine of the sacred Trinity, because it contains a mystery incomprehensible by us? Let us know of a certainty, that we are under sacred and indispensable obligations to believe and profess what is so expressly revealed and testified to us, in the word of God, as this truth is; however much it transcends our capacity of comprehending it. Men cannot endure to have their word discredited, rejected, and vilified; and shall we think that God, who hath magnified his word above all his name, will easily pass by the offence of our disbelieving and denying the truth of his testimony, given us in his word, concerning this matter, because it contains a mystery in it that we are not able to comprehend and fathom? According to that, why may we not disbelieve and reject the most fundamental truths of religion, and the very being of God? For, "who by searching can find out the Almighty unto perfection?" Let us seriously take heed, lest we, who know so little of our own being, and that of other finite, limited things, be guilty of vile and sinful neglect and disrespect to the testimony, given us in the word, of the being of the infinite God, by disbelieving and denying this doctrine of the holy Trinity; because it contains in it a mystery, unsearchable and incomprehensible by us.

PHILALETHES.

The Gospel a Doctrine according to Godliness, illustrated in a series of numbers, adapted for insertion in a periodical publication.

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

THE manuscript which accompanies these lines, was completed in its present form five or six months ago. It was written in a state of great bodily weakness, under which I have languished many years. It is therefore reasonable to expect, that judicious readers will discover in it plain marks of that imbecility of mind, which is the natural effect of a reduced and extremely low state of health. On this account, as well as some others, I have doubted whether it would be best to offer it for publication in the Evangelical Magazine. But being now reduced so low, that it don't appear probable, that I shall ever be able to do any thing more or better, towards leaving a public testimony in favor of that glorious gospel, which is fundamental to the support of my heart in the near prospect of death and eternity, I have concluded to submit it to your perusal, with liberty to publish it if you think proper. I must, however, request and expect, that you will return the manuscript, in case you should not direct it to be inserted in the Magazine; as I have no legible copy of it, and wish if it should not be printed, to leave it with my children.

Praying that you may have all needful assistance from the great Head of the church, and great success in your important undertaking, and requesting a remembrance in your prayers, I subscribe myself your cordial friend and fellow-servant in the gospel,

Samuel Camp.

Ridgbury, Nov. 15, 1800.

The Gospel a doctrine according to Godliness.

NUMBER I.

IN the third verse of the sixth chapter of Paul's first epistle to Timothy, is this expression, "The doctrine which is according to godliness." And by the preceding context it appears, that by this expression he intended the same which he called the doctrine of God—the doctrine contained in *his* preaching and instructions, and in the wholesome words of our Lord Jesus Christ—that is, the doctrine of the gospel, delivered by Christ and his apostles. Hence it appears, that, in Paul's opinion, the gospel preached by Christ and his apostles, is a doctrine according to godliness—that the whole constitution or system of the gospel, inclusive of all its doctrines, precepts and institutions, promises and threatnings, is not only consistent with, but calculated and tends to promote real godliness—true piety, in heart and life. Of this highly important truth, some illustration will be attempted. With this view, it may be proper to observe, in general, that godliness is only a different name for holiness, which consists in all right dispositions or affections towards all beings, and their proper expressions in words and actions.

Godliness comprises all piety towards God, and justice and mercy towards men, with all the genuine exercises and expressions, effects and fruits thereof, in heart and life. The godly man is disposed to treat all beings, God and creatures, with proper respect, to render to all their due, and to contribute all in his power, to the glory of God, and to the happiness of his fellow-creatures. It may be proper, further, to premise, that the principles or opinions, which men entertain, have great influence on their conduct, and even on their internal exercises, tempers and affections. The Pagan, who believes the existence of a number of deities, of different ranks, and some of them intriguing, passionate and revengful, lustful and deceitful, may naturally be expected to indulge and cherish feelings, correspondent to these ideas, and to act accordingly. The Roman Catholic, who believes the popish doctrine of indulgences, will naturally feel, as though he might safely commit the sins, for which he hath purchased an indulgence, and of course, commit them.

If the gospel, either expressly, or by just and fair construction, dissolves the obligations, or lessens the motives to holiness, or gives a licence, or holds forth encouragement to neglect religion, and indulge to vice and wickedness, it would seem as though it could not be a doctrine according to godliness. But if the contrary to all this is the real truth, and that, in a high degree; it must then be acknowledged, that the gospel is indeed a doctrine according to godliness, and well adapted to promote it. That this is really the case, will, I trust, appear, with undeniable evidence, from the following particulars, viz.

I. From a view of the character of God, which the gospel exhibits, it appears to be a doctrine according to godliness. Whilst wrong notions of God tend to enthusiasm, superstition and idolatry; just ideas concerning him, tend to piety in heart and life.

The character of God presented to view in the gospel, is inexpressibly more amiable and glorious, excellent and perfect, than any,

of which the mind of man was ever able to form an idea, from any other source; and proportionably, better suited to promote real piety.

Christ, by affirming that he came not to destroy the law or the prophets, and he and his apostles, by frequently citing and appealing to the scriptures of the Old-Testament, have made those scriptures a part of their testimony, and asserted the authority of those ancient writings, as a *revelation* from God. Therefore, the Character of God, which arises to view from the whole of the scriptures, including the Old-Testament as well as the New, may justly be considered as the character of God exhibited in the gospel preached by Christ and his apostles, or in their doctrine.

God, according to the doctrine of Christ and his apostles—according to the account and representations of his character, exhibited in the scriptures, is an eternal being, existing from everlasting to everlasting—independent and self-existent, almighty, omnipresent and omniscient, the searcher of hearts, infinitely pure and holy—the only wise—impartially and infinitely just and righteous, and inviolably faithful and true, and infinitely good, gracious and merciful—the creator and preserver, and supreme Lord and rightful sovereign of the universe—the fountain and source and comprehension of being and of all good.

According to the doctrine of the gospel, as exhibited in the preaching of Christ and his apostles, and in the whole of divine revelation, God is pleased with righteousness, and displeased with iniquity—loves the righteous and hates the wicked, and is disposed and unalterably determined, that his love of righteousness, and infinite hatred of sin, shall clearly appear, and be fully expressed, by *his conduct*—by his administration. At the same time, he is so infinitely benevolent and wise, gracious and merciful, that he is *disposed*, and knows how, and is able, to provide and lay a foundation for, and actually to accomplish, the recovery, forgiveness, and eternal salvation of sinners, in a perfect consistency with supporting the authority and honor of his law—with being and appearing to be infinitely holy and *just*—with holding sin in infinite abhorrence, and bearing infinite testimony against it in his conduct.

He is disposed and ready to receive into favor, the returning penitent, thro' Jesus Christ—to give him his holy spirit, to be in him, like a well of water, springing up into everlasting life—to guide him by his counsel, whilst here, and afterwards, to receive him to glory; and as fully determined to display his dreadful wrath, in the just punishment of the finally wicked and ungodly.

That such is the character of God, according to the doctrine of the gospel, will be evident to every attentive, honest-hearted, and intelligent reader and searcher of the scriptures. How undeniably evident is it, then, that the gospel doth, in this particular, contain a doctrine according to godliness? How great is the tendency of such *ideas* of God, to inspire the heart of him who entertains them, and believes them to be according to truth, with the most solemn reverence and awe of God with respect and esteem—to restrain him from sin, and to excite him to love, and fear, and serve the Lord—to return to him thro' Jesus Christ,

and to enquire diligently after the knowledge of his will, and carefully to obey it!

[*To be continued.*]

Sin neceſſarily leads to miſery in this world and the next.

(Continued from page 209.)

IT was the deſign of this paper to illuſtrate from ſundry conſiderations in the exiſting nature of things, of the rational mind, and of ſocial relations, the certainty that thoſe who leave the world, in an unholy ſtate, and without ſuch qualifications as are required in the goſpel of Chriſt, muſt go to a ſtate of miſery. "The end of theſe things is death."

This hath been already illuſtrated from the nature of ſin, and from the impoſſibility that an unholy and unrenewed ſinner can be happy, in going to the holy preſence and place of God.

But perhaps it may be objected, that unholy men do now find many pleaſures, altho' their ſupreme delight be not in the ſervice of God and the duties of religion; and therefore they may hope to eſcape that perfect miſery which the ſcriptures threaten.—I make no doubt but unholy men often plead this to themſelves, as an excuſe for quietneſs in an evil way. It is the ſame as one of the ſacred writers mentions "becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the hearts of the children of men are ſet in them to do evil."—But they ought to conſider, that although they are now exempted from the extreme of puniſhment, this is no evidence that it will always be the caſe. They are now in a ſtate of trial. God is treating them in ſuch a manner that it may be ſeen they do not chuſe him, nor his preſence, nor his law and government.—He now preſents them an opportunity for ſinful pleaſures, that it may be known they prefer theſe to the delights of ſerving him; and that they prefer the pleaſures of earth to the joys of Heaven. But on this part of the ſubject we ought to conſider, not only that God hath ſaid, they ſhall be taken away from theſe pleaſures; but alſo that the courſe of nature is removing them continually to their long home, where there will be no object, for ſinful delight. If men, in their departure, could carry with them the objects of their ſenſual and unholy gratifications, and poſſeſs and uſe them in another world as they do here, they might poſſibly be happy there, in the ſame manner that they be here; but death will remove them from all theſe things.—The body, which is the inſtrument of ſenſual intercourſe, muſt go down unto the grave.—Their farms and their merchandize—their honors, their offices, their poſſeſſions, and every thing, in which they appear moſt to delight, muſt be left here.—Their amuſements will remain to divert thoſe, whom they leave to fill the places, which are emptied on earth by their departure. And all theſe things, which are now their idols, we are aſſured ſhall be conſumed at the ſecond coming of the ſon of man.—Where can unholy men, where can the unrenewed find their pleaſures and their delights, after they are removed from this world? The courſe of nature is removing them to their end, and "the end of theſe things is death." The imagination which they have, becauſe the unſanctified are not now overtaken with puniſhment, that they never will be, is altogether founded in ignorance—it is the illuſion of a deceived heart, and the courſe of

nature is giving them daily evidence, if they could but ſee it, that all the words of the Moſt High ſhall be fulfilled.

2dly. Another of the cauſes, which there is in the nature of things, to prove the truth of the Apoſtle's deſcription, that, "the end of theſe things is death" is the unhappineſs which creatures experience in the convictions of an evil and a condemning conſcience. Although the conſciences of evil men may often be aſleep, it is ſcarcely credible that this ſhould always be the caſe. The calls of earthly pleaſure are ſometimes diſcontinued—a laſſitude of animal nature ſometimes deſtroys the high wiſh for ſenſual gratification—and misfortunes in their perſons, or families, or properties, ſometimes gives a pauſe for conſideration, and then conſcience whiſpers alarming words to the ſinful and guilty mind. They will be words creative of miſery; for a conſiderate ſinner cannot approve himſelf; and ſelf-diſapprobation muſt be miſery. As the appetites, through natural cauſes, loſe their ſtrength; as curioſity abates; and as approaching old age furniſhes reaſons for conſideration, conſcience will begin to ſpeak more freely. In this period of life, unleſs a man be very ſtupid, he muſt ſometimes think of coming before his God; and if his conſcience diſapproves, this will be an alarming thought.—Affliction, bereavement, loſs and diſappointment will, alſo, at any period of life, produce the ſame effects. Hence we commonly ſee them who are deeply afflicted to be conſiderate, and feel the need of a preparation before they can come peacefully into the preſence of God. Here is a natural ſource for miſery to the ſinful. A conſcience is placed in every breaſt, and it is only a-muſement or worldly intereſt, or an unmoleſted opportunity to indulge a ſinful wiſh which lays it aſleep. The conſiderate ſinnner never approves himſelf—he always condemns himſelf.—It is ſo in this life—it will be ſo in death—and it muſt be ſo in the world to come. In the world to come, thoſe cauſes which now impede conſideration will all be removed. And no ſinner, who conſiders, either here or there can approve himſelf for being oppoſed to God, his law and his government. Standing in the divine preſence, his own conſcience will be both a witneſs and a judge againſt him. He never can approve himſelf for being oppoſed, or for neglecting the duties which he owes to a God of infinite rectitude, wiſdom and goodneſs; nor for being oppoſed to a law and government which his own reaſon muſt juſtify as right. In the world to come, we have reaſon to think, that the powers of conſcience will be renovated, or in other words, that the cauſes which prevent their operation here, will be removed; and the ſinner's puniſhment will be, in a great degree, wrought out by the exerciſe of his own temper, and the judgment which he paſſes on himſelf, thus fulfilling the deſcription of the text, that "the end of theſe things is death."

3dly. If it ſhould pleaſe God, to place ſinners in a ſtate of connexion with each other in the world to come, this muſt be another natural ſource of unhappineſs and woe. The greater part of the woes, which ſinners experience in this world, ariſe from cauſes in their own temper and conduct.—They afflict themſelves, and they afflict each other.—They afflict themſelves by their own exceſſive appetites and paſſions which cannot be ſatisfied; by their impatience

and discontent; and by that self-accusation, which arises from a temper and conduct that is contrary to reason, to their own best good, and to the revealed will of God. They afflict each other by selfishness, avarice, pride, malignity and the works of contention.—These are the fruits of sin. Wherever sin is found, these are found; for the curse goes as far as the transgression. Wherever the curse extends the effect will be conspicuous. This is witnessed by the history of a whole world, in all ages, from the beginning down to the present; and it will be witnessed through eternity. Eternity will give higher evidence of the awful effects of sin in society, than can possibly be experienced in this world. To make sinners miserable to a very extreme degree in another state, the Almighty, who upholds and governs the universe, will only have to uphold their existence and the universe which they inhabit, and to place them in a situation where they can mutually act on each other, and they will to a great degree execute the penalty of the law on each other. Pride and selfishness in disposition and practice, under the direction of a common created intellect, with no greater means than are afforded in this world, will constitute a hell of torment. How often do men make this for themselves in this world! Look on an earth filled with sorrow, and woe! Look on the myriads of sinful minds in the eternal world, and see how it must probably be there. Conceive these minds, by some laws of existing and acting on each other, with which we are now probably unacquainted, brought into connexion, with a power of mutually afflicting, as a sinful temper disposes sinners to do!—All filled with pride, hatred, malignity, and an overbearing, self-grasping spirit, and destitute of friendship, confidence and love through the whole body! This must constitute a state of woe and punishment, far exceeding what we have seen here on earth at any time. I might go much farther on this subject, and point out various other natural sources for a fulfilment of all the awful predictions against the ungodly. Nature is filled with evidence to confirm Revelation, but, at present, I shall proceed no farther, leaving the reader to his own observation and experience to suggest other sources of unhappiness to the finally impenitent which shall fulfil the holy word "the end of these things is death."

If there be in nature these sources of unhappiness to those who transgress the law of God and live in sin, we must then believe with the Apostle "that the wages of sin is death" and that there can be no escape for us, but by a gracious renovation and forgiveness thro' the mercy and by the spirit of God.

MINORIS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

The difference between the penalties of the law, and the threatnings of the gospel.

Quer. *DID God explicitly threaten Adam, that in case of disobedience, he should suffer the penalty of the divine law, whatever that was? If so, and yet God could, and did dispense with it, have we sure evidence, that God cannot, and will not in some future period, dispense also with the threatnings of the gospel, against such as die in unbelief?*

The question divides itself into

two. The first enquiry is, Whether God explicitly threatened Adam, that in case of disobedience, he should suffer the penalty of the divine law?

Answer 1. The language, in which the penalty of the law was expressed to Adam, was explicit. "Thou shalt surely die," or as translated in the margin, *Dying thou shalt die.* In this penalty, annexed to the command, there was no ambiguity. No penalty affixed to any law was ever given in more unequivocal terms. In this respect it was as explicit as possible.

2. This penalty gave no encouragement to Adam to hope for a dispensation of grace, or that he should by any means escape the evil denounced. But he had just reason to conclude, in case of disobedience, that he should suffer the punishment. For there was no unreasonable severity, either in the prohibition or the penalty, nor any intimations of grace made by revelation, or the light of nature, or to be inferred from any former dispensation of mercy to sinners, which might suggest the idea to Adam, that God might, perhaps, dispense with the penalty of his law. Therefore, when he became a transgressor, he had sufficient reason to consider his case hopeless.

3. Notwithstanding this, the penalty of the law was so far dispensed with, that Adam had, thro' the atonement of Christ, an opportunity given him to escape the evil denounced. This needs no proof, as it is admitted in the question: And if this is insufficient, the whole word of God, and the declarations of Christ in particular on this subject, bring sufficient evidence.

4. The declaration made in the penalty of the law did not however oblige God, in point of veracity, to see it executed. Had it done this, there could have been no room left for a dispensation of grace, consistently with divine truth, and God could not have extended mercy to him, on any terms whatever, or in virtue of any atonement, without a fatal wound to his own glory, and without shaking the foundation of the confidence of all his creatures in his word. Divine truth is too sacred to admit of any commutation. If it should appear that in one instance God had forfeited his word, there could no longer remain any real security, that he would execute any of his threatnings, or fulfil his promises: Therefore God, in providing a way of mercy, must be considered, as having informed us, that he had not pledged his word to execute the penalty, or we cannot reconcile his conduct, in this instance, with any grounds of future confidence in his truth.—That it may be manifest, that God had not bound himself, by his word, to inflict the penalty of his law on the transgressor, it will be useful to consider the obvious distinction, between a positive *threatning*, given as a prediction, that in the case described, the punishment *shall be inflicted*, and a *penalty*, considered only as an expression of the demerit of transgression, and the punishment to which the transgressor becomes justly exposed. In the first case, he who threatens is bound to execute as much as his word can bind him in any case whatever. But in the other, a mere penalty is not a positive assertion, that the punishment shall be inflicted. And I conceive it may be made manifest, that there was no positive threatning made to Adam, distinct from a penalty, in the sense that has now been descri-

bed. It is true, the penalty of the law was given in the words, 'Thou shalt surely die:' But this is no more than the ordinary language of all penalties, divine and human. They are always, and very fitly expressed in this manner; and according to the known use of language, it means no more, than that in the view of the legislator, the offender deserves the punishment expressed. When a man breaks the laws of a state or kingdom, to which he belongs, and incurs the penalty, no one supposes, that such state or kingdom is bound, in point of veracity, to execute the punishment. Such penalties are not considered as engaging its truth. States may be, and usually are bound to execute the penalties of their laws upon offenders, by considerations of public safety, and the support of government. But these are different from the obligations of veracity. And hence, all governments, notwithstanding the penalties annexed to their laws, feel themselves at perfect liberty to pardon offenders, when they conceive that this will be consistent with the public good. And so in the case under consideration, Adam could not have known, or have had any just reasons to conclude, that the general good would not have required that he should suffer. He was satisfied that God was just, and that the law was righteous, both in its precepts and penalties; and on this account, and not because he supposed that God had pledged his word, he had reason to expect that he should suffer without mercy.—Thus the penalty of the law was explicit, and if penalties, can properly be called threatnings, and they certainly assume a threatning aspect over the sinner, then the threatning in this qualified sense of the word was explicit.

The second part of the question will now be considered. Whether since God could, and did dispense with the penalties of the law, we have sure evidence, that he cannot, and will not, in some future time, dispense also with the threatnings of the Gospel, against such as die in unbelief? The enquiry amounts to this. Whether God in dispensing with the penalties of his law, so as to provide a way of salvation for sinners, does not give room for some uncertainty, whether he will finally execute the threatnings of the Gospel? To this I reply.—1. If God had broken his word in the first case, we might well question whether he would regard it in the second, or in any thing else that he has engaged to do.

2. If the threatnings of the Gospel are mere penalties, and in this respect, of the same nature as the penalties of the law, and it appears that God could, and did make such arrangements, that it was consistent with the support of government, and the public welfare, that he should dispense with those penalties, then we cannot certainly conclude that he may not make some such new arrangements by which it may consist with the general good, that he should also dispense with the threatnings of the Gospel, altho' expressed in the strongest language. Therefore,

3. If the case of such as die in unbelief be indeed desperate, the evidence of it to us, must arise from a material difference in the nature of the penalties of the one, and the threatnings of the other. And this I conceive is truly the case, and that it is most manifestly revealed to be so in the Gospel.

The nature of the penalties made known to Adam, has been already considered. We shall now attend to the threatnings of the Gospel, and shall attempt to show, that they are such, that the veracity of God requires him to execute them against all such as incur them, by living and dying in unbelief; which was not the case with the penalty of the law against the transgressor. —That the threatnings of the Gospel are, in this respect, essentially different from the penalty of the law, may be conclusively argued from the consideration, that the penalty of the law had been already revealed, before the Gospel was given; and therefore there could be no need that the penalty should be repeated in the same way, and if it should seem to any one, that there might be need of this, yet the Gospel does not profess to be a repetition of the law, or of its penalties; but to be a very different dispensation. It reveals to us, that upon particular terms, which are there stated, those penalties can, and shall be dispensed with. And the threatnings of the Gospel are designed to assure us, that those penalties shall not be dispensed with, upon any other terms, than those which it reveals. These are repentance towards God, and faith in our Lord Jesus Christ. Therefore it is declared, He that believeth on the Son of God is not condemned, but he that believeth not is condemned already—He is condemned by the law, and not rescued by the gospel, and therefore the wrath of God abideth on him. All the threatnings of the gospel, except for the particular sin of unbelief alone, are of this nature, and are manifestly designed to limit the release which it proposes from the penalties of the law, to such as repent and believe. It has no penalty of its own, but for rejection of Christ, and this is so circumstanced that it cannot admit of the smallest doubt whether it will be executed, for it falls on such only, as are condemned by the law, and excluded from any benefit by Christ, by the limitations of the gospel.

4. Besides, the threatnings of the gospel not only limit the release to such as believe, but they limit the period in which the benefit of this dispensation may be secured, and confine it to this life. They assure us that such as neglect to avail themselves of the present opportunity, shall suffer the direct course of law and justice. They declare that judgment shall be awarded according to the deeds done here in the body. All this proves, that the threatnings of the gospel are properly limitations to the extent of its favors, and so are predictions, in which God has pledged his word, that the law shall be executed on all others. They are not mere penalties, but declarations which engage God, in point of truth, to see that they are executed.

5. Moreover, the representation of the day of judgment, given in the 25th chapter of Matthew, evidently appears to be a prediction of what God is determined shall take place. It is not given in the stile of a penalty, but of a plain prediction. It declares that there will then be two classes of people, and that one shall be justified, and the other punished. This therefore, and other similar passages in the holy scriptures show, that God, to prevent unbelievers from presuming on his mercy, since it is known that he is a merciful being, has given his word, that none shall be benefitted by his mercy,

except according to the restrictions of the gospel. Again,

6. The law did not say that no mercy should be exercised towards transgressors: But the gospel says explicitly, that no mercy shall be extended to any, except according to the limitations it contains; no, not in any future period; but that all others shall go away into everlasting fire, and shall be utterly destroyed. These, and numerous declarations of the like import assure us, in a way which engages the truth of God, that there will be no further exercise of grace. The threatnings of the gospel are therefore essentially different from the penalties of the law. So that the consideration, that God does in a special case, carefully described and limited, dispense with the penalties of the law, in consideration of the atonement of Christ, does not give any ground of uncertainty, whether he will also dispense with the threatnings of the gospel, which are positive assertions, that the penalties of the law shall not be remitted, beyond the limits expressed in the gospel. The threatnings of the gospel are nothing more nor less, than the express declarations of God, in addition to the penalties of the law, that he will not dispense with those penalties, in favor of any, who live and die in unbelief, with an additional penalty against sinners, who have the light of the gospel, for unbelief itself. And so, instead of opening a door of hope for such as die in unbelief, they are designed to make it evident, that their case is altogether desperate.

O that all such as cherish a secret hope, that God will shew them mercy, though they die in unbelief, because he has provided the gospel salvation for those who were condemned by the law, would seriously consider, that this gospel, above all other things, renders it evident, that such an hope is in vain!

MIKROS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

THE Apostle says, 1 Cor. v. 9—11. "I wrote unto 'you in an epistle, not to compa-'ny with fornicators. Yet not al-'together with the fornicators of 'this world, or with the covetous, 'or extortioners, or with idola-'ters; for then must ye needs go 'out of the world. But now have 'I written unto you, not to keep 'company, if any man that is cal-'led a brother be a fornicator, or 'covetous, or an idolater, or a 'railer, or a drunkard, or an ex-'tortioner, with such an one, no 'not to eat."

All agree that, if a member of the Christian church become openly immoral, he is to be cast out. But all are not agreed respecting the treatment, which is to be given him, after the sentence of excommunication is passed. Some suppose that Christians are here forbidden to eat with him at *common meals*; others, only at the *Lord's table*.

The following observations are offered in support of the opinion, that Christians are forbidden to eat, even at a common table, with a person, who is excommunicated from the church, viz.

1. The terms, in which the prohibition is expressed, naturally lead us to suppose that, when the apostle says, *with such an one, no not to eat*, he meant, at a common meal. In the eighth verse, the apostle speaks of the sacramental supper; and there makes use of a term, which he appropriates to this gospel feast; but which cannot be applied to eating, at a common meal.

When he says, "Therefore *let us keep the feast*," he makes use of a *verb*, which he evidently appropriates to the *sacramental feast*; and, which cannot be used, with propriety, to signify any other eating, but that *at a feast*. When he says, in the eleventh verse, "with such an one, *no not to eat*," he varies the term from that of *feasting*, to one, which is expressive *simply of eating together*; and, which conveys no idea whatever of *keeping a feast*. But, when the Apostle says, *with such an one, no not to eat*, had he meant the same eating together, which he had, just before, expressed by *keeping the feast*; it cannot be accounted for, that he should vary the expression to one, which contains in it no idea of a *feast*; nor, any thing more, than that of two, or more persons *eating together* at a common table. It is true, that keeping the feast, is *eating together*: but it is equally true, that the word made use of, where the Apostle says, *with such an one, no not to eat*, naturally conveys no further idea than simply that of two, or more persons eating together.

When the Apostle is expressly treating on the subject of Christians communing together at the Lord's table, and makes use of a word, which he appropriates to the sacramental action, and which necessarily conveys the idea of *keeping a feast*; had his object been merely to forbid Christians to sit down at the Lord's table, and keep the gospel feast, with a person excommunicated from the church, it can hardly be conceived that he should drop the term, which he had before appropriated; and, adopt another in its stead, which conveys no idea of *feasting*, but signifies simply *eating together*.

Seeing the Apostle, when he says, *with such an one, no not to eat*, expresses the prohibition by a term, which as certainly comprehends *eating together at common meals*, as, *at the Lord's table*; it appears unquestionable, that, *eating at a common table*, with a person excommunicated from a church, is as much, as strictly, and as literally forbidden, as *eating with such an one at the table of the Lord*. Nor can the reverse be made appear, unless evidence can be produced, (which it is presumed never can be,) that the term, in which the prohibition is expressed, exclusively signifies *eating together at the Lord's table*; or, that the Apostle's argument necessarily requires so limited a construction.

2. It appears that the Apostle is here giving some new and additional directions, beyond what were already contained in the epistle, of which he here speaks. He says, "I wrote unto you in *the* (it should be rendered) epistle, not to company with fornicators." He considered himself as already having given directions, to the Corinthian church, to separate themselves from that social intercourse and familiarity with the openly wicked and profane, which all would suppose was proper and commendable among Christian brethren. Nevertheless, as Christians are mixed and united in the same civil society with others, there is a certain degree of companying with them, to which they are necessarily compelled by their situation; and, which cannot be avoided without *going out of the world. This companying*, therefore, with the fornicators of the world, the covetous, the extortioners, &c. *is not forbidden* to Christians. And, *as this companying and intercourse* cannot be avoided without going out of the world, it is manifest that the Apostle did not mean to

include, in it, *communion at the Lord's table*:—For he well knew that *such companying and communion* with the openly wicked, might, well enough, be avoided, by Christians, without their leaving the world.

But he has still farther directions to give, respecting separating from a *brother*, who is a fornicator, covetous, &c. than were included in what he had already written to them against companying with other wicked men. The manner of expression would naturally imply this. "I *wrote* unto you in the 'epistle, not to company.—But 'now I have written to you not to 'keep company, if any man that 'is called a *brother* be a fornicator, '&c. with such an one, no not to 'eat." If Christians were not to *company* with fornicators, they would know, well enough, that they were not to admit them, with them, *at the Lord's table*:—A prohibition of *the less*, necessarily including that of *the greater*. And if the Corinthian Christians considered, even a lower degree of companying with the wicked of the world, than communing with them at the Lord's table, to be unlawful; they, certainly, needed no *new* precept, or direction, to convince them that, should *one of their own members* abjure his Christian profession and character, it would be unsuitable for them to admit him to that highest act of Christian communion, *sitting down with them at the table of the Lord*. So much as this might naturally be concluded, without any new and special direction. So much *at least* might naturally be inferred, from our Saviour's own words, in the xviiith of Matthew, where he gave particular directions, how an offending brother was to be treated, if he refused to hear the church. And, as this gospel was written, many years before the epistle to the Corinthians, we have abundant reason to conclude that it was already in their hands.

3. It hence appears that there is a certain degree of companying with the fornicators, &c. of the world, *which is not forbidden* to Christians; which is nevertheless, *unadmissible with a brother*, who becomes openly vicious. If this be not the case, it is manifest that the Apostle gives no direction, respecting the treatment to be given *such an one*, but what was contained in the direction already given *not to company with fornicators*. But that companying with the fornicators of the world, which is allowable, is not *eating with them at the Lord's table*: For this may be avoided, by Christians, without their going out of the world. If, then, a *less degree* of companying with a *brother*, who becomes openly vicious, is permitted to Christians; and this difference, with respect to companying, consist in not eating with *the brother*; it is plain that the eating with a brother, which is prohibited, must be *at common meals*. For this reason, we may naturally suppose, it was, that the Apostle, when he forbade eating with *a brother*, &c. made use of a very *different term*, from that in which he had, just before, spoken of Christians partaking together of the sacramental supper; and *this*, such an one as imports nothing more than simply *eating together*. The word in the original, by which the prohibition under consideration is expressed, is *sunesthiein*, which signifies nothing more than *eating with some one*. But all will acknowledge that Christians may, *(sunesthiein,) eat with* one, who has made no profession of christianity: And yet *(sunesthiein)* to eat

with a *brother*, who is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, *is ſtrictly forbidden.*—And it is worthy of obſervation, *this conſtruction of eating with*, and this only, comports with the Apoſtle's general argument, the object of which is, to ſhow that the company of an excommunicated perſon is to be more avoided, than that of thoſe wicked people, who never made a profeſſion of chriſtianity.

To all this, however, it is objected, that "a perſon, after excommunication, does not ſuſtain 'the character, or relation of a 'brother: And, therefore, that, 'in the paſſage before us, it is not 'to be ſuppoſed that the Apoſtle 'gives any direction whatever, reſpecting the manner, in which 'Chriſtians are to treat one, who 'is caſt out of the church:—And, 'conſequently, that the brethren 'of a church are only forbidden 'to *keep the feaſt* with a brother, 'who is charged with a fault, until they have examined the charge, 'and acted upon it as the caſe ſhall 'require."

To this objection it may be replied,

1. That had it, in fact, been the deſign of the Apoſtle, to give directions to the church, how to treat one, *who is now a brother*, in caſe he ſhould violate the laws of his holy profeſſion, *and be caſt out*; it would be no more than natural to ſuppoſe, that he would have expreſſed himſelf in the very words, which he makes uſe of in the paſſage before us. When he ſpeaks of one *that is called a brother*, it is obſervable that, to expreſs the idea, he makes uſe of *a participle of the paſſive*. The phraſe, literally rendered, is *if any one being named a brother*, be a fornicator, &c. One, being named a brother, may yet become a perſon of an immoral character: And the direction is plain, how the brethren of a church are, in that caſe, to treat him—*with ſuch an one they are not to eat.* But to ſuppoſe the Apoſtle's object was, only to prohibit a Chriſtian church, the liberty of *keeping the goſpel feaſt together*, after one of its members is charged with a fault, *leſt they ſhould commune with a guilty perſon*, is, to ſay no more, a ſuppoſition without the leaſt ſolid foundation.

2. But if we reflect that excommunication is a mean, divinely inſtituted, for the recovery of an offending brother, as much and as really as any of the ſteps, which are previouſly to be taken with him; this will give additional ſtrength to the argument, which ſuppoſes that the Apoſtle is here giving directions, to Chriſtians, how they are to conduct themſelves towards one, who is rejected from the church. He had, juſt before, informed the Corinthian Chriſtians, that a great object, which they were to have in view, in caſting out an offender, was his recovery from his fall:—He directs to deliver ſuch an one to Satan *for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.* Nothing, therefore, can be more natural than to ſuppoſe, that particular directions ſhould be given to the church, how to treat a rejected member, in order that this *laſt ſtep*, which they could take with him, for his recovery, might, through the bleſſing of God, become effectual.

And if this be the end, for which an offending brother is to be excommunicated from a Chriſtian church; it evidently appears to be a matter of very great importance, that Chriſtians ſhould know in what manner they are to con-

duct themselves towards him: Inasmuch as his recovery is to depend, under God, upon the treatment which he receives from the church, from which he is rejected. And as such an one is in another, and a very different predicament, from one who never made a profession of christianity; and, his offences are much more heinous, than those of the fornicators of this world; reason, and the circumstances of the case, all concur to evince the propriety, of his being treated in a different manner from those, who always appeared to be *of the world.*—With the *latter*, Christians are not to company in *keeping the feast:* but with the *former*, they are forbidden *to eat.*

If these be the means, which the head of the church has instituted for the recovery of an offender; it must be an instance of manifest unfaithfulness to Christ, and also of great unkindness to one who is rejected from the church, for Christians to company with him *even so much as to eat.*

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

2 Timothy iv. 13. "The cloke that I left at Troas, bring with thee, and the books, but especially the parchments."

The following remarks on the above passage are extracted from a note in The Pursuits of Literature.

"THIS epistle was written *from Rome* when Paul was brought before Nero the second time. In the 22d chapter of the Acts, Paul was tenacious of the privilege of Roman citizenship, and it proved of much advantage to him before the Centurion. It may be matter of probable conjecture, that he might be required to prove himself a citizen of Rome, when he was to make his defence. The *parchments* might contain some documents, or be a deed or diploma of some consequence to the matter in question. But as to the *cloke*, there is something more particular. In the original the word is *Phelones* or *Phailones*, which is undoubtedly a corruption from *Phainoles*, and it is so read in some ancient manuscripts. This word was probably *grecised* from the Roman word *Pænula*. This is no more than was done frequently in other languages and in other countries. When the Roman state degenerated into an absolute monarchy, many citizens laid aside the *Toga* and wore the *Pænula*, or the *Lacerna* in its stead. Augustus highly disapproved of this change in their dress. As the *Pænula* was so specifically a Roman garment, St. Paul might wish, as a slight confirmation of his point, to show what was his customary dress. It may be further remarked that the *Pænula* was a vestment which the Romans generally wore upon a journey; therefore the apostle says that *he left it behind him at Troas.* This is only written as a merely literary remark, or hint, that in the minutest passages of scripture there may be some meaning; and that nothing can be so contemptible as a foolish and profane ridicule, on any passage in the sacred writings, *founded on ignorance.* There is no passage in the Hebrew or Greek scriptures which will not admit of such an illustration or explanation, either *philologically* or *critically*, as may put to silence the ignorance of foolish men."

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New England, in the years 1798 and 1799, in a series of Letters to the Editors.

[Continued from page 223.]

LETTER XI.

Second letter from the Rev. Edward D. Griffin of New-Hartford.

Gentlemen,

In pursuance of the design suggested in the close of my last, the narration, which was then left unfinished, will now be resumed.

The late attention of our State Legislature to schools has led the way to important benefits to children, as well in this, as in many other towns. In consequence of the new arrangements, school-masters of serious minds have been employed, who have entered in earnest upon instructing the children in the principles of religion, and praying with them. The effect has been, that many schools have been awakened, and as we have good reason to conclude, have received lasting benefits. Three of the schools in this town were last winter under the care of men professedly pious, and very faithful in imparting these instructions. Out of these, nearly twenty children, in the course of the winter, it is hoped, were introduced into "marvellous light." The knowledge possessed by such as we hope have been savingly enlightened by the divine spirit, is worthy of particular observation. Important ideas and distinctions which it has been attempted in vain to give to others of their age, appear familiar to *them*. One lad in particular, in a certain interview which was had with him, discriminated between true and false affections, and stated the grounds of his hopes and fears in a manner very surprising and affecting. It was the more so, because the evening before an attempt had been made with children of the same age and neighborhood, and of equal abilities and opportunity; and it had seemed like "plowing on a rock;" insomuch that the hope was almost relinquished of ever being able to introduce discriminating ideas into minds so young. It would be ungrateful not to acknowledge that in a remarkable manner it hath pleased the Most High "out of the mouths of babes and sucklings to perfect praise"

It is hoped that about fifty heads of families have been the subjects of this work; a considerable part of whom rank among the most respectable and influential characters in the town. This however gives the young no just encouragement to hazard their salvation on the chance of being called in "at the eleventh hour." Had they seen the anguish of some of these for neglecting so long the great business of life, it might discourage such neglect in them. Penetrated with remorse for the waste of life, and for the lax examples by which they supposed they had corrupted others, they seemed to conclude it was probably too late for them to find mercy; yet were anxious to disburden their conscience of one torment, by solemnly warning the youth not to follow their steps. "We are soon going, said they, to receive the reward of wasted life; and we warn you to proceed no further in search of a more convenient time to prepare for death. We have been over the ground between you and us, and this 'more convenient season' does not lie before you. O that we could be placed back to your age, for then we might have hope. If you did but know and feel as we do the value of youth, you would surely better improve it." In language of this import have they been frequently heard to vent themselves,

while despair and anguish seemed settled on every feature; all which, united, produced sensations in the affected hearers not easily described.

The power of the almighty spirit has prostrated the stoutness of a considerable number, who were the last that human expectation would have fixed on to be the subjects of such a change. One man who lives at a distance from the sanctuary, and who perhaps seldom, if ever, visited it in his life; and who, as might be expected, was extremely ignorant and stupid; has been visited in his own house, and in the view of charity, brot into the kingdom. His heart seems now for the first time to be towards the sanctuary, though ill health prevents him from enjoying the blessings and privileges of it. Another old man, in the same neighborhood, who had not been into our house of worship, and probably not into any other, for more than twenty years, has been arrested, in his retirement, by the divine spirit, and still remains "like the troubled sea when it cannot rest."

It has been a remarkable season for the destruction of false hopes. Nearly twenty of those who have lately appeared to build "on the rock" have been plucked off from the sandy foundation. As a caution to others, it may perhaps not be improper briefly to state the previous situation of some of these. One had supposed that she loved the God of providence because she had some sense of his daily kindness *to her and her family*. She was the one mentioned in my former letter, who was brought to see and acknowledge that she hated the real character of God with all her heart. Another, having been brought up in gay life, was also very ignorant of the essential nature of true religion, insensible of the deceitfulness of her heart, and in full confidence of her good estate. Another, accustomed to contemplate moral truth, in the light of a clear and penetrating intellect, had mistaken the assent of the understanding for affections of the heart. Another had been the subject of some exercises in early life, which had induced the hope that he was within the embraces of the gracious covenant. But he had become a worldling; and lived in the omission of family prayer. Still, while under his late conflicts, he would reach back, and fasten anew on his former hope, (which he had made little account of in the days of his carelessness) until the power of the divine spirit broke his hold. Another had formerly rested her hope on some suggestion to her mind (somewhat like a voice) assuring her in time of sickness and anxiety, that her sins were forgiven. Another had been introduced into a hoping state in a season of awakening several years ago; since which, nothing special had occurred as a ground of self-distrust, except that she had sometimes, for a considerable season, neglected prayer and spiritual contemplations for worldly objects. Another was first put upon suspecting and searching himself by finding in his heart an undue appetite for the gaieties and vanities of youth. He had just returned from a party of pleasure when his conflict began. Another was the man mentioned in my former letter as having been so opposed to the sovereignty of God, in the dispensations of his grace. The rest, for ought that appeared, were as hopeful candidates for heaven as many professors. From observing the effects

which the light of God's presence had upon false hopes, a trembling reflection arose, 'How many such hopes will probably be chased away by the opening light of eternity!' The Lord seemed come to "search Jerusalem with candles", and to find out those who were "settled on their lees." The church felt the shock. No less than three conversed with me in one week on the expediency of withdrawing from the sacrament. That same presence which at Sinai made all the church and even Moses "exceedingly fear and quake" rendered it now a time of trembling with professors in general. Nevertheless it was, in respect to most of them, a season of great quickening and a remarkable day of prayer. Two persons have been for several months under deep dejection, which at times bordered on despair; one, being extremely weakened by ill health; the other, having experienced such dreadful heart-risings against God as to be terrified into the apprehension that her condemnation is sealed. Some, after having had, so far as we can judge, a saving change pass upon their hearts, have had seasons of thick darkness. One person, after the dawn of a joyful morning, was for two or three months overshadowed with a cloud, and by turns appeared in almost total despair, and notwithstanding he had such apprehensions of guilt and danger that sleepless and "wearisome nights" were "appointed" to him; yet he verily thought, (to use his own frequent expression) *that he was as stupid as the beasts*, and that his stupidity was daily increasing; though to others it was evident that what he considered the increase of his stupidity, was only the increase of his anxiety about it. In other instances, the enemy has attempted to divert people from their anxiety with premature hopes.

We have met with little or no open opposition to the work; the corruptions of those who were not drawn into it, having been held in awe by a present God. It is apprehended there has scarcely been a person in town, of sufficient age for serious thought, who has not felt an unusual solemnity on his mind. A general reformation of morals and sobriety of conduct are observable through the town. Family prayer has been remarkably revived. On the day of the general election of state officers, (a day usually devoted to festivity) the young people, of their own accord, assembled in the sanctuary; where, by their particular desire, a sermon was delivered to them; and they went home generally agreed that one day spent in the courts of the Lord was better than a thousand wasted in vanity. Upon the whole, it is a given point among the candid that much good and no hurt has been produced by this religious revival, and that it would be a matter of exceeding joy and gratitude, if such a revival should be extended through the world.

In this work, the divine spirit seems to have borne strong testimony to the truth of those doctrines which are generally embraced by our churches, and which are often distinguished by the appellation of Calvinism. These doctrines appear to have been "the sword of the spirit" by which sinners have been "pricked in their hearts," and to have been "like as a fire and like a hammer that breaketh the rock in pieces." It is under the weekly display of these that the work has been carried on in all our towns.

These have been the truths which the awakened have deeply felt, and these the prominent objects in view of which the young converts have been transported. The scenes which have been opened before us have brought into view what to many is convincing evidence that there is such a thing as *experimental religion*; and that mere outward morality is not the qualification which fits the soul for the enjoyment of God. People, who before were of inoffensive conduct and of engaging social affections, have been brought to see that their hearts were full of enmity to God; and now give charitable evidence of possessing tempers, to which before they were utter strangers. It may be added, that some of the subjects of the work now acknowledge that they lived many years in dependence on a moral life, (and one of them, driven from this ground, tried to rest on the Universal plan;) but they are now brought to see that they were "leaning on a broken reed," and no longer rest on supposed *innocence* or *good works*, but on HIM who came to save *the chief of sinners*. I am, &c.

E. D. GRIFFIN.

New-Hartford, Sept. 1800.

LETTER XII.

From the Rev. WILLIAM F. MIZLER of Windsor, Wintonbury Parish.

GENTLEMEN,

WE have reason to rejoice that the Lord reigns; for, as a gracious God, he is wonderfully visiting many parts of our Zion, with his salvation. In his great mercy, he has poured out upon many of our towns the spirit of grace and of supplication. He has carried on a blessed revival of religion, in such a distinguishing manner, as to convince serious, attentive observers, that the same mighty power of the Holy Ghost, which wrought so efficaciously on the day of Pentecost, is still displayed in the building up of his church, in the world. In this extensive work of grace, he has confounded and silenced many of the enemies of the gospel, especially that class of them, who, while they professedly believed the sacred scriptures, denied the necessity of the special agency of the Holy Ghost in the regeneration of sinners. For such has been the peculiar and glorious nature of the work, that it has been evidently seen to be the work of God, and not of man. That, when a Paul has planted, and an Apollos watered, God has given all the increase; so that all has eventually depended on the blessing of the divine spirit, in making the gospel effectual, in the calling of sinners to repentance. Such extraordinary seasons of the out-pouring of the divine spirit are, therefore, worthy of remembrance, since they serve to destroy the strong holds of error and vain philosophy; and to bring a backsliding people to the real knowledge of God. They prove, beyond a doubt, that the Holy Ghost operates in the hearts of men as a convincer and a comforter; and that, since our Saviour's ascension to glory, he has been sent down to convince the world of sin, because they have not truly believed in the name of the only begotten Son of God. As, therefore, in the course of the past and of the present year, there has, in the judgment of charity, appeared to be such a glorious work among the people of whom I have the ministerial care, it may be useful to follow the example of others,

in laying an account of it before the public.

Previous to this uncommon ſerioufneſs, which there has been among us, the cauſe of religion, for many years, had been in a low and lamentably declining ſtate. But here and there one had been under any awakening influence of the divine ſpirit, and brought to a ſaving knowledge of the truth. For ſeveral paſt years, not more than two or three perſons had, in any one year, joined the church. Deiſm and other corrupt opinions were prevailing, and, as the natural conſequence, the morals of the people had greatly degenerated. Family prayer—the Chriſtian ſabbath—public worſhip and divine ordinances were greatly neglected. The riſing generation, more eſpecially, treated things of this nature with great coldneſs and indifference. A few of the children of God with us, at this period, were deeply affected and alarmed, at theſe threatning appearances of abounding wickedneſs. It ſeemed as if a righteous God were about to forſake us altogether—to give us up to hardneſs of heart and blindneſs of mind. And what ſeemed peculiarly to alarm our fears, at this time, in reſpect to our local condition was, the pleaſing news we heard of the powerful work of God, in other towns, while there was ſuch a growing neglect of religion among ourſelves. This gave us reaſon to fear, that while other parts of Zion were ſo highly bleſſed with the preſence of God, and the work of his grace, we ſhould be left to our own deſtruction. We therefore then felt the great need of abundant prayerfulneſs, and were brought to cry to the moſt high, for his holy ſpirit to be ſhed down for the awakening of ſinners and quickening of his ſaints. I appointed a weekly conference, in the latter part of the month of Feb. 1799, for this purpoſe, believing that the prevailing wickedneſs of the day called for extraordinary prayer to God. This appointment was ſucceeded far beyond what had been expected, in bringing many people together to unite in prayer to God, and in ſeeking the precious bleſſings of his grace. In the latter part of March and the beginning of April, of the ſame year, there appeared the ſmall beginnings of more than ordinary attention to the things of God's kingdom. Some were ſtruck with a deep conviction of their ſin and danger, and others were alarmed. This attention to religion continued to increaſe for ſeveral weeks, till it had become ſo general in the Pariſh, that it was judged expedient to ſet up, in various parts of the ſociety, ſeveral religious meetings. At theſe meetings, which were three and ſometimes four in a week, a ſermon was preached; and in this way three and generally four ſermons were preached in a week, beſides thoſe preached on the ſabbath, for more than ſix months together, during this revival. This ſeemed neceſſary to prevent diſorder among the people, and to enlighten their minds in the knowledge of the goſpel, and the way of ſalvation by the Lord Jeſus Chriſt. From this time, the houſe of God was filled on the ſabbath; and theſe weekly lectures, in various parts of the pariſh, were attended by from two hundred and fifty, up to three and four hundred people. The attention to religion ſoon became greater than was ever before known in this pariſh. There was no longer a cold and formal attendance upon divine worſhip. The countenances of crouded aſſemblies were ſix-

ed and solemn; their eyes were upon the speaker; their ears were open to the truth, and they were pricked in their hearts. No pains were spared to hear the gospel preached. All was solemn and silent. Nothing appeared like noise and enthusiasm. Many might be seen, from time to time, melted into tears, from the impressive force of truth, set home upon their hearts, by a divine influence. Such had been the opposition to experimental religion, that persons thus affected, with a sense of their sin and danger, were, at first, afraid that they should be noticed and derided for these impressions. Many of them, therefore, resolved to keep from meeting, where they found their hearts so deeply affected. But, they were so powerfully impressed with this conviction, as to be compelled to resort to the places of worship; and the cry was, "What shall we do to be saved? Is there any hope—any 'encouragement for such hardened 'sinners to seek for salvation? Is 'not our day of grace for ever 'past? Does God offer salvation 'to such hardened, guilty and un-'grateful sinners upon any terms?" For they were now awakened out of their long sleep of carnal security, and brought to examine into the guilt and pollution of their own hearts. They were convinced that they were truly wretched, and miserable, and unholy, in the sight of God. They saw that they were and always had been the enemies of God in practice, and that the temper of their hearts was opposed to his law and government. They were convinced that they had been living, and were now living such a life, as must inevitably end in their everlasting destruction, if persisted in. They had such a sense of the depravity of their own hardened, wicked hearts, as to be convinced that no power was sufficient to change them, but the Almighty power of God; and that, unless they were renewed by the spirit of his grace, they must forever perish in their sins. These deep convictions of soul made them sensible, that however much their hearts had been opposed to the doctrines of divine sovereignty, total depravity and salvation by grace, yet, that they were thus depraved in heart; and that it was wholly in vain to hope for salvation in any other way. They now saw, that if they were saved at all, it would be owing to the uncovenanted mercy of God; and, therefore, were brought to lift up their hearts in strong cries to him, in the expressive language of David, Psal. xxv. 11. "For thy name's sake, O Lord, pardon mine iniquity; for it is great." In the midst of these distressing fears and sorrows of soul, in many instanes, they were, at once, relieved, by an instantaneous change of their views, when a new apprehension of the character of God, or of Christ broke in upon their minds in a most sweet and glorious manner, in consequence of which they felt their enmity and opposition to the character of God, and of the Lord Jesus—to the law and gospel, and to the way of salvation therein taught, taken away; and they beheld such purity and goodness—such sweetness, beauty and glory in divine things as filled their hearts with unspeakable joy. Overpowered with the greatness of the change, under the view, which they then had of God and religion, they cried out, "What have we been 'about, that we have not been 'praising God before? O! We 'never knew what happiness was, 'till now. What a feast are the

'holineſs, the goodneſs and the 'mercy of God, and the conde-'ſcending ſufferings of Chriſt to a 'guilty, thirſty, periſhing ſinner! 'How could we ever have ſinned 'againſt a God and Saviour of ſuch 'infinite goodneſs! O, how vile 'we are in the ſight of ſuch an 'holy God! How dreadfully guil-'ty and unworthy of his notice! 'But thanks be to God, who giv-'eth us the victory thro' Jeſus 'Chriſt, our Lord; and let the a-'dorable Trinity be praiſed for 'ever and ever." They now felt a ſweet ſubmiſſion to the will of God in all things—had done quarrelling with his juſtice, and had ſuch an all-ſubduing ſenſe of the purity and glory of his perfections, as to rejoice that he was God, and juſt ſuch a ſovereign and holy God as he is. Their very ſouls were tuned to that divine ſong, "The 'Lord reigneth; let the earth re-'joice."

Hitherto, among the hopeful converts, there has appeared a great uniformity in the prevailing temper and reliſh of the ſoul. It has been evident, that whoſoever is born of God loveth God and Chriſt, the law and goſpel, and the church and goſpel inſtitutions. It has truly appeared, that the kingdom of God conſiſteth in righteouſneſs, and peace, and joy in the Holy Ghoſt: that it influences to purity in heart and practice, to peace in ſociety, and to joy in attending upon all the duties of religion, thro' the bleſſed influences of the divine ſpirit. But, tho' ſuch has been the great uniformity of temper and reliſh of ſoul, in the hopeful ſubjects of this work; yet, in other reſpects, there has been a conſiderable diverſity. Their ſpiritual exerciſes—their joys and comforts have not been all alike, nor equally great. Some appear to have had greater and clearer diſcoveries of divine things than others—to have had a deeper and more agonizing ſenſe of their own vileneſs in the ſight of ſuch an holy God, and to have had greater and larger ſeaſons of ſpiritual refreſhings from the Lord. But this has appeared to be true of all, that even thoſe, who have been the moſt fearful of deceiving themſelves with a falſe hope, have felt a moſt humble and ſweet ſubmiſſion to God, and to the glorious ſcheme of ſalvation by a crucified Redeemer. Their views and feelings towards God and the Lord Jeſus Chriſt—towards the law and the goſpel—towards the church and the ſacraments, and, in ſhort, towards all religious duties have been changed. The holy ſcriptures are more highly prized. Family prayer is now attended in many families where it was before neglected. Thoſe, who once hated and reviled a religious life now rejoice in it, while they contemplate the ſovereignty, the holineſs, the juſtice, the mercy, the grace and the goodneſs of God, with real complacency and ſatisfaction. The divine law, which they once hated, becauſe of the ſtrictneſs of its requirements and the dreadful nature of its threatnings, they now delight in, as holy, juſt and good in all its requirements; and while they love, praiſe and adore the Almighty, their hearts are engaged in a willing obedience to his law. The Lord Jeſus Chriſt has alſo been exceedingly precious to their ſouls. They have contemplated his amazing condeſcenſion and ſufferings to expiate for ſin—to magnify the holy law of God, and make it honorable for divine juſtice to grant pardon and ſalvation to the penitent believer; and humbled in the duſt for their own wicked-

ness, they have felt that they could never sufficiently praise and glorify him. They continue to manifest a desire after the sincere milk of the word, to grow thereby in grace and knowledge; an attachment to the holy scriptures and to gospel institutions; and an exemplary walk and conversation. But, tho' such, at present, appears to be the promising fruit of this work; yet, I pretend not to say, that none will hereafter disgrace their profession. The enemy has generally, in all great religious revivals, scattered some tares among the wheat. It concerns all professors, therefore, to remember, that if they do spiritually abide in Christ, and he in them, they will consequently bring forth much fruit, to the glory of God; and that, if they bear not fruit, they will be taken away as unfruitful branches, whose end is to be burned. This work has been extended to persons of different ages from twelve years old up to sixty; and to both men and women, tho' to a greater proportion of the latter. Since the present special attention to religion among us, there have been fifty-four persons added to the church, in about fourteen months; the most of whom professed to have experienced a saving change in the course of this revival; and the few others, who before had a weak hope, were now greatly quickened, comforted and confirmed. Sundry others have been hopefully the subjects of this work; and tho' the most powerful period of the revival is past, yet, even to this day, there are favorable appearances that others will become the happy subjects of the kingdom of God. As some persons may desire a more particular account of the experiences of some individuals, who have been the hopeful subjects of this glorious work, I intend in a subsequent letter to give such a narrative.

I am yours,
WILLIAM F. MILLER.

(To be Continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

An account of the conversion of Amelia.

AMELIA was descended from respectable parents. Her powers of mind were above the common level; and much pains and care were employed in giving her an education, which might enable her to appear, on the stage of life, to good advantage. Her parents, in the judgment of charity, were friends to piety and virtue. While she was yet in the earlier part of youth, her mother, after a course of distressing sickness, paid the great debt of nature, and bowed to the KING OF TERRORS. The father was left a solitary and afflicted man. He mourned for his deceased friend with a commendable sincerity. In speaking of her, the tear of grief would steal down his cheeks, even after she had been long deposited in the cold and dismal mansions of the dead. A hearty mourner doth not soon forget the dear object of his affections. Noisy and tumultuous grief quickly goes off, but that which is sincere and deep long remains. After a course of time, when he had passed many a lonely month in sorrow, and had paid that debt of mourning, which the world esteems due to the memory of the dead, and all that the strictest laws of decorum require, the father of Amelia supposed the circumstances of his family made it his duty to connect again in life. He accordingly formed a second connubial relation.

From this connection, nothing of an unpleasant nature to the family, as is too often the case, resulted.—Amelia was now in that time of her youth, when she thought of little else, except adorning her person, and scenes of gaiety and diversion. The comeliness of her person and gracefulness of her figure made her vain. Her ambition was only to shine in the polite circle, and to gain admirers. In a round of fashionable gaieties several years passed. With tenderness and affection, her father frequently pressed her to seek something more solid, as her felicity, than could be found in youthful amusements and pursuits, intreating her to repair to the inspired volume as the fountain of heavenly light, and to think of another and eternal world. Accustomed to obey, from the happy family government maintained by the father, she heard his counsel with deference. Although she treated religion, with outward decorum and civility, yet she could not endure the thought of a relinquishment of what she called the innocent amusements—the harmless levities—and sweet pleasures of youth, for what she thus termed the austerities of piety and religion. A sacrifice of this nature, she counted too great for one in the bloom of youth. However as she was fond of reading, in her leisure hours, she would occasionally take down from her books, the sacred volume, or some other serious work, and read for a few minutes in them. But she did not relish them. Her delight was in novels, plays and other pieces of mere amusement. Nevertheless her memory retained some solemn truths, which had passed in her mind while reading the Oracles of God, and books of devotion. Recollecting, one day, some pious sentiments contained in what she had read, she thought with herself—"I will now sit down and spend a few minutes in meditating on religion, which has been so often recommended to me, and of which I have heard so many excellent things said; particularly, I will examine whether I have such a SINFUL HEART, as it is affirmed that mankind actually have—especially in the following words, *the heart is deceitful and desperately wicked.* What has been my life? one continued series of forgetfulness of God—and a Redeemer, who died to save a perishing world. What have been my thoughts? vain and foolish. Where have my attachments been? on the merest trifles. Can I lift up my eye to a holy God? My conscience accuses, condemns and pains me. I will reflect no farther. I will dismiss these thoughts."

Dismissing, as is to be feared multitudes do, this rational employment of her mind, she hastily resorted to her usual mode of spending her time. Concluding that she had many—many years yet to live, she had no doubt, but there would still in future be abundance of time and opportunity for attending to the concerns of her salvation. All her circle of friends and acquaintance of both sexes were gay and unserious. They did not, it is true, either openly despise and scoff at religion, or secretly disbelieve its reality. But they apprehended that it was much too early in life for them either to profess or practise piety and religion. Add to this, it was a time of great deadness and languor in religion, in the place where she resided. They had it is true excellent sermons on the sabbath. The people likewise very generally repaired to the sanctuary on Lord's day. They were

delighted with their Miniſter, not ſo much for his evangelical ſtrain of preaching as for his good ſenſe, literature, exemplary conduct, pleaſing manners, and eloquence. But no one was known to be under any peculiar concern about another ſtate of exiſtence, or to be in earneſt about obtaining eternal life. In ſuch times of general ſecurity, doubtleſs, ſome are impreſſed, awakened, and brought to true religion, though unknown to others. Where God's holy word is faithfully diſpenſed, we may conclude it will be more or leſs ſucceſsful. Having had many tranſient and occaſional thoughts on religion, at different times, Amelia was at length brought to a ſerious conſideration of her ways. She could not, indeed, aſſign any ſpecial cauſe of her ſerious thoughtfulneſs. But ſo it was, her conſcience reproved her for a ſinful life. Great diſtreſs and anguiſh ſhe endured on account of her rebellion againſt God, enmity of heart to his character and law, and omiſſion of duty. Her conviction of ſin was long, deep, and diſtreſſing. Religion ſeemed to her a ſolemn reality. Neglecting it, conſcience would not permit her to be at reſt. For ſome days, ſhe would have great diſtreſs of mind, and bitter upbraidings of conſcience; then ſhe would feel but little of this—would be, in a degree, at eaſe. In this manner ſhe paſſed a whole year. There was no one to whom ſhe could open her mind in like diſtreſs. In ſilence, therefore, ſhe bore all her anguiſh and awful ſenſe of guilt and deſerved miſery. She knew not that others ever felt as ſhe did. Suppoſing her caſe ſingular, ſhe was ready almoſt to deſpair. Indeed ſhe was afraid to diſcloſe to any one her concern and conviction. After about a year of ſuch anxiety and diſtreſs, ſometimes greater, and ſometimes leſs, ſhe experienced ſuch a CHANGE in her affections, views, and feelings that ſhe ventured to admit a hope that a merciful God, in his infinite ſovereign goodneſs, had imparted unto her ſpiritual life—that ſhe had become a new creature in Chriſt Jeſus—and might take hold of the promiſes of the goſpel.

What gave her a ray of hope was her different views, feelings, and exerciſes towards divine things. They all ſeemed new and glorious to her; and ſhe felt ſuch pleaſure in religion as was unſpeakable. In her eſtimation, no joy could be compared to this, to ſerve and pleaſe the Lord. She thought that ſhe had once in gay and favorite amuſements enjoyed much happineſs, but now it appeared to her, utterly unworthy the name, and when all of it was put together, not ſo much as ſhe now enjoyed, in one hour, in religion. God, in all his adorable attributes, in his ſovereignty, holineſs, and righteouſneſs, as well as in his free grace, rich mercy, and boundleſs goodneſs, appeared unto her glorious. The law appeared glorious, in its extent and requirements. The word, worſhip, and ordinances of the goſpel—together with the duties of religion in general appeared delightful. The blood of Chriſt ſeemed to be all her dependence. With peculiar ſweeteeſs did her mind dwell on the name of her Saviour.—She lamented that religion was in ſo declining a ſtate; and was wont to ſay, "Oh that my eyes might be ſo bleſſed as to ſee a revival of it!" A few years have revolved, and ſhe has found the happineſs. In conſequence of her marriage, ſhe removed from the place of her nativity, into a place

which, the last year, was so highly favored as to partake largely in that revival of religion, which has blessed various parts of our land. With tears of joy, she often exclaims, "Oh what singular advantages have people, especially youth, to become serious, where there is a revival of religion; when there is so much encouragement; where each one's seriousness is an invitation to another's! Oh what ardent gratitude should go up to heaven for such a blessing! What would I have given, in my distress of mind—under my painful convictions, had there been such a revival."

A people know not the magnitude of the mercy, when religion is in repute among them, and their minds generally called up to things spiritual and divine.

This account of Amelia's conversion is real and not fictitious. To prevent the real name being known a fictitious one has been assumed. Facts in religion are of unspeakable moment. For while curiosity is gratified, Christians are instructed, quickened, and confirmed.—A day of God's power and grace among a people is a GOLDEN SEASON—A PRECIOUS OPPORTUNITY, which perhaps none can estimate high enough.

Death of Leonora.

GENTLEMEN,

AS the plan of your Magazine is calculated, under fictitious names, without wounding the feelings of any one, to introduce all classes of readers into the apartments of the sick and the dying,—to draw aside the curtain, and bring up to their view those tender scenes, which pain the heart of a friend; which arouse the attention, and for a few moments, at least, solemnize the hearts of the most inconsiderate; and which prove the value of an interest in the Redeemer, in a dying hour, I have embraced this opportunity to relate to your readers, a short sketch of the life and death of the unhappy Leonora, under this concealed name. Could I describe the heart-dissolving scenes of distress, as they passed, and as they now remain fresh in my memory, I should hope, thro' a divine blessing, that some person of her age and description in life, into whose hands these lines may fall, would for once pause,—then read—read again and again—then ask herself, why these trembling fears in death? Why these secret forebodings of misery?—Is it not best, O my soul, to "Remember now thy Creator in the days of thy youth, while (these) evil days come not?"

Leonora was the youngest of three children, whose father died while they were young, and whose mother had married a second husband, with whom they all, a few years since, lived, in a town many miles distant from the metropolis of Connecticut. Their father-in-law and their mother ranked in the class of gay, airy people. They rarely, if ever, read the scriptures in their family, and wholly neglected the duty of prayer. To use the language of the world, they meant to be decent people, to support order and nominal religion, and therefore were often seen at church, on the sabbath. But they never seriously laid the weighty concerns of religion at heart,—never conversed in their family of God's appointed end in requiring religious worship, —of the necessity of the spiritual new-birth,—of a future judgment, nor of the great duty of Christian piety. The eldest of the two

daughters was early married, and Leonora was about twenty-three years of age. She was tall, beautiful and gay, and of a lively turn of mind. Dress and show—balls and parties of pleasure, engrossed her whole attention. She had no heart to engage in the duties of religion; for in her plan of happiness, she felt no need of it. Neither did her mind dwell upon the solemn, parting scene of death, which shuts our eyes upon all earthly joys, and seals our immortal souls up unto the judgment of the great day. She thought herself too young to reflect on such a gloomy change. The world and its pleasures promised her a long life of enjoyment, and she had never felt the importance of being prepared to meet her judge, in a dying day, as one that had not been ashamed of him in this trying world. But her romantic vision of wordly happiness was soon at an end. The fatal symptoms of a consumption attacked her beautiful frame, her flesh consumed, and she, pale and wan, languished on the bed of sickness. Yet delusive hope still shut out all fears of death, still promised the returning bloom of health, and she anticipated the time, when she should, once more, mingle in the gay scenes of life. At length, however, after having for several months thus vainly flattered herself with the hope of a recovery, she had become so weak and emaciated, that she now, for the first time, saw that she must soon die. O, the thought of dying!—Like a voice from heaven pronouncing her doom, it filled her mind with a horror difficult to be described. It was new. It was sudden and awful. Strange as it may appear, it had never before been realized. How much was to be done?—Her fears started up alarmed, and, for the first time, she looked down—"On what? A fathomless abyss,—a dread eternity."—She was now greatly terrified with a sense of her deplorable condition; for she had never seriously attended to religion. While her conscience convinced her that she was a sinner, she knew not the way of salvation. I was present when, at her request, a young clergyman had called to visit her, and was deeply affected, at what passed, at this interesting interview.—"Sir, I have sent for you to come and see me," said the trembling Leonora, in a low, hollow voice to the clergyman, while the tears gently flowed from her eyes; "for, alas! I see that I must die.—I probably have but a few days longer to live."—Her sister being present, bid her show her pale, emaciated hand and arm, and when Leonora held it forth, touched at the sight, her sister clasped the arm with her hand, and bathed it in her tears. Leonora groaned, and repeated, "O, I must—I must die!—What will become of me? O my poor soul! Sir," she continued, turning her streaming eyes upon the clergyman, "I fear I am a sinner—I fear I am not prepared for this dreadful lot of man!"—"If you are a sinner," replied the clergyman, "your duty is plain, before you. You have often been taught it on the sabbath, and now you see how needful religion is to make you happy in the day of death." "Alas I do not know my duty.—I am a poor ignorant creature!—I am going down to the gates of death, and where,—O! Where is my hope?—It is true," she continued, composing herself a little, "I have attended meeting on the sabbath, as much as other people of my age; but, alas!

I see my folly, and it is too late. —I never went there to learn religion!—I speak it to my shame and sorrow, I went for the purposes of pride and show. My thoughts were not employed in the worship of God; nor were they fixed on heavenly things. I was insensible of the price put into my hands to get wisdom!—I inconsiderately abused it, and now must suffer for it. What can I do—what shall I do to be saved?" "From this account of yourself," replied the clergyman, "you have truly reason to tremble at the thoughts of death, and dread the awful consequences of such an inconsiderate life; and it is to be feared, were you now to die, in this state of mind, that you would be miserable forever. I will state to you the only possible way to find pardon and acceptance with God." The clergyman did this in a very plain and feeling manner, and, after praying with Leonora, left her to apply his discourse. After he was gone, she pondered upon his words—applied them to herself—saw, if they were true, she was in danger of eternal misery, and became more alarmed than before, for a short time. The clergyman, at her request, two or three days after, repeated his visit. And though her fears were not wholly removed; yet she had begun to quarrel with the justice of God, and to comfort herself that she was not so great a sinner as the gospel described her to be. She tried to hope that the painful sensations of guilt which she had experienced were sufficient to atone for her past offences, and to secure her future happiness. But, when she again heard a description of the nature of gospel holiness, and was shown the insufficiency of her present views of God, again she trembled for fear that all was lost. She was now more than ever distressed for her soul; and so far as I could judge from what passed, she appeared to be deeply impressed with a conviction of her own deplorable condition as a sinner, of her need of help from God, and that nothing but regeneration could fit her for death. Her tears, her cries, her prayes, at times, were enough to convince any one that reflected at all, that it is a fearful thing to fall a sinner into the hands of the living God. And I began to hope, from this earnest seeking, that divine grace might, at this late hour, pluck her as a brand from the burnings. But, O! painful to relate, her parents, fond of a beloved daughter, and ignorant of the necessity of regeneration could not endure such a troubled mind in their daughter, in the last days of her life. As they loved her, they thought she must be eternally happy, without suffering such heart-rending pains for sin. They therefore set themselves at work to prevent, if possible, any farther distress of this nature. They told her she was not so great a sinner as she believed herself to be; that she had never been guilty of any open and scandalous sins; that she had sorrowed enough for sin, and ought now to comfort herself that the doctrines of the gospel were not so strict as had been pretended; and that she had no farther need of religious instruction. They persuaded her not to send any more for the clergyman, lest an explanation of the scriptures should increase her fears; and thus, from an over-fondness to the perishing body of a dying daughter, they were, in all probability, instrumental of sealing up her immortal soul to everlasting misery. For, in a few days after,

the unhappy Leonora died, without any other hope of happiness.

"O dreadful hour! When God draws near,
And sets their crimes before their eyes!
His wrath their guilty souls shall tear,
And no deliv'rer dare to rise."

AMANA.

For the Connecticut Evangelical Magazine.

Messrs. Editors,

In consequence of some serious impressions on the minds of several persons, who are enquiring what *they* shall *do* to obtain salvation; and considering that many such may, probably, read your Magazine, I have suggested a few thoughts in the form of a letter, addressed to a person of the above description; which you may publish or suppress, as you think proper. D.

October 1800.

Dear Friend,

CONSIDERING the anxiety of your mind, relative to your spiritual concerns, and the danger of dependence on your own doings; I have, agreeably to your request, endeavored to suggest a few ideas for your instruction, which I think to be scriptural.

That all mankind, are, by nature, in a state of enmity against God, and opposed to his holy law and government, we are abundantly taught from his holy word; and all, who are truly awakened to see their own hearts, will readily acknowlede it. And while in such a state, they do *nothing* acceptable in the sight of God; as the apostle declares, Rom. viii. 8. "So then, they that are in the flesh cannot please God." Then what a dreadful situation are those in, who are yet in a state of nature, being enemies to God, and doing *all* they do in opposition to him! They are in a state of condemnation, and nothing but the slender thread of life, separates them from eternal misery. Nothing but sovereign mercy holds them a single moment from the pit of destruction.

You will probably ask; how shall I get out of this deplorable state, and obtain the favor of God? I answer. You must *repent* and *believe* on the *Lord Jesus Christ*. You must be *regenerated*, must have the enmity of your heart slain, the natural heart destroyed, and an entirely new heart given; agreeably to the words of our Saviour, John iii. 3. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." To be born again, a person must receivve a new heart; a heart conformed to the moral image of God, delighting in holiness for its own sake; being disposed to love God supremely, to renounce all dependence on its own doings, and to trust wholly to Christ, through the atonement.

People under awakenings, are exceedingly apt to think, that they must do something themselves, whereby they may recommend themselves to the grace of God, and obtain the pardon of sin. But here they mistake. Christ must be *all in all*, in the salvation of mankind. A sinner, who is endeavoring to obtain salvation by his own doings, or good works, is pursuing a wrong road; one that will never lead to the paradise above. For, a sinner, while in a state of nature, notwithstanding the greatest convictions, the most frequent prayers, and all his religious performances, by which he is endeavoring to grow better, and recommend himself to the favor of God, still be-

comes more guilty in the sight of God, until his heart is regenerated. i. e. The more a sinner is awakened, and the more he sees of the true character of God, the more will his heart rise against it, till it is subdued by sovereign grace; till he is brought to renounce all dependence on himself, or his own doings, to give himself wholly to Christ, and trust entirely to him. Those who are never bro't to this, and made willing to be in the hands of God, to be disposed of as he shall see to be most for his glory, can never obtain salvation. They must be considered and treated as the enemies of God.

In Christ there is a sufficiency for all. He has made a complete atonement for sin, by bearing the curse of the law, and thereby rendering it consistent, for God to show mercy; and the sinner has nothing to do to *purchase* salvation; but must receive it as a free unmerited gift, without money, and without price. I would not here be understood, that we are not to pray, read the bible, or attend to external duties. These are by no means to be omitted. But they are not to be performed with a view to *merit* any thing. For when we have done all, we are unprofitable servants. Every religious duty, to be acceptable to God, must be performed with humble obedience to him, trusting wholly to the righteousness of Christ as meritorious. Christ says, "I am the way, and the truth, and the life; no man cometh unto the Father, but by me." John xiv. 6. Therefore, let me recommend you to Christ, through whose merits only, you can obtain the forgiveness of sin, and acceptance in the sight of God. If the spirit of God have now called up your attention to eternal things, and caused you to see the importance of attending to your spiritual concerns, be careful to obey the important call. Attend to the words of the apostle, 1 Thes. v. 19. "Quench not the spirit." This, probably, is not the first time you have felt concerned about your soul; but, perhaps, it may be the last, if you quench, or disregard it. If you do not receive Christ now, and turn to God by unfeigned repentance, you have reason to believe, that you will never be awakened again; but that you will be left to perish in your sins.

But you will, perhaps, say; "I *cannot turn myself.* I cannot change my own heart and love God supremely." But let me tell you, that your *cannot* is owing only to a totally wicked heart. Your inability is wholly of the moral kind, for which you are criminal. You have the same natural ability to love God, that you have to love the world. And to say you *cannot* will not excuse you. Cry to God, like Ephraim of old, saying, "Turn thou me, and I shall be turned." Jer. xxxi. 18. Seek Christ by faith. He says; "Ask and ye shall receive, seek and ye shall find." If you would obtain mercy of the Lord, throw away all opposition of heart to him and go to Christ by repentance and faith. And, O, my friend, let nothing prevent you from receiving Christ, and securing the salvation of your immortal soul. Go to the bible for instruction. You will there find sufficient. That is the only infallible book to direct you in the path to heaven. God there positively declares, that *sinners must be converted,* have their hearts changed and renewed by the Holy Spirit, or be finally miserable. Indeed, the bible affords matter of conviction, instruction,

and comfort, more than any other book. The Apostle Paul says to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."

I would therefore, commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all those who are sanctified. That God may sanctify your heart, give you comfort in beliving in Christ, and prepare you for his heavenly kingdom, is the sincere prayer of your affectionate friend, &c.

Religious Intelligence.

MISSIONARIES.

MR. DAVID BACON, Missionary to the Western Indians, returned to Hartford about the middle of December. Altho' this was several months sooner than he was expected, yet it has not arisen from any circumstance unfavorable to the great object of his mission, but quite the reverse. The Indians whom he saw treated him in a friendly manner, and appeared disposed to receive Missionaries among them; but after the date of Mr. Bacon's last letter, they determined to spend the winter months in hunting, and therefore nothing could be done towards instructing them in religion till next spring. He therefore chose this as the most proper time for returning. He has acquired much useful information on the subject, which will greatly aid the Trustees in systematizing the future plan of proceeding; and it is a kind of information which could not be obtained in any other way. In consequence of his return, the Trustees were called to meet the 30th of December, to attend to the subject; at which meeting it is expected Mr. Bacon will be directed to return with enlarged powers of acting.

ON Saturday, the 20th of December, Mr. Josiah B. Andrews returned from a mission to the new-settlements in the western counties of the state of New-York.

POETRY.

THE BIBLE.

THOU blessed Book, be near my heart!
What joy divine dost thou impart,
When, with delight, thy sacred page
My fix'd attention doth engage!

May light, & pow'r, and grace be giv'n,
To shew the path that leads to heav'n;
The precious promises apply,
And bring the great salvation nigh!

How kind is that inviting voice,
Which bids me seek immortal joys!
Nor less the threat'nings would I prize,
Which warn me where my danger lies.

Both food and med'cine here I find,
To nourish and to heal the mind;
Hence suitable supplies I gain,
In health or sickness, ease or pain.

Not all the wealth that misers hoard,
Such precious treasure can afford!
Nor can the joys of sense impart
Such satisfaction to the heart!

What thou commandest me to do,
With vigour would my soul pursue:
And learn, with equal zeal, to shun
What thou forbiddest to be done.

Thou blessed book, be near my heart!
And may I never with thee part;
From heedless youth to hoary age,
Still let me love thy sacred page.

*** *Sundry articles of Religious Intelligence are omitted for want of room.*

THE

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The Gospel a Doctrine according to Godliness.

(Continued from page 254.)

NUMBER II.

HAVING shown that the gospel is adapted to promote real piety, by the view, with which it presents us, of the one living and true God, I proceed to observe,

II. That the gospel is a doctrine according to godliness, may further appear, from the account given of the divine law, and the light in which it is placed in the gospel.

According to the doctrine of Christ and his apostles, the law of God requires perfect holiness, on pain of the divine wrath. It requires us to love the Lord our God, with all our heart and soul and mind, and our neighbour as ourselves; and pronounces a curse on every one, who don't obey it perfectly. Christ came not to destroy, but to fulfil the law; and it is so far from being made void, as a rule of duty binding on all, that it is established by the gospel. For altho' believers, or true Christians, are not under the law in the form of a covenant—not bound to fulfil its demands as the only condition of life, or suffer the curse; but are under (being really *in*) the covenant of grace, which promises and grants pardon and a title to life, to penitent believers, thro' the atonement and righteousness of Christ, in a way of grace; yet they are bound to keep the law: they are under it as a rule of life, to which they are bound to conform, in heart and practice. It is clearly held forth in the gospel, that God is fully determined, cost what it may, to support the authority and honor of his law. What more decisive proof of this can be exhibited, than God hath in fact exhibited, by setting forth his own Son a propitiation through faith in his blood, to declare his righteousness; that he might be just, and the justifier of him who believeth in Jesus? Further,

The gospel teaches, that Christ obeyed and died, not only to redeem men from the curse of the law, and to furnish believers with a complete righteousness for their justification; but also, to recover his people to a conformity to the law. "What the law could not

do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." And Christ "gave himself for us, that he might redeem us *from all iniquity*, and purify unto himself a peculiar people zealous of good works." In this respect, then, the gospel is most evidently a doctrine, not only consistent with, but well adapted, and apparently designed, to promote real godliness—true religion—real holiness, in heart and life.

III. That the gospel is a doctrine according to godliness, may still more fully appear, from some further view of its doctrines, respecting the person, character, offices and mediation of Jesus Christ—his obedience, sufferings, resurrection and exaltation, with the design and import thereof.

According to the gospel, Jesus Christ is a divine person, the Son of the living God, and one with the Father. He is also Emmanuel, God with us, God in our nature, God and man united in one person.

By agreement between the Father and the Son—by the Father's appointment and his own consent, *he* was invested with the office, and undertook to perform the work, of a mediator between God and men, to lay a foundation for, and to accomplish a reconciliation between them. In prosecution of this great design, he assumed human nature, took on him the form of a servant, and was made in the likeness of men; that in the room and stead of sinful men, he might fulfil the law, and make a complete atonement for sin, by his own perfect obedience, unto the death of the cross.

Jesus Christ is a teaching prophet, an atoning and interceding priest, and a reigning king; and perfectly qualified for the execution of these high and infinitely important offices, and faithful in the execution of them. He is infinitely benevolent, merciful and compassionate, gracious and condescending. From his birth to his death, he was holy, harmless, undefiled, and separate from sinners; and is made higher than the heavens. He exhibited, while on earth, in his private life, and public conduct, a perfect example—an example of perfect holiness, in the performance of every duty. This example is presented to view, in the gospel, for us to eye, and to imitate. In his preaching, obedience and sufferings, considering the end for which he obeyed and suffered, he manifested and expressed, infinite regard to the glory of God, and to the good of creatures, and particularly, of mankind—infinite regard to the honor and authority of the divine law, and as real a desire, that the divine displeasure against sin should fully appear, as that sinners might be saved—that these two ends might be consistently accomplished. He hath actually done, to the Father's acceptance, all that was necessary in the way of obedience and suffering by a mediator, to lay a foundation for the consistent and honorable salvation of sinners. Of *this*, the most incontestible proof is exhibited. For the Father hath exalted him with his own right hand, to be a prince and a Saviour, committed all judgment to him, and given him to be head over all things to the Church. Repentance and remission of sins, are ordered to be preached in his name, among all nations. In him, it is declared, there is salvation, and in no other; by him, and by him *only*,

can men have access to and acceptance with God. He is the *end* of the law for righteousness, to every one who believeth, and the author of eternal salvation, to all them that obey him.

Such is the doctrine of the gospel concerning the person, character, offices, obedience, sufferings, resurrection and exaltation of Jesus Christ, with the design and import thereof. In what a majestic, glorious, awful and amiable light, doth this doctrine place the Deity before us? What a view doth it give us, of the sacredness and unchanging obligation of his law? What an awful view doth it present, of the infinite evil and criminality of sin? How ineffably amiable and glorious, and worthy of our love and praise, esteem, trust and confidence, and unreserved obedience, doth it show the Lord Jesus Christ? And how infinitely important and interesting to us, doth it prove it to be, to deny ourselves, and take up our cross, and follow him? And, of consequence, how admirably well adapted is it, to promote and excite to the exercise and practice of real piety and true religion? If, with this doctrine placed in full view, we are negligent and careless with respect to religion, and indulge to ungodliness and worldly lusts, to vice and wickedness, we shall be inexcusable indeed!

(To be continued.)

On the duty and importance of SOCIAL WORSHIP.

NUMBER I.

MAN is a creature formed for society—for social order, and social enjoyment. His rational powers and faculties are fitted both to receive and communicate good.—The wisdom and goodness of the Great Author of nature strikingly appear in so constituting the economy of man, as not only to render individuals necessary to each other, but also to cast the inclination upon the side of interest—to make what is necessary to our being a source of comfort and delight, and even to sweeten the delights of social life, with many natural and endearing relations.

From this ground, that man is a social being, and all his duties and comforts, his hopes and fears, his affections and passions either immediately or ultimately connected with society, arises also the duty of social worship. The propriety and fitness of this, is at once discerned by the considerate observer, and its institution strikes the benevolent mind with a still brighter display of the divine wisdom and goodness.

That mankind should unite in a social and public manner to worship the Great God, the infinite fountain of all being and blessedness, the light of nature teaches—the voice of reason directs, and the authority of Revelation commands. In performing the duty, the true worshipper experiences the most sublime pleasure and satisfaction. The principle of obedience is the source of true enjoyment; and what he performs as a duty, he realizes as the highest privilege.

Whenever, in the spirit of true devotion, we unite our social homage to our Maker, and say, as we are divinely directed, *Our Father who art in heaven;*—what other impressions do we feel, but love to God, and love to one another? What other views do we express, but that all mankind are our brethren; that as children of God's numerous family we unite to address our great common Fa-

rent, with an affectionate sense of our filial relation and dependence? By the same expression we acknowledge, that as members of the same family, our interest is one—our duty of common obligation—our sorrows and our joys, our hopes and our fears, our misery and our happiness the same—that we are all fellow creatures made and preserved by the same hand—of the same moral character, *by nature children of wrath*—that we have one and the same God to worship—one and the same Mediator to redeem us—one and the same Spirit to enlighten and sanctify us;—that we have common sins to confess and lament—common mercies to acknowledge—the same pardon to seek—the same salvation to work out, and the same eternity, for which to prepare. The knowledge and realizing sense of these truths inspire the pious mind with unspeakable delight.

"Knowledge and love make spirits blest,
Knowledge their food, and love their rest."

And as the duties of social worship in a special and powerful manner, tend to open these truths to the view of the mind, and to infix their genuine impressions warm upon the heart of the true worshipper—he rejoices and blesses God for his infinite wisdom and goodness manifested in the institution. He feels an indissoluble attachment to the service—a warm and sensible delight in the duty. Witness the example of the man after God's own heart. In what language of devotion and zeal does he express his desire towards the house of his God, and his delight in attending the duties of social worship! "I was glad, when they said unto me let us go into the house of the Lord." (*Psalm* cxxii. 1.) "When I remember these things, I pour out my soul in me, for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." (*Psalm* xlii. 5.) "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God. Yea the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young—*thine altars, O Lord of hosts, my king and my God." (*Psalm* lxxxiv.)

The same views, feelings and desires, in relation to the same objects, possess the heart, and influence the conduct of every true worshipper of God. The soul that is born of God, loves to draw near to him in all the ways of his appointment, and to dwell in his immediate presence. "Blessed are they that dwell in thine house; they will be still praising thee. One thing," saith the Psalmist, "have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and inquire in his holy temple."

God is the former of our bodies and the father of our spirits, and he will be glorified by the works

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* It is believed by many that the word *even*, inserted in this place by the translators of the Bible, ought to have been omitted; and this idea is fully adopted by the writer. That sparrows and swallows should build their nests, and lay their young upon the altars of sacrifice is at best a very incongruous supposition. But with the omission of one word, the sense is plain and natural, and by a very animated apostrophe expresses the fervent zeal of the Psalmist towards the worship and service of the Temple.

of his hands. Tho' he needeth not our ſervices, yet in his infinite wiſdom he hath ſeen fit to enjoin them. He directs us in the manner of their performance, and in infinite condeſcenſion is pleaſed to accept them, through the mediation of his Son. And he requires us not only to worſhip him in humble *heart* ſincerity, in ſpirit and in truth; but enjoins the ſervice of the whole man—Both ſoul and body are to be active inſtruments of his glory—actively and jointly employed in the ſolemn exerciſe of his worſhip, and conſecrated to his ſervice. For, though the duty of prayer and praiſe, eſſentially conſiſt in the temper and views of the heart, diſpoſing the ſoul to cry after God—to draw near to him as a child, in the exerciſe of repentance, faith, hope, joy, confidence and truſt—yet in the complete exerciſe of worſhip, of ſocial worſhip, in a ſpecial manner, there muſt be an offering up of the deſires of our hearts in *words*, outwardly expreſſive of our internal feelings and views. The *heart* and *voice* muſt unite in the ſervice, and mutually conſpire in the worſhip of God. For tho' bodily exerciſe, ſeparately conſidered, profiteth little, and the outward form of prayer, without the ſpirit of it in the heart, is but a vain oblation, a proſtitution of the duty, and a ſolemn mockery of God; yet we may ſay of theſe two parts of worſhip, as the Saviour, in his reproof of the hypocritical Jews, expreſſes himſelf concerning the eſſentials and ceremonials of the law—"Theſe things (the weightier matters of the law) ought ye to have done, and not to have left the other (the circumſtantials) undone." So the ſpirit of prayer in the heart, muſt not be wanting in every true worſhipper; and with this muſt be joined the ſervice of the lips.—Thus we are taught by the prophet Hoſea, in his devout exhortation to repentance. "O Iſrael, return unto the Lord thy God, for thou haſt fallen by thine iniquity." Here is the ſacrifice of a broken and contrite heart, pointed out and enjoined by the expreſſion, "return unto the Lord;" and then he goes on to direct the outward form and manner in which the duty is to be done. "Take with you *words* and turn unto the Lord—ſay unto him take away all iniquity, and receive us graciouſly, ſo will we render the *calves of our lips.*"

To the ſame point of inſtruction we read in the 50th Pſalm, laſt verſe "Whoſo offereth praiſe, glorifieth me." And the apoſtle improves the redeeming mercy and grace of God, as the higheſt and ſtrongeſt argument to enforce the duty of univerſal dedication in the worſhip and ſervice of God. "Ye are not your own for ye are bought with a price; therefore glorify God in your *body* and in your ſpirit which are God's." Thus "with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation."

The faculty of ſpeech is a diſtinguiſhing excellency in man, beſtowed by the beneficent author of nature for the moſt wiſe and important ends. Hereby we are enabled not only to communicate our thoughts and feelings to one another reſpecting the things of time, but we inquire and learn the way of everlaſting ſalvation—hold bleſſed communion with the Father of our Spirits, and unite our hearts with our voices, in ſocial homage, to worſhip, praiſe and glorify the God that made us.—Therefore it is that the tongue or faculty of ſpeech is ſtiled the *glory*

of the human frame, and is expreſſed by this animated figure in various paſſages of the writings of David. "Therefore my heart is glad, and my *glory* rejoiceth." (*Pſalm* xvi. 9.) that is, my tongue declares my joy in God. "To the end that my *glory*, (that is my tongue) may ſing praiſe to thee and not be ſilent." (*Pſalm* xxx. 12.) "Awake up my *glory*, awake pſaltery and harp." (*Pſalm* lvii. 8.) and in *Pſalm* cviii. 1. "O God, my heart is fixed, I will ſing and give praiſe, even with my *glory*."

ASAPH.

(To be continued.)

For the Connecticut Evangelical Magazine.

THE publication of the various narratives of the religious attention, which has prevailed, in many towns in this ſtate, appears to me to be of excellent tendency; and calculated to afford important inſtruction relative to many moſt intereſting things, as well as to impreſs the reflecting mind with many important conſiderations. In peruſing them, my mind has been led to make many reflections. I have endeavored, in as conciſe a manner as I am able, to ſtate the uſe and improvement which may be made of theſe extraordinary operations.

1. I think they are eminently calculated, to afford pleaſure and joy to the minds of all well-wiſhers to Zion and the welfare of the ſouls of men.—If credit is to be given to thoſe narratives, we muſt conſider ſuch operations as terminating in the enlargement of the Church of Chriſt and in multiplying witneſſes for him. And, however inadequate men are, as to determining, with abſolute certainty, how many are become the ſubjects of renewing grace, yet, charity will conclude, that among all who have come out, and openly acknowledged Chriſt, there muſt be many, who are become the real ſubjects of it.

This cannot fail, of inſpiring the minds of all the true lovers of Zion and the happineſs of the ſouls of men, with joy and conſolation. It is an unſpeakably higher evidence of the goodneſs and mercy of God, and of his gracious preſence, than the increaſe of corn and wine and oil. Although ſuch influences are *local*, and though this conſideration may caſt a gloom on the circumſtances of ſuch places as are left in ſecurity, yet, as the well-wiſhers of Zion do not confine their wiſhes to any particular place or people, they do rejoice and will rejoice, that God's work is proceeding in any place.

2. The hiſtory of the late awakenings, is calculated to impreſs the mind, with a view and ſenſe of the *ſovereignty* of God, in the beſtowment of the influences of his Spirit.

In the late effuſions of the divine Spirit, although many places have been viſited, yet it has been far from being univerſal or general. It has rained upon one place and not upon another. While the people in one place have been attentive, to a high degree, to ſpiritual and eternal concerns, thoſe of another, and perhaps, of an adjoining place, have been left in ſecurity, and to doſe over the moſt important things. Now, why is one place viſited and another not! It cannot be ſatisfactorily accounted for, from the external means which have been enjoyed; nor from any previous appearances, or prediſpoſing circumſtances. All that can be ſaid in ſuch a caſe is, what our Saviour obſerved on a ſim-

ilar occasion, "Even so, Father, for so it hath seemed good in thy sight."—And, the sovereignty of God in such operations appears not only, in distinguishing some *places* from others, in the bestowment of them, but in the distinctions which are made among *individuals*, in the same place. Although the attention, in many places, has been general, yet it has not been universal. Many individuals have been left in security and inattention. And, among those who were awakened, it does not appear, that it has been confined to such as human views would have singled out as the favored objects, but such have been arrested, in many instances, who were at the greatest remove from all serious attention—such as have burlesqued and even wholly rejected Christianity; and have considered such awakenings, as the effect of enthusiasm and a distempered imagination. In these respects it appears, from the various narratives which have been given, that awakenings are at the sovereign disposal of God. Although there are, doubtless, sufficiently strong reasons in the divine mind for doing as he does; yet we have no other way to acount for it, than by resolving it into the sovereignty of God.

3. Another truth, which we can hardly fail of remarking, in the narratives of the late work of God, in different places, is this, that the awakening influences of the divine spirit will excite the attention of mankind, to the means of salvation. However stupid people were, antecedently, yet, they are no sooner awakened, or their minds impressed with a sense of their danger, and of the importance of salvation, than they begin to read and pray and inquire on the subject of salvation. This appears from the progress of the work of God, in the various places which are respected in the narratives. As soon as these wore any appearances of the effusion of the spirit, there was a proportionable engagedness to attend on means. Public assemblies became proportionably crowded; and there was an ardent desire to hear the word, to have sermons multiplied, and frequent religious conferences instituted. People, at such a time, *will* inquire, and *will* attend on means. At such a time, a word said, importing a doubt, whether it be the duty of unregenerate men to attend on means of grace, is in direct opposition to the feelings of such as are awakened. However deficient they may be, as to the state of their minds, yet their minds are strongly impelled to an attendance on means. This is found to be an effect which universally attends the outpouring of the divine spirit.—Pursue such operations in every place where they exist, and this effect will be observed. We must first banish such influences from a people, or they will attend on means. This may lead then to a remark, which ought to make the most painful and humiliating impressions on the minds of such people and individuals as live in the neglect of the means of grace. It is a sure evidence, that God does pass by them—that they are not even the subjects of the common, awakening influence of the divine spirit—They have the evidence in themselves, and carry it with them, through the whole of their negligence and inattention.

4. Another important consideration, which the narratives and histories of the work of God, in different places, is calculated to inforce and illustrate is, that, or-

dinarily, it is neceſſary to regeneration and converſion, that ſinners ſhould be awakened to attend to the means of grace. Although it is not pretended, that means, on account of any innate energy in them, do regenerate men, or beget grace in the hearts of ſinners; and, although regeneration is the work of God, and the immediate effect of his power, yet, it does appear, from fact and obſervation, that it is ordinarily neceſſary to regeneration, that ſinners ſhould be awakened to attend on means. This appears, from the revivals narrated, in the various numbers in the Magazine. Previouſly to the awakenings which have taken place, there were no greater appearances of converſions than in other places: but, in conſequence of ſuch awakenings and attention, the inſtances have been multiplied. And thoſe inſtances have been confined, to ſuch as were awakened and excited to attend on means. Not an inſtance has occurred among the inattentive. And this has been found to be true, generally, reſpecting both public and private inſtances of regeneration. I do not ſay, that God cannot regenerate without firſt awakening ſinners to attend on means; or that all are awakened to the ſame degree, or for the ſame length of time; but it does appear, as if a degree of awakening and a diligent attendance on means were, ordinarily, neceſſary to God's giving renewing grace to ſinners. It appears from fact, that this is the *ordinary* way: and ſo, that there is ordinarily, no reaſonable proſpect that a work of grace will be begun in the hearts of ſinners, 'till they are awakened to concern, and a diligent attendance to the means of grace. This leads us to ſee, what dark and diſmal proſpects, ſuch people and individuals have, who can continue to live in the neglect of the means of grace, They have no proſpect, no reaſon to expect to be the ſubjects of renewing influence in that ſtate.

5. Another truth which the narratives under conſideration tend to enforce is, that however neceſſary it is to regeneration, that ſinners are awakened to attend to means; yet there is no eſtabliſhed connection, between their attending on means, as they do attend, and regeneration.—In the beſtowment of regenerating grace on thoſe who are awakenened, God exerciſes the ſame ſovereignty, as he does in giving the awakening influence of his ſpirit to different people. God viſits ſome places with the effuſions of his ſpirit, and paſſes by others. So it is among ſinners who are awakened to concern, and to attend on means of grace and ſalvation. Although it appears, that awakening and attention are, ordinarily, neceſſary to regeneration; yet there is no *certain* connection, between their attendance on means and regeneration. God, in his ſovereignty, diſtinguiſhes ſome, by giving them renewing grace. This appears to be true, from facts, as they are ſtated in the various narratives. Many there are, who, after being awakened to attend on means, gradually return to their former eaſe, and carry not the leaſt evidence of their being the ſubjects of grace. But, as the apoſtle James expreſſes it. "*It is happened to them, according to the true proverb, The dog is turned to his own vomit again; and, the ſow that was waſhed, to her wallowing in the mire.*" We are not, therefore, to ſuppoſe, any certain connection between ſinners being awakened to attend on means and regeneration; while, on the

other hand, it is, ordinarily, necessary that sinners should be awakened to attend, in that manner to means, in order to their being the subjects of renewing grace.

6. The narratives, in the foregoing view of them, are eminently calculated to excite some serious reflections and considerations, in the minds of such people, as have not been the subjects of such awakening influences. Although the spirit of God has been remarkably poured out, on many places, and conversions have been hopefully multiplied; yet it is equally true, that in many other places, there has been nothing of that nature. They have been left to pine away in their iniquity—to continue secure and inattentive—to neglect the means of grace. Instead of desiring, that religious exercises should be increased, they can hardly attend on the stated religious exercises of the sabbath. Instead of wishing, that conferences and special seasons for improvement in religion should be appointed, they can hardly be persuaded to attend on the most common religious services.—Now, what serious and solemn reflections are incumbent on such a people! Is it not certain, that God has passed by them! Is it not evident, that being left as they are, they and the rising generation among them must perish! Is it necessary, that sinners be awakened and excited to attend on means to their having hope, that a work of grace will be carried on! Then such people as are left without any special operation of the spirit of God among them, have, under present appearances, nothing to expect but ruin and destruction. There is the utmost reason, and the loudest call on the friends of Zion, to awake and cry mightily unto God, that he would arise and plead his own cause; that his spirit may be poured out upon them, and his blessing on their offspring.

On the whole, it appears from the history given us of the late work of God, in various places in this state, that it is a matter of the highest importance for a people, that they are made the subjects of the awakening influences of God's spirit; and that such influences, will certainly awaken sinners to a diligent attention to means of grace, which is ordinarily necessary to the exercise of the mighty power of God, in their regeneration and conversion; altho' not certainly connected with it.

But, it may here be asked, whether the account of the success of attending on means, as exemplified in the history given of the awakenings, in different places, be such as is given in the sacred scripures? Do not the sacred scriptures not only teach us the necessity of attending on means, but actually connect an attendance on means with regeneration? Answer. The scriptures do teach, that there is a certain connection between attending on means of grace, in a certain qualified sense, and *salvation.* But there is no where to be found in the scriptures, any such doctrine as a connection between attending on means, as the unholy and unregenerate attend on them, and *regeneration.* Attending on means, in the scripture sense of the words, includes in it, the exercise of holiness—of faith—humility, trust in God and obedience. Such an attendance on means never precedes regeneration; and consequently, promises are not extended to any of the exercises of the unregenerate. Regeneration, therefore, is always given as an unpromised mercy. How can it then be said, that attending on means is connected

with promises of salvation; if regeneration, which is salvation begun, takes place as an unpromised favor; or is not connected with any promise? Answer. Admitting that regeneration is, according to divine constitution, the *beginning* of salvation, yet it is not the *whole* of salvation; and complete and final salvation is depending on the constant influence and exercise of divine power. Were it not for such constant exercises of power, the regenerate would backslide, apostatize and perish forever. And such influence is connected with a proper attendance on means. An interest in the promises of such interpositions commences, when persons attend on means in the exercise of faith and holiness.

But, an objector may still enquire and urge; that altho' it does appear, that attending on means of grace according to the scripture account of it, does seem to imply something which the unregenerate do never exercise; yet, in other representations, is it not implied, that the promises do extend to them? The scriptures do certainly connect *grace* and *divine interpositions*, with an attendance on means. Does not this imply, that there are promises of regenerating grace made to the doings of the unregenerate? The regenerate have grace; and divine power has already been exercised in them.

Answer. If the regenerate have become independent, if they do not need grace, nor the exercise of divine power to train them up for salvation, we must, indeed, admit that promises of grace and of the exercise of divine power, do respect the regeneration of sinners. But, are we to view the state of the regenerate to be a state of independence! That they are beyond the necessity of the the interposition of divine power on their behalf! Do we derive such views of the regenerate, from the word of God! No; the scriptures speak of the mighty power of God in them that do believe. And believers are said to be "kept by the *power of God*, through faith, unto salvation." The regenerate are constantly and necessarily dependent on divine interpositions, or the exercise of the mighty power of God, to preserve and meeten them for heaven, or complete salvation. It is, therefore perfectly unreasonable to infer, from the scriptures, that regenerating grace is connected with any exercises of the unregenerate, from their connecting the bestowment of grace, or the exercise of the mighty power of God, with an attendance on means of grace or salvation. And that for two reasons. First, because the unregenerate are always essentially deficient in the manner of their attending on means. And, secondly, because the state of the regenerate, who do alone truly and properly attend on means, is such, as eminently needs the bestowment of grace and the exercise of divine, almighty power, to keep and train them up for complete salvation. If the unregenerate did, in fact, attend on means as the scriptures do direct men to attend on them; or if unregenerate men *only* needed grace, and the exercises of divine power, to being saved, then, indeed we might conclude, that in the scriptures, the doings of the unregenerate and regeneration are connected. But, who that considers the state of believers or the regenerate, can think, that they have got beyond the need of grace and the exercise of divine power, on their behalf! And how unjust and unwarrantable to view the sacred scriptures, as prom-

ising regenerating grace to sinners, because it promises grace, and the exercises of divine power, to train up those for heaven, who attend to means in a manner which the unregenerate never do! Nothing can be inferred in favor of unregenerate exercises, as connecting with regenerating grace, from promises of grace and of the interposition of divine power being connected with personal exercises; for those personal exercises are peculiar to the regenerate; and the blessings promised, are absolutely necessary to their being trained up for salvation. An attendance on means, in a peculiar and qualified sense, being connected with, and absolutely necessary to complete salvation, is perfectly consistent with there being no promises to or connection, between regeneration and the doings of the unregenerate.

EUSEBIUS.

An attempt to establish the literal sense of the prediction relating to the army and destruction of Gog, recorded in the thirty-eighth and thirty-ninth chapters of Ezekiel.

THE arguments of Benevolus to prove the future glory of the Jewish nation, are judiciously noted and arranged. If the scripture prophecies adduced by him to prove that they will return to the inheritance of their fathers, are to be understood literally, the argument for this important event, is equally conclusive.* If the prediction relating to the army and destruction of Gog, recorded in the thirty-eighth and thirty-ninth chapters of Ezekiel, can be shewn to require a literal sense, the meaning of the other prophecies brought for this end will not be disputed.

For this purpose the following observations are submitted.

1. We are to understand scripture prophecy in a plain and literal sense, unless there is an obvious reason to apply it figuratively; which reason will not apply to language in general.

The primary and common signification of words will always be literal. A metaphorical sense is introduced from a supposed likeness in the subject to something already named, and from the inconvenience attending the invention and use of new words. Thence we must take words in their literal sense, unless a particular reason offer for a departure from it.

But no reason can be given for departing from the literal sense in fixing the meaning of this prophecy. It is consistent, intelligible, and agreeable to the analogy of faith. It predicts an event, credible in itself, agreeable to the state of human nature, of society, and of the Jewish nation at the time expressed in the prediction, and the final issue, in the destruction of Gog, is agreeable to the analogy of divine dispensations, and the general scheme of divine government, in disappointing the devices of the wicked, and overthrowing the enemies of the Church; just when they seem to be seizing their prey, and ready to triumph in their success.

2. This prophecy, in a literal construction, is harmonious in all its parts, with itself, with history, and with other scripture prophecy

Agreeably to the general opinion of expositors, I suppose Gog, or Magog, the son of Japheth, to be the ancestor of the ancient Scythians, and that from those last descended the Ottoman race, o the Turks; who in this predic tion, as is common, are name from their ancestor. Consequen ly, the name of Gog, with o

* Connecticut Magazine, No. 3, 4, 5.

descendants of Noah by Japheth, in this prediction, represents the Ottoman power with its connections of allied and conquered nations.

The land of Israel has, for ages, been possessed by the Turks. But from the oppression of the government, and from other causes, it is thinly inhabited, in a sense desolate, and comparatively barren.—The Turkish empire has been declining already for more than a century; and from scripture prophecy, as well as from other sources of evidence, we are taught to expect its overthrow, about the time of the fall of the papal hierarchy, the conversion of the Jews, and commencement of the happy millennium.

Previous to this event it will, probably, be reduced much below its present state of wealth and power. In consequence of this, its distant provinces will be reduced to a more defenceless state than at present, and be in no condition to oppose an invading army; and will probably have no inclination to prevent the settlement of a people among them who come in a peaceable manner.

The Jews are well known to entertain the strongest expectation of a return to the inheritance of their fathers, when their Messiah shall appear.

For this reason in particular, they place their interest in money and other property, easily removable, and but very little in houses and lands; and inhabit in great trading towns and seaport places, from whence they can remove themselves and their property to Palestine, with the greatest convenience, and on the shortest notice.

Admitting that scripture prophecy really insures this event, their conversion to Christianity will tend to the confirmation of their faith in it.

Being assured that Jesus of Nazareth is their promised Messiah, and perceiving the providential preparation for their return, in the state of the land of their ancestors—their movable property, and commodious situation, they will judge the time of their long desired return to be arrived, and confiding in the guidance and protection of their God and Redeemer, while they follow the dictates of his word and Providence, they will hasten their return to the land of their fathers; and, "The ransomed of the Lord will return and come to Zion with songs, and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Jews are well known to possess very great wealth in money and movables. This they will carry with them; as they are very numerous, they will bring immense wealth, much more, probably, than could be collected in the richest empire upon earth.

As they are a people unused to war, and will go under the especial protection of their Redeemer, they will not possess the common means of defence against an invading enemy.

The Turkish government, reduced by that time, as we may reasonably expect, to extreme necessity, and acquainted with the wealth, and, apparently, defenceless state of the Jews, whom it will consider as intruders on its dominions, may be reasonably expected to exert its utmost strength in a most strenuous effort to cut off the whole nation, and possess their property, and by this means to regain its ancient grandeur.

To effect this a numerous army

must be raised and vast preparations made.

The prediction before us in its literal construction, exactly agrees to this view, in every particular, and assures us, that when the army of Gog has entered the land of Israel, "to take the prey and spoil," divine providence shall appear for the preservation of God's people, and the army shall fall and perish "upon the mountains of Israel," and "the Lord will, surely, set his glory among the heathen, and all the heathen shall see his judgment which he hath executed, and his hand which he hath laid upon them. And the house of Israel shall know that he is the Lord their God, from that day and forward."* Can stronger evidence, in favor of the literal construction of scripture prophecy, be desired than appears in the present case?

3. Should it be supposed, after all, that the prediction before us respects the conflict of the redeemed church with its enemies and victory over them, which shall introduce the happy millennium of its prosperity; the application of it which we have adopted will be rather confirmed than otherwise.

It is a well known truth, which the careful and intelligent students of scripture prophecy must have noticed, that the divine predictions respecting the prosperous and adverse events relating to the redeemed church, are not predictions of one event, exclusively, but of a series of events of one kind.

This observation is supported by most of the divine predictions in the holy scriptures, respecting the Church.

The first intimation of divine mercy, to apostate man, is of this import. "I will put enmity," said the Lord, to the Serpent, "between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."† This prediction evidently respects the whole series of events in the conflict between Christ and Satan, and the final victory of the Redeemer.

The prophecy of Enoch, preserved by Jude, must be understood in like manner.‡ The destruction of the old world by the deluge, was, undoubtedly the primary subject of this prediction. Jude applies it to the apostates of his own time, and no one will question its ultimate respect to the general judgment.

The same observation applies to the predictions mentioned in the preceding article, and to many others. The prophetic description given by our divine Saviour in the 24th chapter of Matthew, is to be thus explained.

The destruction of Jerusalem and the Jewish state, by the Romans, with its antecedents and concomitants, is clearly the primary subject of prophecy. But whoever hesitated to admit that the awful events of the last great day, are ultimately designed?

Elucidations of the argument might be multiplied, but these, it is apprehended are sufficient. In every view of the subject, additional evidence appears in favor of the future glory of the Jewish nation.

CONCLUSION.

1. The literal construction of this divine prediction is eminently adapted to confirm our faith in the truth and divinity of the holy scriptures.

* Ezekiel xxxix. 21, 22.

† Gen. iii. 15. ‡ Jude 14, 15.

When the events predicted shall be accomplished, it will appear with abundant evidence, that God has "remembered his covenant with Abraham," and that he hath not failed in any of the good things of which he hath spoken concerning Israel, but all are come to pass.

This event will be conspicuous to the Gentile nations, in all parts of the world. As the Jews are dispersed over the earth in places of commerce, and the greatest intercourse of society, their conversion to Christianity, and removal to the land of their fathers will be events of the most extensive notoriety; and the wonderful deliverance from the power of their enemies after their arrival, will undoubtedly be the subject of information and wonder to all nations.

2. The sovereign power and grace of God will be eminently displayed in this event.

After the prevalence of idolatry in the world, God chose the ancestor of the Jews to himself, with a view to preserve and perpetuate the true religion in his family, till the appearance of the promised seed, and of this family, as concerning the flesh, Christ came.

By the time of his incarnation, the Jews had generally become greatly corrupted in their principles and practice, and opposed his mediatorial character and work, and thus rejected the counsel of God against themselves.

They were then forsaken of God, and the salvation of the gospel was given to the Gentiles. The long abuse of gospel grace by us Gentiles, and our present increasing opposition to the divine Saviour, are preparing the way for the sovereign power and grace of God to be eminently displayed in recalling the long forsaken children of Abraham, and making them a people to shew forth his praise, and accomplishing in them, the many gracious promises made to their fathers.

The Apostle Paul seems to consider these successive changes in the dispensation of grace, to Jews and Gentiles, as a most edifying display of divine sovereignty, and closes his discourse on the subject with this adoring exclamation, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"*

In reviewing the wonders of redeeming grace as set forth in those divine prophecies, let us unite with this holy Apostle, and all the redeemed from among men in thankful acknowledgments to the fountain of mercy, and present our humble supplications, that he will soon appear in his glory to build up Zion.

Some thoughts and observations on the Prophecy of St. Paul, 2 Tim. iii. 1—9.

At a time when great events are taking place in the world, and the minds of men are greatly agitated about the issue, and what will be the consequence of so much exertion, to establish opposite interests; it is natural to enquire for light and instruction in so critical a period, and to wish to know as far as possible how far and to what height the evil is to extend. The holy scriptures are the only source of truth and information in such cases; in that sacred volume of truth are found many declarations and prophecies respecting things that were to come to pass among which the prophecies of St. Paul hold a

* Rom. xi. 33.

distinguished place. I would take particular notice of that in his second letter to Timothy chapter 3d. from the beginning to the 9th verse, where the Apostle says,

"This know also, that in the last 'days perilous times shall come. 'For men shall be lovers of their 'ownselves, covetous, boasters, 'proud, blasphemers, disobedient 'to parents, unthankful, unholy, 'without natural affection, truce 'breakers, false accusers, incontinent, fierce, despisers of those 'that are good, traitors, heady, 'highminded, lovers of pleasures 'more than lovers of God; having a form of Godliness but denying the power thereof; from 'such turn away. For of this sort 'are they which creep into houses, 'and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge 'of the truth. Now as Jannes and Jambres withstood Moses 'so do these also resist the truth: 'men of corrupt minds, reprobate 'concerning the faith; but they 'shall proceed no farther; for their 'folly shall be manifest unto all men 'as theirs also was."

Upon this prophecy the following observations are submitted to consideration, viz. that the present day is the particular period pointed out in the prophecy, as it bears every mark and stamp of it, with the greatest exactness; none but the true spirit of prophecy could have so perfectly described it. It may be said that such characters have always been in the world, in every period of it; but it may be replied, that the times, on that account, have not been considered as uncommonly perilous, as such men have been checked and controled by ruling authorities, so as not to threaten the subversion of all order, government and law, civil and divine. The things that seem to be implied in the prophecy that will make times perilous, are the increased numbers of such characters, and the formidable appearance they will make, in the union and combinations, that will take place among them; the degree of power they will assume and put on, and the unceasing exertions they will make, to carry their designs into effect. These things are peculiar to the present time.

The characters delineated by the apostle are now on the stage in Europe, have increased in numbers and power to an astonishing degree, and are well known to be influenced by all those pernicious principles which form such characters as the apostle describes. They appear to increase and grow more and more formidable, and their baneful influence has spread almost throughout the whole world, and seems to threaten the total destruction of all religion, law and government. We in this country are greatly alarmed and threatened by the progress that men of licentious characters make among us whose aim appears to be to subvert all the foundations of society, to break every human tie and let every man act as he pleases. Self-love is to be indulged to the highest degree; covetousness also is to reign uncontroled; boasting is to be free in every one's mouth; pride is to have its full run; blasphemy too may be freely uttered by any man; children may then disobey their parents; gratitude for benefits received is then not to be binding; impurities of all kinds are to be indulged, for in such a state of liberty there is to be no holiness among men; natural affections are to be done away, which now are a check upon the burning lusts of some;

falſe accuſations may then be indulged with the greateſt freedom; incontinence will be a very faſhionable practice, and the marriage tie be no longer binding; then the ſoft and gentle manners that render ſociety agreeable will be exchanged for ſavage fierceneſs; good men, thoſe who are on the ſide of religion and order, are to be deſpiſed, neglected and contemned; then alſo men may, if they pleaſe, betray the moſt important truſts; then men will believe that ſenſual pleaſure and gratification, indulged without any control is the chief good of man; Deity is conſidered by them only as a ſervant to ſerve them in all their carnal deſires or inclinations; and ſo far they will pretend to pay a reſpect, to the Great Jehovah but no farther; all religious forms that may be adopted by them will be calculated for nothing more; having a form of Godlineſs but denying the power of it. All this will ſerve to ſhew that the apoſtle truly ſaid ſuch a time is perilous. That ſuch men and ſuch principles and practices are now on the theatre of this world, none who have any information or knowledge of the world will deny. Scarcely any prophecy in its fulfilment, has exhibited clearer evidence of its truth and certainty than this; ſo that we may know that it is the laſt time.

Such a time and ſuch characters St. Paul mentions, in few words, in his firſt letter to Timothy, in the beginning of the 4th chapter, where he ſays that "the ſpirit 'ſpeaketh expreſsly that in the 'laſt times, ſome ſhall depart from 'the faith, giving heed to ſeducing 'ſpirits and doctrines of devils, 'ſpeaking lies in hypocriſy, &c." It may be noted here, that the apoſtle has reſpect to falſe profeſſors of Chriſtianity, by their departing from the faith; but in this departure from the faith it is on account of ſeducing ſpirits actuating men, in rebellion; for the doctrine taught by them is peculiarly the doctrine of ſatan, for he firſt roſe in rebellion in heaven, and he has been conſtantly practiſing and preaching the ſame doctrine ever ſince. This rebellion includes in it all the oppoſition that is made againſt Chriſt and his kingdom, whether of providence or grace, among devils and among men. The apoſtle ſays this ſhall take place in the laſt times, which cannot mean that it never exiſted before in no degree whatever, but that at or near the cloſe of ſatan's reign on earth, whether in his Pagan dominion, or Mahometan and Papal deluſion, a more direct and barefaced rebellion againſt Jehovah will appear among men, as though ſatan were viſibly at the head of them. It is as it were reducing all former modes of rebellion into one point, and as it were challenging the Almighty to ſingle combat.

This time and ſtate of things will produce fear and trembling among the friends of God; diſtreſs and anxiety will fill their minds, from many conſiderations. But at all times they have their reſources, and at this time in particular I apprehend they may receive abundant conſolation and ſatisfaction, from the ſame ſpirit of prophecy that has told us of the perils and dangers of the preſent time. The prophet does not leave the Church of God in a gloom, but at the cloſe of the relation he adds an example, of a like caſe, in the time of Moſes, when God came down to deliver his friends from the hands of their perſecuting enemies, for he adds, "Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth, men of corrupt

minds reprobate concerning the faith; but they shall proceed no farther, for their folly shall be manifest unto all men as theirs also was." This being held out as a perfect example of the nature, progress and final overthrow, of the present combination and exertion of satan's adherents; if we look back on Jannes and Jambres and see how they succeeded, we may thereby discover what will soon be the fate of the present rebellion against all law and government, human and divine. The prophet says they shall proceed no farther, no farther than what? Why no farther than Jannes and Jambres did; for their folly, that is the folly of the present rebels shall be manifest unto all men, even as theirs was, that is as Jannes' and Jambres' was. The two cases are similar in these respects, viz. 1st, They strove by their magical art to make Pharaoh believe that Moses was an impostor and that his God was not to be regarded and they could prove it by doing the same miracles that he did. (Now Jannes and Jambres according to the Jewish tradition were two sons of Balaam, and were the chief magicians then at Pharaoh's court.) So the infidel philosophers of the present day, renounce all revealed religion and endeavour to prove that all the messengers from God are cheats and liars. They are reprobate concerning the faith. For a short time those magicians seemed to succeed; but their folly and weakness soon appeared; for altho' they appeared to equal Moses in working two or three wonders, yet they could proceed no farther, but confessed to Pharaoh, that the miracle, of bringing lice was the finger of God. What was peculiar in their folly of withstanding Moses, was, that instead of counteracting him in his working miracles in order to remove the plagues, what they did, if any thing, tended to increase them. They did not relieve Pharaoh nor his people in the least, but involved them in greater calamity. So at this day, notwithstanding all the charm there is in the cry of liberty and emancipation from the shackles of government and religion, their case is evidently growing worse, and they are sinking deeper and deeper in calamity and woe. 2d. The magicians, of whom Jannes and Jambres were chief, did not effect any thing more than the hardening of Pharaoh's heart, in order that more plagues might be added, as well on themselves as on all Egypt; they did not in the least retard the deliverance of God's people, they did not at all increase their burdens, nor did they effect the destruction of any of them: neither did they obtain any more dominion over them, for themselves or for Pharaoh. Both lost ground in that respect, and so continued until both Pharoah and they were drowned in the depth of the sea.

It may be asked, why the magicians did not advise Pharaoh to imprison Moses and stop his working such wonders as to confound them, and destroy their influence over him? It was because God was with him, and had engaged to succeed him in his errand to Pharaoh. And why too did they not obtain an edict, to put all the Israelites to the sword? It was because the time was come, for them to be delivered, from that yoke of bondage. They had been afflicted by the Egytians long enough; and they were not permitted to increase their affliction in any degree, for the time with them and Pharaoh was the last time of his reign and usurpation, and the last time

of their suffering under his rod; therefore the magicians were allowed to proceed no further. The apostle, in bringing up this example of the progress and end of the enemies of truth, and applying it to the last times, respecting the gospel, may include in it, the last time or ending of Satan's persecuting the Church, and of the war that the spirit of prophecy had said should be made with the saints, in which their enemies were to overcome them and kill them; and that it is the last of their suffering by being in the wilderness, as spoken of by St. John in the Revelations. That as Jannes and Jambres withstood Moses, at the time that the Church of Israel was to be freed from bondage, and effected nothing, but their own destruction; so these men at the present day, who oppose the truth, will produce no evil to the church, but bring on themselves swift destruction; and the friends of God will be compleatly secured and delivered from their malice and rage.

M.

An answer to questions, respecting God's visiting the iniquity of the fathers upon their children.

Mess'rs. Editors,

IN the 239th page of your Magazine, an answer was desired to these questions, "How is 'it to be understood, that God 'visits the iniquity of a father upon 'his children down to the fourth 'generation; and how is this con-'sistent with individual responsibil-'ity?" Exod. xx. 5. "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."

"Further, How is this consistent 'with what we often see in the 'world, the uninterrupted prosper-'ity of notoriously wicked persons 'and their children, for several 'generations together?"

IN answer to these queries, some observations will be suggested, which should nothing better be presented, you are at liberty to insert in your Magazine. By visiting the iniquity of the father upon the children, is not meant, that the sinful exercises or actions of parents are so imputed or transferred to their children, that the children do in fact become guilty of these. This transfer of personal exercises, and so of guilt from one to another, is both absurd and impossible.—Neither does it mean, that God views or considers children as guilty, in any sense, of the sins of their parents, as some have expressed it. For God views every thing, as it really is; and therefore cannot consider children as actually guilty of the personal sinful exercises of their parents, since it is not in fact the case.

But by "visiting the iniquity of the father upon the children," is meant bringing evils, temporal or spiritual, upon children in consequence of the sins of their parents, and as a token of his displeasure against them. Whenever the Most High brings upon persons any evil, in consequence of the wickedness of their parents or ancestors, he then, according to his threatening, visits the iniquity of the fathers upon the children.

But this idea may be more clearly illustrated by adverting to facts. When Korah, Dathan, and Abiram impiously rebelled against the Lord, he caused the earth to open her mouth, and swallow them up with their wives, sons and little children.—Thus by destroying the

children of theſe wicked men, as a token of his awful diſpleaſure againſt their daring impiety, God viſited upon them the iniquity of their fathers. So the children of Achan, who took of the accurſed thing at Jericho, were, by the expreſs command of Jehovah, ſtoned to death with their father, and in conſequence of his ſin.—The children and infants, who periſhed in the deluge, and in the deſtruction of Sodom, were viſited for the iniquity of their fathers.—For they ſuffered theſe awful judgments on account of the exceeding wickedneſs of their parents.

God alſo permitted Abſalom to riſe up in a moſt unnatural and wicked rebellion againſt his father, and thus to bring himſelf to a wretched, untimely end, in conſequence of the ſin of his father in the matter of Uriah.—To puniſh David for his wickedneſs in this affair, God ſays, "Behold, I will raiſe up evil againſt thee out of thine own houſe." This denunciatiou was fulfilled in the wicked rebellion of Abſalom, which ended in his own ruin.—Omitting many other inſtances, recorded in ſcripture, where children have ſuffered peculiar evils in conſequence of the ſins of their fathers; the Jewiſh nation are a remarkable example of this kind.—For more than 1700 years, they have been viſiſited with the moſt awful judgments, temporal and ſpiritual, as a token of God's diſpleaſure againſt the aggravated guilt of their anceſtors; who rejected and murdered the Lord of glory, impiouſly imprecated his blood upon themſelves and poſterity, and cruelly perſecuted and deſtroyed his faithful ſervants. Soon after this, the great body of that nation were deſtroyed with unparalleled cruelty and ſlaughter. The remains of this wretched people were ſold in throngs as ſlaves, and have ever ſince been ſcattered up and down in almoſt every nation upon earth. In very few countries have they been allowed the common rights of ſubjects; but have been oppreſſed, abuſed, trampled upon, and even murdered with impunity. And often have they as a people been baniſhed from one country and another, and their property and children cruelly torn from them. Thus God has, in a very remarkable manner, accompliſhed his awful threatenings againſt this nation, as delivered by Moſes, Deuteronomy 28th chapter, that he would ſcatter them among all people; that they ſhould become a proverb and by word among all nations; that among theſe nations they ſhould find no eaſe or reſt; but the Lord would give them a trembling heart, failing of eyes, and ſorrow of mind; and that the Lord would make their plagues wonderful, and the plagues of their ſeed, even great plagues, and of long continuance. And during this long period, they appear, as a people, to have been under the moſt awful ſpiritual judgments—to have been given up to a peculiar hardneſs of heart and blindneſs of mind. According to the declaration of the apoſtle, "God hath given them the ſpirit of ſlumber; eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day."

In the various inſtances now mentioned, God viſited the iniquity of the fathers upon the children, by bringing upon them temporal and ſpiritual evils in conſequence of the ſins of their parents. And children are always thus viſited, when they experience any evils or calamities on account of the wickedneſs of their parents or anceſtors. When therefore the children of thieves, drunkards,

murderers, and other vile characters are subjected to poverty, disgrace, and other evils, through the vices of their parents, or are suffered to run into these same destructive vicious courses; or when the children of irreligious parents are left to follow their evil example, and thus to bring upon themselves everlasting destruction; God then visits upon them the iniquity of their fathers. This is also the case, when children are destroyed by earthquakes, pestilential sicknesses, and other judgments, which are sent upon particular places, on account of their wickedness and as a token of the divine displeasure. In these various ways God, in his providence, is continually visiting the iniquities of the fathers upon the children.—He does it now, as really as he did it in past ages; for he declares it to be a part of his character, and this is unchangeably the same forever. It is also confirmed by facts, which continually take place around us, in which we see, that children do experience evils on account of the vices and misconduct of their parents.

But the declaration, "For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children" is not a positive declaration, that he will in every instance visit the iniquity of the fathers upon their children.—But the expression is general, implying, that he frequently does it, or that he may justly do it in all instances, where he sees fit. Without any violation of his truth therefore he may in his sovereign mercy dispense with this mode of procedure, whenever he pleases. But it is owing to his sovereign goodness, that he does not in every instance, execute this denunciation, by visiting the iniquity of the fathers upon the children.—When God speaks of "visiting the iniquities of the fathers upon the children unto the third and fourth generation" he does not declare, that he will never visit their iniquities upon their children beyond the fourth generation.—And it appears in some instances, that children do, for more than four generations, experience evils in consequence of the wickedness of their parents.—Thus on account of the sinful neglect of Eli, God says, "There shall not be an old man in thine house forever. I will judge or punish his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." So to punish Gehazi, for his covetousness and falsehood, the prophet Elisha declared, that the leprosy of Naaman should cleave unto him, and unto his seed forever.—God also commanded Saul to destroy the Amalekites on account of the injury, which their ancestors did unto Israel, when they came out of Egypt, more than 400 years before.—The Jewish nation have been visited, for the iniquity of their forefathers with peculiar judgments for upwards of 1700 years. All the posterity of Adam, in consequence of his transgression, come into the world with depraved dispositions; and so on account of this their sinfulness are exposed to all the evils and miseries of this life, and to everlasting destruction in the future. Thus for almost 6000 years God has visited upon mankind the iniquity of their first fathers.

It appears therefore, from facts, that the expression "unto the third and fourth generation" must not be designed to limit God's dealings in this way precisely or certainly to the fourth generation. Accordingly the expression seems to be of

a more general import, and may naturally imply, that God thus visits the iniquity of parents upon their children for several or many generations.

Or mentioning the third and fourth generation may be designed to teach, that God does not generally, altho' he may in some instances, visit children with evils down beyond the fourth generation, on account of the particular sins of their parents; if the children themselves are not guilty of the same sins.—And perhaps it is generally the case, that the children of thieves, drunkards, and other vicious characters, do not suffer the evil consequences of their parents' misconduct beyond the fourth generation; unless the children in the intermediate generations run into the same vices. But if the children are permitted to follow the evil examples of their parents, and are given up to similar vices or wickedness; the iniquity of the fathers may be visited upon their children, from generation to generation for hundreds of years, and even to the end of the world; unless the sovereign mercy of God should interpose, and reclaim the children from the sins of their parents. This is strikingly exemplified in the Jewish nation. There are also other instances, where vice and irreligion appear to descend in families for many generations.—What solemn warning and motives do these considerations afford parents to avoid vice and irreligion; lest they should ruin both themselves and their dear children?

HE.

(To be continued.)

MESS'RS EDITORS,

THE following plan for the more effectual religious instruction of Children and Youth, &c. is transmitted to you, with a hope, that if it meets your approbation, you will diffuse the knowledge of it, by giving it a place in your Magazine. LEVI.

A plan for the more effectual religious instruction of Children and Youth, with an address to Ministers and Parents on the subject. By the Association of Ministers in the County of Berkshire, *and the Northern Associated Presbytery in the State of* New-York.

I. EACH minister in the Association and Presbytery is advised to use his influence, to collect the children and youth of his church and congregation, in a body or in divisions, as local circumstances may require, as often as he shall judge expedient, with a design to impress on their minds the serious and weighty things of eternity, by catechising, instructing and counselling them. And it is recommended that he begin and close his catechising lectures, with prayer to God for his blessing on his labors. It is thought most proper to make use of the Shorter Catechism of the Westminster Assembly of Divines; because it contains a compendium of all the leading and most important doctrines and duties of religion, expressed in an easy, and plain manner, sanctioned by long custom, and, by people in general, best known and understood.

II. It is recommended to the churches within the circles of the Association and Presbytery, that are destitute of Pastors, to appoint the Deacons, or some other meet persons, to go into the same mode of religious instruction, which is here proposed to Ministers.

III. It is recommended to Ministers and serious people, to use their influence to have the cate-

chiſm taught by inſtructors of ſchools; a practice, which of late, has grown into great diſuſe: alſo to have the Holy Scriptures read in ſchools, at leaſt once every day.

IV. It is the opinion of the Aſſociation and Preſbytery, that the family concert of catechiſing and prayer, ſuggeſted by individual members of theſe bodies, and which has already been communicated to ſome churches and congregations, ought to be warmly ſupported, and all proper means taken to carry it into effect. To accompliſh an event ſo deſirable, Miniſters of the Goſpel, and heads of families, are adviſed to call together their children, and thoſe under their care, every Lord's day, and ſpend an hour in catechiſing them, and in ſolemn and fervent prayer to HIM who holds the hearts of all in his hands, and who diſpenſes bleſſings according to his own ſovereign will. The local diſtance of ſome families from the houſe of public worſhip, and the ſhortneſs of the days in the ſeaſon of winter, it is thought, may render it inconvenient, and even impracticable, to obſerve a concert of this kind, without varying the time. It is, therefore, recommended, that from the 20th of March to the 20th of September, annually, the time of the family concert be the hour next preceding the ſetting of the ſun on the Lord's day—and the remaining part of the year, to be the hour next ſucceeding the ſettting of the ſun, on the evening preceding the ſabbath, for thoſe who view that evening as holy time, and the ſame hour of the evening following the ſabbath, for thoſe who view that evening as holy time.

V. To accompliſh theſe religious purpoſes, it is conceived that it would be a wiſe ſtep, ſhould Miniſters, and Deacons of churches which have no ſettled Miniſters, call churches together to conſult on the importance and duty of giving the riſing generation religious inſtruction, and agree to come into the meaſures here preſcribed.

VI. That it may be known how far this religious attempt ſucceeds, and whether it ſhall be needful to take any further ſteps to give energy to this good work, the Miniſters of the Aſſociation and Preſbytery, ſhall, at their firſt meeting, after September 1, 1801, render an account to the body to which he belongs of the ſteps he has taken to promote this religious attempt, and the ſucceſs it has had, in his church and congregation, and in thoſe in his vicinity, that are deſtitute of Paſtors.

VII. The Aſſociation and Preſbytery agree that this plan of inſtruction, and the addreſs which follows, ſhall be printed, and that copies of them ſhall be diſtributed to miniſters and churches, to be read in all the churches and congregations, in the circle of the Aſſociation and Preſbytery. A committee ſhall be choſen to procure the printing, and to diſtribute the copies.

THE ADDRESS.

BRETHREN AND FRIENDS,

EVERY one, who believes in the Chriſtian ſyſtem, will readily ſay, it is important that inſtruction in the things of religion ſhould be communicated to mankind. God ſent the prophets to inſtruct Iſrael. Chriſt inſtructed the Jews. He choſe ſeventy, and ſent them forth, for the ſame purpoſe; and commanded his diſciples to inſtruct both Jew and Gentile. The ſerious, the wiſe, and the diſcerning of mankind are univerſally of opin-

ion, that religious inſtruction is friendly to the intereſts of men, in this world, and the world to come; and for the glory of Him, who has condeſcended to reveal himſelf in the Holy Scriptures. Thouſands have laid hold of the opportunity to teach the doctrines and precepts of God's word: Millions have rejoiced to hear them.

If religious inſtruction be important, it cannot be thought that children and youth are to be neglected, and ſuffered to grow up in ignorance of God, of their ſinful ſtate, of the atonement, of their accountableneſs to God, and of their obligations to abſtain from vices, ruinous to their preſent and future welfare. The early period of life is the beſt time to lead them to the knowledge of theſe things. In that period their minds are retentive, and more eaſily impreſſed with the ſolemn and weighty things of eternity, than after they have hardened themſelves more in ſin, and imbibed deeper prejudices againſt religion, and adopted erroneous principles. The twig is eaſily bent; but the matured oak is inflexible.

Many of the pious lament the growing neglect of catechiſing and inſtructing the riſing generation.—Pious parents and godly miniſters reflect with painful ſenſations on their own ſinful neglect of this duty; and wiſh and pray that they themſelves, and heads of families, may open their eyes, and ſee their ſin—may repent, and ſet about the duty they owe to the riſing generation, with ſerious earneſtneſs.

The ſouls of children are, in an *important* ſenſe, committed to parents, and if they neglect their duty to them, and their dear children periſh, and ſuffer the endleſs pains of Hell, they will be terrible witneſſes againſt their parents, in the day when they ſhall meet them at Chriſt's tribunal. Some youth, now in the world of total and endleſs deſpair, are probably curſing their parents, who are yet living, for ruining their ſouls. What an aching heart muſt a parent have, when he reflects that he has been inſtrumental of ſending his dear child to ſuffer the endleſs pains of Hell!

Miniſters and parents, awake from your ſlumbers, and attend to the ſolemn ſubject. Teach your children and enforce your inſtruction by an exemplary life; and let the God of all mercy hear daily prayers for a bleſſing on your attempts to lead your children into the knowledge of the intereſting truths of the word of God.

Religion will make them dutiful, wiſe and happy in *this life*: Religion, and nothing elſe, will prepare them for *Heaven*.

The precept of God to parents in Iſrael, which ſtands on ſacred record, is applicable to you.—"Theſe words which I command-ed thee this day ſhall be in thine heart: and thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou rieſt up."

It is now a time in which God is pouring out his Spirit in plentiful ſhowers. Awake, and attend to your children. There is a ſhaking in the tops of the mulberry trees. God is gone forth. Beſtir yourſelves.

Many people, ſome old, ſome young, have been brought into Chriſt's Church. And, bleſſed be God forever, ſome in the congregations within the circles of the Preſbytery and Aſſociation,

have been arrested in the mad career of wickedness, and brought by Omnipotent grace, to bow to the sovereign God; Christians are enlivened and animated; people are more serious, and attentive to religion, than they were formerly; it is, therefore, a more favorable moment for Ministers to engage in the pleasant work of teaching the lambs of the flock. The serious part of their congregations will aid and encourage them, and many others will be more willing to send their children to their catechising meetings. And parents, it is hoped, will be more ready to hearken to advice, and go into the mode prescribed of catechising and praying with their children.

Should the present favorable moment be neglected, the opportunity may in a measure be lost. Say not that nothing can be done. Attempts, with the blessing of God, may be followed with great and good consequences. You may sow seed, which may spring up after you are laid in the grave. Attempts to promote religion are frequently blessed, and made successful. If no attempt should be made, it is certain nothing will be done. But if attempts should be made, who knows but a rich fund of knowledge may be instilled into the minds of many of the youth, and be ever after a guard against infidelity, erroneous sentiments and vice. Say not, ye Ministers of the Gospel, the work will be difficult and arduous, and attended with opposition and discouragements. Did you not undertake the work of the ministry expecting difficulties? If you should be instrumental of guarding one youth from unbelief and vice, it will be a rich compensation for all your labors, however great.

Say not, ye parents, it will be a difficult task; that our children are vain and thoughtless, and we are but indifferently qualified to instruct them, and we have neighbours that will ridicule us. Begin in the fear of God, and he will help you. The more sensible you are of your own insufficiency the better you are prepared to undertake the work. Put on authority, mingled with meekness and love, and call your children together every Lord's day to catechise them. When you shall rise, after having instructed them, to lift up your hearts and voices to God in prayer, will it not be animating to think thousands of parents, who belong to the family concert, are rising to join in offering prayer to him, who hears the prayers of his people?

We, the Ministers, call on ourselves and one another to be faithful in this work. We call on Parents to assist us, and to teach their offspring. With pity and tender concern, we call on children and youth to attend to parental and ministerial attempts to teach them the catechism, and give them instruction. We call on the God of mercies, in the name of his dear Son, the Lord Jesus, to vouchsafe his blessing, and make the attempt successful.

Berkshire, Oct. 22, 1800.

Recommendation of the foregoing plan.

AT a meeting of the Consociation in the western district in the County of New-Haven, convened by letters missive, at the house of Mr. Irijah Terrel in Salem (Waterbury) December 3d, 1800.

A plan was communicated from the Association in Berkshire county, State of Massachusetts and the

Northern associated Presbytery in the State of New-York, for the more effectual religious instruction of children and youth:

Voted Unanimously,

That this Consociation do cordially approve of the same, and will unite their efforts to carry said plan into effect in this district.

BENJAMIN TRUMBULL,
Moderator of the Consociation of the Western District of the County of New-Haven.

Attest, IRA HART, *Scribe.*

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 *and* 1799, *in a series of Letters to the Editors.*

[Continued from page 272.]

LETTER XIII.

Second letter from the Rev. WILLIAM F. MILLER, of Windsor, Wintonbury Parish.

GENTLEMEN,

ACCORDING to what I intimated, in the close of my general narrative of the late work of divine grace, in this parish, I send you the particular experiences of the following persons, to exemplify the nature of the work, in its rise and progress in the soul.

A young woman, who, for several weeks, under the preaching of the word, had been considerably awakened and alarmed, under a convincing sense of her sin and danger; and who, by strong temptations, had been beset, and prevailed upon to strive against the conviction in her mind, accounting it a delusion, was at length, pricked in the heart with such distress, as took away all peace of mind, and compelled her in earnest to ask the way of salvation. She now reviewed her past sinful life with a soul filled with horror, under the awakening sense of her guilt. Her prayerless life,—her many mispent sabbaths,—her former wrong motives in attending upon public worship, and the prevailing wickedness of her heart, filled her with great remorse. Lamenting her former misimprovement of the sabbath, she said, "I now wish for the return of the sabbath more than I ever did for any amusement." Thus impressed, she embraced all opportunities of public and private instruction, while her convictions increased. At length hearing a sermon from these words, "What meanest thou O sleeper? Arise, call upon thy God," she was much affected, with a sense, that she had been no more awakened to call upon God, for his pardoning mercy. Sleep fled from her eyes, and her soul was the most of the night lifted up in cries to God. She continued in this state of distress for about a fortnight. She had thought her preceding convictions as great as nature could endure; but now she found they were not to be compared with the present agonies of her soul. It seemed that nature must sink under the heavy burden, while she felt the weight of her guilt, before God. In this distress, one day, while at prayer, her mind appeared to undergo a change, which was followed with such a delightful view of the holiness, justice and goodness of God, as filled her soul with unspeakable love to him; and as she related her exercises, brought her to resign herself wholly up to his sovereign disposal. Upon this ravishing view of the holiness and justice of God, which broke in upon her soul, till then unsubdued, without

thinking of its being a regenerating change: "In a moment, she 'said, the heavy load of distress in 'my breast, was all removed. A 'sweet peace filled my soul. I burst 'out in rapture, O God, I will for 'ever bow and resign myself up to 'thee, a sinner, as I am! O, I 'have need to be humbled before 'thee! I have need to confess my 'sins to thee, and to lie low before 'thee, guilty and vile as I am! 'But, while thus humble, and vile 'in my own eyes, my soul was filled with unspeakable joy—with 'such happiness as I never before 'experienced. My heart was filled with love and gratitude to 'God. I felt an unspeakable delight in him. It seemed to me 'that I could never sufficiently 'praise him. This was the happiest day of my life. O, I never 'knew what happiness was before." The same day greatly affected with what she had now experienced, she rode to see one of her sisters, who lived several miles distant; and as she rode, her mind was wholly engrossed with religion; and she relates, "It seemed to me, 'that I enjoyed more happiness 'in half an hour, than I had ever 'enjoyed in my whole life before. 'The goodness and mercy of God, 'and the sufferings of Christ for 'sinners were a feast to my soul. 'I was happy to be alone. I felt 'humbled and unworthy; but I 'saw a sufficiency in Christ, and 'felt that all the glory belonged to 'God."

The experiences of another woman, about thirty years of age, were as follows.—For several years past she had rarely attended public worship any where. But, she was now aroused to attend to divine things, by hearing much said about the present revival of religion, in the parish;—by seeing her sister under conviction, and hearing her converse upon religion; and by a lecture meeting, which she had attended, in the neighborhood, which had been set up after the commencement of the revival. For a few weeks she kept her convictions wholly to herself. She was afraid to be seen reading the bible, or to have it known that she was concerned for the salvation of her soul, lest she should be derided or be thought to pretend to more religion than other people. To hide her convictions from the eyes of the world, she spent all her spare time, in a chamber by herself, in reading the bible and in prayer to God. For this purpose she sat up late, at night, and arose at day light, in the morning. But the power of conviction increasing, her distress compelled her to ask for instruction and counsel. And though greatly burdened, at the time, she did this; yet, after hearing the great doctrines of the gospel explained, she went away more sorrowful than she came. The evening following she was struck with a still deeper sense of the greatness of her sins, and of the dreadful wrath of God, revealed from heaven against the ungodly, upon hearing a sermon upon these words, Rom. iii. 19. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." While hearing this sermon, she relates, "It seemed to me, just as 'though I stood before the judg'ment seat of Christ. I felt like a 'criminal. I never before had 'such an awful sense of the guilt 'of my sins, though my distresses 'had been very great. My mouth 'was stopped, and I had nothing 'to say for myself. Such was

'the agony of my soul that I 'slept but little that night. The 'next day and night, and the 'following forenoon, I chiefly 'spent in prayer to God, and in 'reading the bible. As I read '2 Cor. v. 17. "Therefore if 'any man be in Christ he is a new 'creature; old things are passed 'away; behold all things are be-'come new"—my mind was in a 'most surprising manner brought 'to submit to God, and suddenly 'impressed with a delightful view 'of his great goodness and forgiv-'ing mercy, through the Lord Je-'sus Christ. My troubled soul 'was strangely eased of its sor-'rows. For a few minutes a 'sweet calm, and a resignation to 'God's will followed, till my 'mind was filled with inexpressible 'joy and rejoicing in God. It 'now seemed to me that I could 'not refrain from praising God 'aloud. I longed to be by my-'self, away from every body. I 'laid down the bible, and went 'out into the field, speaking the 'praises of God; and there every 'thing around me seemed to be 'praising him. I now saw his 'goodness in the spires of grass 'before me—in the trees—in the 'birds—in the heavens—in the 'shining sun—in the earth—in its 'abounding fulness of every thing 'for the use of man, and above all, 'in his long-forbearance to such a 'sinner as I had been. I seemed 'to be in a new world, so differ-'ent did every thing now appear, 'as flowing from the goodness of 'God. For now his goodness 'appeared in every thing. O! 'How could I sin, as I have done, 'against a God of such infinite 'goodness! It seemed that God 'and Christ could never be suffi-'ciently praised. I now wanted 'to have every body praise them. 'It seemed strange that my eyes 'had never been opened before. 'I now wondered how any body 'could live, without praising God. 'O! How vile I felt before God, 'as a sinner, dreadfully guilty and 'unworthy of his notice; and 'yet I felt unspeakably happy in 'praising him, as an holy and 'righteous God." This person for nearly a year has lived in a very high enjoyment of the consolations of religion. Apparently free from enthusiasm, her joys have been great in God, and in the Redeemer. She spends a considerable time daily in reading the bible and in prayer; visits the sick with peculiar tenderness; and, at times, is greatly exercised for the salvation of others. When she considers their sinful lives against an holy God, and their danger of everlasting punishment, her heart melts for their salvation with the tenderness of a friend, on beholding another's destruction. Her distresses for the salvation of others have been so great, that she hardly knows how to account for them, while, in respect to herself, she feels so happy in the enjoyment of God. The sabbath is her delight, and hearing the gospel her sweetest enjoyment.

The experiences of a man, about sixty years of age, of reputable character, who had been a regular attendant upon public worship, and whose morals, in the common use of the word, were good, were as follows.—Soon after this powerful work of God began among us, he was convinced of its being a divine work, and was excited to a diligent use of the means of grace. His mind was struck with a conviction that outward morality would not save him from the condemning sentence of a broken law, tho' it be the

dependence of too many: That, in his past morality, he had been so far from yielding an acceptable obedience to the law of God, that he stood before God condemned for innumerable transgressions. He felt himself a miserable sinner, in the hands of an holy and sin-punishing God. His inward forebodings of eternal misery, springing from the wickedness of his own heart, awakened by the divine spirit, took away all peace from his mind, and filled him with great soul-distress. He was now bowed down under a deep sense of his great guilt and ill desert in the sight of God, and felt his own depravity of heart and helplessness as a sinner to be such, that nothing could prepare him for the kingdom of glory, less than a change of heart, by the Holy Ghost. While thus deeply distressed with a sense of his sin and danger, one sabbath morning on his way to meeting, he relates, "My heart appeared to undergo an instantaneous change, and I was suddenly overpowered with a most affecting sense of God's holiness and justice, which before I could never satisfactorily comprehend; of his readiness to pardon the humbled sinner; and of the glorious sufficiency there is in the Lord Jesus Christ, for salvation. My views of divine things were all changed in a moment. I now saw that I had never before, had any just sense of the righteousness of God, nor of the way of salvation by Christ. And tho' I felt vile, in my own eyes, and deeply humbled as a sinner, my soul was filled with unspeakable joy in God, and in the blessed Redeemer. I had tho't that I before knew what happiness was; but the happiness I then enjoyed was of a different nature, and not to be compared with what I now felt, from the soul-satisfying view I had of Christ. A sense of what Christ had done for sinners, while it laid me in the dust, filled my heart with joy and praise. I had, also, sometimes thought that I had a just sense of my littleness before God, when I had compared myself to the smallest insect; but now I found my mistake, and said, that I had never before had any just apprehension of my nothingness and unworthiness before him. That was the happiest sabbath, and the happiest day of my life.—My soul was filled with the sweetest joy and rejoicing in God, and Christ, and heavenly things."

I shall now conclude this narrative of individuals, with an account of the experiences of another man, of forty-five years of age. This man was greatly awakened to attend to religion several weeks, before he let it be known, as he had an opportunity of hearing the private instruction given to his wife, who was, also, under conviction. When he informed me of his conviction, he was told how wicked and inexcusable sinners are in delaying repentance—the necessity of regeneration—the sovereignty of God in it; and the importance of improving the present time to make his peace with God. His convictions still continued to increase for many weeks; and while some, who had been awakened long after him, were now rejoicing in hope, his anxiety continued. This greatly discouraged him, making him envious at those who had obtained a hope of themselves, and exciting in his mind hard thoughts of God. He was tempted to think, at one time,

that all his convictions were a delusion; at another time that God was hard and unjust, since he had not noticed his prayers and seekings, while others were regenera ted after less convictions than his; and at another time, to believe all his prayers and seekings were in vain, and to desist from all further seekings, since God was a sovereign and unchangeable being. But, by this resolution he could not abide. The power of God was too great for him; for his convictions returned with double force upon his mind. They compelled him to an earnest attendance to secret prayer—to reading the scriptures, and to hearing the gospel, which affected his mind with a deep sense of the danger and evil consequences of living in sin and impenitence to advanced life. "I now, said he, saw the danger 'of abusing the calls of God in 'early life, lest we should be given over to hardness of heart, in 'advanced age. I wished to warn 'all young people not to neglect 'offered mercies, as I had done, 'lest like me, when further advanced in life, they should cry 'and seek to God, and not be 'heard. For, it now seemed to 'me, that the reason why God 'had not heard me was, because 'I had lived so long in impenitence. I was particularly distressed, in reflecting upon my 'past abuse of the Christian sabbath, and neglect of the public 'worship of God, and wished to 'exhort both old and young, not 'to abuse these privileges as I had 'done. Instead of becoming better, or finding grace, as I had 'long expected, I now appeared 'to myself to grow more and more 'hardened in sin; and to be further than ever from the kingdom 'of God. O! My soul was filled with horror in reflecting upon 'my past abuse of divine mercies; 'and the danger of being left to 'be miserable for ever was so 'strongly impressed upon my mind, 'that it was almost insupportable." Having, one day, told him of the comforting hope of his wife, I asked him, how he could live any longer in impenitence, when so many were brought home to God, and, now, his wife in particular; reminding him, that he must be sensible he was to blame for living in impenitence: that it was wrong to cast the guilt of his sins upon God; and that the condemnation of the finally impenitent, after enjoying the privileges of the present day, would be peculiarly aggravated. He has since told me the effects of this conversation. "I 'never, said he, felt so envious as 'I did when you told me of my 'wife's hope. I hated myself and 'every body else. And when 'you told me of my inexcusableness after all my strivings, I 'hated such discourse, while my 'conscience convinced me that it 'was right; for my distress now 'increased, and seemed to be 'more than I could live under. 'I had before felt, as though I 'should sink under my convictions; 'but now I felt, as though they 'would kill me, such appeared to 'be the dreadful hardness and 'wickedness of my heart. I was 'strongly tempted to put an end 'to my life, to get out of my 'present misery; but instantly thought this temptation must 'be from the Devil, who was 'now uniting with my wicked 'heart to destroy me, and resisted it with abhorrence, while a 'sense of having for a moment indulged such a wicked thought 'covered me with shame and confusion. I could no longer find

'ease. That was a sleepless night. By reason of my horrors of soul, I arose the next morning two or three hours before day, pained with dreadfully wicked and tormenting thoughts—with hard thoughts of God, and distressing thoughts of my own wretchedness. Such horror and misery were before me, that it seemed as tho' the very thoughts of them would take my life away. Full of dispairing agony, I arose from my chair, and went through the room where my bible lay; and turning my eyes upon it, with hatred and malice I took it up to put it out of my sight for ever, resolving to pay no more attention to it; for a moment giving myself up to utter despair. But, in this conflict, my heart failed me. I returned to my chair again, and, in unspeakable agony of soul, was now convinced of the dreadful enmity of my heart against God. I felt my helpless condition as a sinner, and saw that God only was able to change my heart. For about an hour I continued in earnest cries to God for salvation. I felt guilty and self-condemned, and that God would be just in punishing me with everlasting destruction, even though he were to save all the rest of mankind; being convinced that his mercies were his own, and that he had a right to bestow them on whom he pleased. My distress forced me to cry aloud—O, Lord Jesus, have mercy on me now, or I perish forever! O! Now I feel the need of Jesus! My mind was immediately relieved. A sweet calm followed, for about twenty-four hours, in which I felt a full resignation to the will of God, and a real abhorrence of all sin. And after this calm described, the following doxology was brought to my remembrance with great power and sweetness,

"To God the Father, God the Son,
"And God the Spirit, three in one;
"Be honor, praise and glory given,
"By all on earth and all in heaven"

Hereupon my mind was filled with inexpressible joy and delight in the Trinity. I said to myself, what have I been about, that I have not been praising God before. My joys continued to increase for about three weeks, feeling a most lively sense of my own unworthiness in the sight of God, and of the all-sufficiency of his grace, through Jesus Christ, for pardon and salvation. I now seemed to feel sweetly resigned to the will of God in all things—in sickness, or in health, or in any other thing that God should see fit to bring upon me. I rejoiced that he was God, and just such a God as he is. This consideration, above all others, gave me inexpressible satisfaction in him. And I now found great delight, in joining with my family in prayer, a duty which I had all my life neglected against the dictates of my conscience." In the preceding narrative of individuals, I have, for the sake of brevity, described only the convictions which preceded their comforts, and the holy exercises of mind, which, shortly after, followed it; for many religious exercises of heart in their perseverance, might otherwise have been mentioned.

I am yours, &c.
WILLIAM F. MILLER.

Windsor, Wintonbury Society, Jan. 1801.

LETTER XIV.

From the Rev. Ammi R. Robbins of Norfolk,

Gentlemen,

If you judge it conducive to the interests of the Redeemer's kingdom, to insert any, or all, the following communications in the Magazine, which is read with such avidity and delight by many of the people of God: They are cheerfully submitted to your wisdom and discretion.

It pleased the blessed God, in the year 1767, to afford some special tokens of his gracious presence among us; to the peculiar joy of the precious *few* who loved Zion, and who waited in fervent prayer for her prosperity. The blessed influences of the Holy Spirit seemed to be shed down in a, then, remarkable manner, and the whole town appeared to be awed with the presence of the Lord. Many were struck with surprise, and numbers were impressed with a sense of their guilty, ruined state and condition as sinners; and began to cry "what must we do to be saved?" But alas, it was of short continuance, as to its power and abiding influence. A number, however were so deeply impressed that they could find no relief, until they were hopefully made new creatures and found rest in Christ Jesus; about *ten* or *twelve*, who seemed to live like Christians, and joined themselves to the Lord. While many who were awakened and terrified for a short season, fell back into stupidity, and some became in their lives and conduct worse than before. It pleased the God of all grace to call in one and another successively for several years following, until the year 1783, which will be memorable with us and, I trust, by many, with thanksgiving and praise thro' eternal ages. This second revival, if it may be so called, began in May 1783, when it appeared, by enquiry afterwards, that some of God's people had been remarkably stirred up to pray for the out-pouring of the holy Spirit. Numbers were impressed in different parts of the town, without any knowledge of each other's circumstances; at the same time. The seriousness became general and the distress of many, visible. A public lecture was set up, and was attended nearly every week through the summer, at which some one or other neighbouring minister attended, preached and assisted in conversing with awakened and distressed souls after meeting. Besides the public lecture, religious conferences were attended in different parts of the town. And such was the order and decency in general, that even those who sought occasion, if any there were, did not openly oppose or speak against the work. In consequence of this glorious day of divine grace, there were added to the church in Nov. 27, in January following 13, and in March 10, making in all fifty. Of these, eighteen were males and thirty-two females. Besides these several were added afterwards.—Our method then was, as it now is, after individuals had manifested to the Pastor their desire to profess Christ and walk in all his ordinances; to appoint a time and notify those who were so disposed to assemble with the deacons, a committee and any others of the church, who with the Pastor conversed with and examined the candidates; desiring them to give a brief account of their exercises and the reason of their hope; putting questions to them respecting the doctrines of

the gospel, agreeable to our confession of faith, the nature and import of the covenant—the nature and design of the two sacraments, &c.—After which, if they appeared to give satisfactory or hopeful evidence for the exercise of Christian charity; they were propounded before the congregation and in due time, if no objection, received to full communion with the Church of Christ.

Most of these are still living, and with us, and we trust have walked agreeably to their Christian profession and character. By this means our church has been considerably numerous, and generally harmonious and agreed, in the doctrines of the gospel, in Christian duties and the discipline of Christ's house. And religious conferences have been attended in one part of the town with little interruption from that day to this.

But it is to be lamented, that stupidity and inattention to the great things of religion, gradually increased and spread over the town. The wise and the foolish slumbered together. The middle aged to their farms, their shops and their merchandize, this world engrossing their chief attention, and the youth, like others, full of their vain amusements—their dissipation—their balls and other practices which directly tend to harden the heart, sear the conscience and render them fearless and unconcerned about the great, the solemn realities of a future world.

Besides these gloomy appearances, some of the friends of Christ used frequently to remark, with distress and concern, that many of our younger people and persons of information and influence, were fast verging towards infidelity.—Several had nearly or quite renounced their belief in the divinity of the holy scriptures, and others were reasoning themselves into the doctrine of universal salvation. Meanwhile profaneness increased like a flood, and various species of wickedness prevailed. So that it might truly be said of us, "iniquity abounded and the love of many waxed cold." Amidst all this it must be remarked that the people more generally came to meeting on the sabbath, and strangers would notice with surprise, that the general attendance of the people on public worship was rather uncommon and extraordinary. But it is to be feared, the words of the prophet may with propriety be adopted concerning the most of them;—"This people draw nigh to me with their mouths, and honor me with their lips, but their heart is far from me."

About five years past, the concert for prayer proposed to be observed quarterly, and which was attended in many parts of the land, was also set up here, and the members of the Church with some others attended. These seasons appeared to be solemn, and were animating and encouraging to nurtures of God's people. But nothing special appeared respecting a revival of religion, until Jan. 1799, when it was noticed that our religious assemblies were more solemn and attentive. The religious people about this time hearing of some revival of religion in two or three towns in the vicinity; and having before this, heard of the work of God at a further distance, were induced to hope and ardently to pray that we might have a gracious visit also.

Although no special instances of awakening as yet, appeared to take place; there is reason to conclude that numbers of God's dear people in secret, as well as in a so-

cial way, did moſt earneſtly plead at the throne of grace, that the Lord would get glory to his name in reviving his work among us, and in infinite mercy ſend his holy ſpirit to arreſt the progreſs of thoughtleſs ſinners, who were in the broad way to eternal ruin. Soon it was whiſpered among ſome of our ſerious people, that one and another in this and that part of the town were in trouble and very ſerious. Our congregation on the ſabbath became more full than ordinary and very ſolemn indeed. In February and March, the attention became ſo general that it was thought proper at the deſire of many, that religious conferences ſhould be ſet up. They accordingly were, in four and ſometimes five different parts of the town.* A public lecture was alſo appointed to be preached every Thurſday, and became a matter of courſe through the ſummer and into autumn; ſo that there was no need of warning; but when the day came, the houſe was filled with people almoſt like the ſabbath. Miniſters from abroad were generally procured to preach on theſe occaſions. And they were undoubtedly, by the bleſſing of God, a means of promoting the work, of inſtructing and edifying young converts, and guarding them from errors and intemperate zeal.

To give an account of the peculiar trials and exerciſes of individuals, would ſwell this letter too much, and probably not be edifying to the bulk of your readers.

It may, however, be uſeful to obſerve, that as the Lord was about to carry on a glorious work of grace among us; it appears that he was pleaſed to begin it in a way that was ſuited to ſtrike the people with ſurprize and effectually ſtop the mouths of thoſe, who otherwiſe might oppoſe; or at leaſt doubt of its being the Lord's work.

For nearly at its firſt beginning, there were ſeveral characters who were ſtruck with a ſenſe of their miſerable ſtate and condition as ſinners. And although they tried hard, yet it was impoſſible for them long to conceal their feelings. Their very countenances would indicate clearly the diſtreſs of their ſouls. Theſe were perſons who were influential and very popular in town, and of very conſiderable information. And were before this, very far from all appearance of religion—much inclined to, and ſome far advanced in deiſtical ſentiments and thoſe of the univerſaliſts. Theſe being hopefully ſubdued by an omnipotent arm, and appearing meek and humble, in their deportment, gave a prodigious ſhock to many others, eſpecially their intimates. And they now ſoon joined heart and hand to promote the work, by converſing with others, attending and aſſiſting at conferences and religious meetings; and being enabled to conduct with modeſty, humility and prudence, yet with firmneſs in the cauſe, were, no doubt, uſed as a happy means of promoting and ſpreading the ſerioufneſs and attention.

In June and July, the marvellous diſplays of divine power and grace were conſpicuous beyond any thing of the kind we had ever witneſſed. A univerſal ſolemnity ſpread over the town, and ſeized the minds of almoſt all, both old and young.—It appeared that *Jehovah* was in very deed, in the midſt

* This town is nine miles in length. Contains nearly 300 families; and as the road is, it is upwards of 10 miles from the extreme parts of the inhabitants—and very few ſectarians.

of us; with a witneſs. Yea with many witneſſes ſufficient to make even an Atheiſt tremble. Great numbers were bowed with a ſenſe of the preſence of the Lord. Some rejoicing and praiſing God—others in anguiſh of ſoul crying "what muſt we do?"—Yet by no means noiſy or boiſterous, but in ſilent anguiſh, ſemeed cut to the heart.

Almoſt every day we could hear of one or more who had found relief, or, as the phraſe was, "obtained a hope." And new inſtances of perſons impreſſed with a ſenſe of their guilty wretched undone ſtate.

Some appeared almoſt on the very borders of deſpair, while others were complaining of a hard and obſtinate heart, and that there could not be any ſinner on this ſide Hell ſo vile as they.

As there were now numbers who had for ſeveral months entertained hopes that they were reconciled to God and friends to the Lord Jeſus Chriſt, and being deſirous to appear openly, if it might be, to eſpouſe the cauſe, by making public profeſſion of religion and attending all the ordinances of the goſpel; ſo it was thought beſt to give them opportunity. And this not only on their account; but as a means of the awakening and conviction of others. And here it muſt be obſerved, that numbers who had, as yet, remained unmoved; when they come to witneſs the ſolemn ſcene—when they beheld many of their intimate companions—a huſband—a wife—a brother—a ſiſter—a parent—a child—a near friend—a late jovial companion; with ſweet ſerenity, ſolemnly giving up themſelves to the Lord—publicly inliſting under the banner of Jeſus, and engaging for ever to renounce the ways of ſin and the evil corrupt practices of the world, and cleave to the Lord—and beholding one and another at the ſame time baptized in his name.—They were pierced through, as it were, with a dart. And often went home full of diſtreſs and could never find reſt or eaſe, until they had ſubmitted to a ſovereign God and placed their hope and confidence on Jeſus Chriſt.

After due examination and proper trials as before mentioned, they were admitted to full communion with the viſible church. Aug. 11th, 16, 3 of whom were baptized. Aug. 25th, 24, 6 baptized. Sept. 15th, 12, 3 baptized. Oct. 6th, 23, 4 baptized. Oct. 27th, 22, 5 baptized. Dec. 15th, 10, 4 baptized. Jan. 19th 1800, 14, 5 baptized. Feb. 2d, 3. March 16th, 8, 1 baptized. June 29th, 3. Aug. 31ſt, 18, 4 baptized. Of theſe, fifty-nine were males and ninety-four were females. Several others who entertain hopes reſpecting themſelves, may probably ſoon be added.

AMMI R. ROBBINS.

Norfolk, Oct. 17, 1800.

(To be continued.)

Memoirs of Madam JERUSHA WOODBRIDGE, relict of the Rev. Aſhbel Woodbridge, of Glaſtenbury.

THE preſent deſign is only to call up to view ſome of the more diſtinguiſhing traits in the character of Madam Woodbridge, for the honor of divine grace, and to excite the imitation of ſurvivors. She can now be neither profited nor injured by the applauſe or cenſure of mortals; but the living, by emulating her virtues, from her example, may derive everlaſting benefit.

Deſcended from one of the firſt

families in the State,* she was very far from being elated by her parentage and connexions, but preserved through life, an even and humble temper. She was a lady of singular modesty—possessing in an eminent degree the *ornament of that meek and quiet spirit, which is in the sight of God of great price.*

Inoffensive, discreet and courteous in her whole deportment; in whatever company she uttered her sentiments, it was with uncommon prudence and unusual tokens of deference and respect, even to those who in every point of view, were her inferiors. Ever studying the things that make for peace, she was rarely if ever known to speak to the disadvantage of any one. *She opened her mouth with wisdom and in her tongue was the law of kindness.*

In her youthful and single state, she thought much about her eternal salvation, and avoided those sinful excesses to which youth are too often addicted; and at that time entertained a hope that her peace was made with God. Soon after her marriage to the Rev. Mr. Woodbridge, (whose praise is still in the churches) in consequence of a Sermon delivered by Dr. Wheelock, from Ezekiel xxii. 14th. *Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee? I the Lord have spoken it, and will do it,* she was brought under fresh and strong convictions of sin and the misery to which it exposes—her former hope she relinquished, and continued several days in a state of extreme distress respecting her spiritual condition. The infinite wisdom, suitableness and excellency of the way of salvation, was then opened to her view, and Christ revealed (to use her own words) "*as the chief among ten thousands, and altogether lovely.*"

From that period she dated her Christian life. Such (by her account) was the experience she now had, of the power and efficacy of divine truth upon her heart, as afforded the most comforting evidence that she was savingly turned from darkness to light. She was however, sometimes exercised with fears respecting her gracious sincerity. Viewing it a great thing to be a real Christian, and infinitely dreadful to be deceived about the state of her immortal soul, she could not be entirely satisfied short of the fullest assurance of a saving union to Christ. But her gracious experiences, and especially, her uniformly holy and virtuous life, in an eminent degree, exemplified that religion which she professed, and exhibited the strongest proofs of unfeigned piety. The spirit of the gospel appeared to have tinctured her whole mind, and to maintain a constant influence on her heart. "From a child she had known the holy scriptures;" and the familiarity into which she had improved her early acquaintance with them, is rarely acquired. She well understood—firmly believed, and ardently admired the doctrines of grace.

Possessed of a liberal, and truly benevolent mind, she delighted in doing good *in general*, and especially to those whom she believed to be of the *household of faith.*

Her uncommonly benign and happy *natural* temper, sanctified by the grace of God, rendered her the delight and ornament of her connexions, and singularly dear and useful to them.

* Mrs. Woodbridge was the daughter of the Honorable William Pitkin, and sister of the late Governor Pitkin.

In the courſe of her life, Madam Woodbridge was often called to paſs through the furnace of affliction, and had her patience and reſignation thoroughly tried. In addition to trials, perhaps peculiar to herſelf.† ſhe was twice called, by repeated breaches of happy connexions in connubial life, to adopt the mournful language, "Lover and friend haſt thou put far from me;"—and more than half of her children went before her into the eternal world.

With the manner in which ſhe conducted under her various afflictions, though the writer of this was a ſtranger to her in thoſe days of her ſorrow, he is not now wholly unacquainted. From obſervations on that ſubject which ſhe repeatedly made to him during her laſt ſickneſs, and from the information of others, he can entertain no doubt that her patience and reſignation to the will of heaven, were in full accordance with the other parts of her character and conduct—that ſhe found amidſt her heavy tribulation, God's grace ſufficient for ſupport, ſubmiſſion and conſolation. It would, however be a faulty omiſſion not to obſerve, that as her trials from the removal of near relatives, had their peculiar *aggravations*, they were alſo accompanied with peculiar *alleviations*; for ſhe had ('tis preſumed in every inſtance) reaſon to believe that her loſs was the unſpeakable gain of her departed friend.

In her laſt ſickneſs, which was long, and in ſome reſpects very diſtreſſing, the graces of calmneſs, patience and reſignation remarkably appeared. She notwithſtanding, at ſome periods of her illneſs, expreſſed fears that ſhe ſhould diſhonor God by not being willing to remain in this world of ſin and ſorrow as long as he ſhould think beſt. Often, indeed, ſhe manifeſted an ardent deſire to leave the world, that ſhe might be wholly freed from ſin. Her language frequently was, "Oh! when will the time come?" Her faith to the laſt, in Chriſt the Almighty Saviour, was immove-

† Her firſt huſband was Samuel Edwards, Eſq. of Hartford. With him ſhe lived about twenty months; had one daughter, who married Mr. John Welles of Glaſtenbury. She was married to the Rev. Aſhbel Woodbridge in 1737. By him ſhe had ſeven ſons and two daughters. Two of her children died in infancy. Her laſt huſband the Rev Mr. Woodbridge died Auguſt 6th, 1758. Nine days after him died her eldeſt ſon, Aſhbel, then a member of Yale-College. About ſix years after this, her ſon-in-law Mr. Welles died, from whom ſhe had experienced for herſelf and her children, the performance of the kindeſt filial and fraternal duties, at the time when her two eldeſt ſurviving ſons were at College. In the year 1767 her ſon Samuel (who had been ſettled about 15 months in the work of the miniſtry in the eaſt ſociety in Glaſtenbury) became delirious, and was brought to his mothers houſe. His diſtraction continued about 11 months—nine of which, ſhe was witneſs to his being chained to the floor of the room where he firſt received his breath. In about four years after this, ſhe ſaw her beloved daughter, the Widow of Mr. Welles, expire, in the moſt excruciating agonies, by poiſon, adminiſtred inſtead of medicine. A few years after this, the avenues of woe were opened afreſh, by the death of Col. Howell Woodbridge, the ſon with whom ſhe then lived. This ſhe probably contemplated as the laſt trial of this kind ſhe had to encounter. But a righteous God determined otherwiſe. Her eldeſt ſon, the Rev Samuel Woodbridge of Hartland, was ſtill to go before her, into the regions of immortal exiſtence. About two months after viſiting her, in full health, he was laid in the grave. But what had before proveda ſovereign baſſom for ſimilar wounds, was now afforded. He left the world, *rejoicing in God his Saviour.*

able. In his infinite grace and merits she entirely trusted for eternal life and blessedness, and with the pleasing prospect of ascending to her Redeemer and her God, she cheerfully resigned her spirit to Him, on the 31st day of July 1799, in the 89th year of her age.

MESS'RS. EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

THE following letter, with very little correction, was sent to two young women, professors of religion in one of the towns lately visited with the holy spirit in a revival of religion. The author had no thought of making it public, but having read a copy of it to some pious and judicious friends, a few days after it was sent, he was unexpectedly requested to send it to you; and now submits it to your judgment whether it shall have a place in your useful publication.

MIKROS.

DEAR LADIES,

I TRUST you will do me the justice to believe that this letter is dictated by an affection for you, as well as a zeal for the honor of Christ. I have this moment heard that both of you have been left to do that, which I am confident has wounded the peace of your minds. I pity you. I am sorry you should have so little resolution, as to be unable to deny yourselves the gratification of attending a ball. But I am persuaded I do you injustice, in supposing it was a gratification. Yet so much you are sensible is true, that you had not fortitude to deny those who insisted upon it. I do not believe it was a pleasure to you. You then wished yourselves at home. You have secretly lamented it ever since. I believe you have often reflected how it must grieve the people of God, whom I trust you still love—how it gives the enemies of the gracious work of God among us, a sad occasion to triumph. I presume it now grieves you to think that they will say, see, the converts are no better than the rest of us; two of them have joined us already: they will all soon be as they used to be.—You feel at a distance from the other hopeful converts; you are afraid to be intimate, and you do not meet them with the same pleasure as you used to before: you look upon them as jealous of you, and you fear they will reprove you. You wonder at yourselves. You think how you felt a year ago, when nothing would have tempted you to have done this. I am afraid you will also avoid me. You have since that sad evening, thought an hundred times how I warned you, and asked you "how Christians mingling in all the gaieties of the world, appeared to you." One of you was at a meeting of some serious people of late, and heard me warn you of this very snare, in which you have been so soon taken, and you are afraid I shall reproach you for it, if I should have an opportunity to speak with you. But you need not fear me. Put the same confidence in me as you ever did. I feel too much for you to have in my heart to reproach you. I have already prayed for you. I hope God has already given you grace, solemnly to repent of it, and resolve against it for the future; and to pray, that he would enable you hereafter, to stand firm against all the enticements and ridicule of the enemies to God and your peace. I will be as a father to you. I hope you will no more be so caught

in the snares of the evil one, and then I will never mention a word to you on this subject, unless you choose to talk with me upon it; but will place confidence in you still.

One thing which I believe now troubles you, is the concern how you shall keep from being led into the same evil again. You say to yourselves, O that we had not then yielded; but we have begun, and now how can we refuse to go on. You are ready to hope that you shall not again be enticed; you mean to avoid, if you can, any opportunity to be urged again. But it is now too late for such an hope: you will be urged more than ever: you cannot avoid it, and if you will not comply, you will be reproached for what you have now done. And the other youth, who we hope, became the people of God of late, will be urged too, and your example will be plead to prevail on them, to bring themselves into the same sorrow, which you have now felt. Alas how it has seperated you from the sweet and refreshing communion, which I trust you have had with God. I hope you desire and pray that others may not suffer the same grief.

But I believe you are now ready to ask me, how shall we extricate ourselves from this snare? You wish for affectionate advice, and I am certain that I am affectionate, and shall esteem it a great happiness to assist you.—If you undertake, through a little pride, to justify and excuse your conduct, you can find ten thousand who will take your part; but you will belie the feelings of your own hearts. Will this help you out of the snare? No. If you partly set the church and their feelings at defiance, will this give you refreshment and satisfaction? No, I trust you love them, and wish to be on terms of the greatest confidence and friendship with them, and have their affectionate love. But if any one speaks to you about the past, and you should frankly confess guilty to all such, and own that you are sorry, and that you hope you shall never be left to repeat such conduct, Will not this break the snare, and give you peace of mind? If you wish to amend, do not avoid your Christian mates and friends. Visit them. If they do not begin with you about this matter, do you begin with them. Do not attempt to excuse it. But freely tell them your real feelings on the subject. Will not this so restore you to confidence with them, that you will love their company as much as ever. But if you continue to attend balls, I need not tell you, that you will soon entirely loose the confidence of this church.

God has left you to see your own weakness. Now then put your trust in him. He can give you grace to do every thing. We are feeble creatures, snares and temptations are thick around us, we have need of God to support us, and blessed be his name, we may have his support. O how much do we owe him, for all his long-suffering and mercy; with what purity should we serve him! With what care should we imitate Jesus, deny ourselves every worldly lust, and live soberly, righteously and godly in this present evil world. He that is ashamed of Christ, in this evil and adulterous generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with his holy angels.

I am yours affectionately, &c.

QUESTION.

MESS'RS EDITORS,

A CONSTANT reader of the Magazine propoſes for diſcuſſion the 19th verſe in the 42d chapter of Iſaiah, "Who is blind but my ſervant? or deaf as my meſſenger that I ſent? who is blind as he that is perfect, and blind as the Lord's ſervant?"

Religious Intelligence.

MISSIONARIES.

February 2d. 1801.

Laſt week the Rev. *Jedidiah Buſhnell* returned from a Miſſion to the weſtern counties of the ſtate of New York. He ſpent the laſt year in thoſe counties and in many places his labors were hopefully crowned with ſucceſs. The revival in the counties of Delaware and Otſego continues, and many people in the new ſettlements are hungering for the bread of life.

The Rev. Mr. *Williſton* and Mr. *Amaſa Jerome* are now laboring as Miſſionaries in the weſtern counties of New-York; the Rev. *David Huntington* in the northern counties of New-York and Vermont; and the Rev. *Joſeph Badger* in New-Connecticut.

POETRY.

COMMUNICATED AS ORIGINAL.

A view of the millennial felicity of the Church.

WHAT lively raptures burſt upon the ſoul?
What joys ſeraphic thro' the boſom roll?
Whilſt pond'ring on the Lamb who once was ſlain!
His conqueſt glorious, and his peaceful reign:
Whilſt we, as preſent, view thoſe bliſsful days,
When heathen lands ſhall ſhout Meſſiah's praiſe;
All knees before him bow, all hearts be giv'n,
And earth become the miniature of Heav'n!

Long has the world, in death-like torpor bound,
Regardleſs hear'd the goſpel's melting ſound:
The proffer'd mercy of a God refus'd,
His dying love deſpis'd, his grace abus'd.
Unſeen, hell's agents thro' the earth have ſwarm'd,
And rebel hoſts againſt their Maker arm'd.
The Chriſtian church, a ſmall and feble band,
Sinking beneath oppreſſion's iron hand;
Have frequent breath'd to Heav'n the fervent prayer,
Upheld by faith and hope from deep deſpair!

But did ye think, ye who revere God's laws,
That he would e'er deſert his glorious cauſe?
Hath he not ſworn (and can his promiſe fail?)
"'Gainſt you the gates of hell ſhall ne'er prevail."
Soon grace triumphant thro' all lands ſhall reign
And nations in a day be born again.
Where frowning deſerts ſpread a ſullen gloom,
The cultur'd earth, (like Paradiſe ſhall bloom)
Shall chear the eye, and pour, with liberal hand,
Her richeſt treaſures thro' a grateful land.

The roaring lion, the portentous owl,
And midnight wolves, that raiſe the hideous howl,
Shall ceaſe to grate the ear—all foes gives place,
Or league in friendſhip with the human race.
The ſmiling babe ſhall with the tyger play,
And beaſts carniverous forget their prey.
The ſavage fierce, diveſted of his ire,
No more ſhall round his victim light the fire:

But warm'd with love, shall bless the unseen hand,
And feel benevolence his heart expand.

No tyrant shall prolong th' infernal trade,
And bid the sable race in slav'ry bleed;
Nor lords, like fierce, relentless beasts of prey,
Shall grasp the poor, and tear their rights away,
Nor verdant vales be drown'd in lakes of blood,
For war shall cease to pour the crimson flood.

The fiend of selfishness from earth expell'd,
And all the wild, unruly passions quell'd;
Contending nations, like fraternal bands,
With hearts cemented and united hands,
Their various interest and their arts shall blend,
Nor avarice nor pride, the ties shall rend;
All Adam's race one family compose,
Whilst love to God and man through ev'ry member flows.

How vast the change! what but all conquering grace
From vice to virtue can restore our race?
What energy but that which worlds combin'd,
Can rule the secret movements of the mind?
Bid conscience reascend her long-lost throne,
And thunder thro' the soul in awful tone!
Or hush the mental tempest to a calm,
Bind up the wounds and pour the healing balm?

Immortal King! this pow'r is thine alone
Help us in faith to bow before thy throne.
O hear our prayers and bless our longing eyes,
From dust and mourning soon may Zion rise,
In beauteous robes of joy and splendor drest,
By angel hosts admir'd, by thee her God confest.

Exult, ye saints, the heavenly morn expands,
The light of life illumes benighted lands,
See grace divine like vernal flowers descend,
As oaks before the wind, proud rebels bend,
And prostrate fall, o'erwhelm'd with guilt and shame,
For succor calling on th' eternal name.
Already see that frown displayed abroad
That brings the harden'd sinner home to God.
Lo! where the king of kings his banner waves,
What throngs of sleeping bones start from the graves
Of sin and death.
See thro' wide realms vast armies rise to view—
See faith in arms a host of lusts subdue.
Hell's champion now receives a deadly blow,
And plunges headlong to the gulph of woe!
There fix'd—the fiend can only gnaw the chain,
That binds his malice to the realms of pain!
The sons of light, with joy and victory crown'd,
Make heaven's high arch with sacred songs resound;
Adore their Saviour King, and climb those heights,
Where virtues paths ascend to Zion's gates.

This is the morning of that glorious day,
When lands remote shall own Messiah's sway;
When all the nations from the southern poll,
To that beyond where arctic billows roll;
Where sol bursts radient from his dark-some cave,
To where he plunges in the western wave;
Shall wake to life, to join th' angelic choir,
Where woe can ne'er assail, and bliss can ne'er expire.

THE

Connecticut Evangelical Magazine.

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MESS'RS. EDITORS.

YOU are requested to communicate, in your Magazine, the following letter to the good people of Connecticut. If my desire is granted, I shall trouble you with a second, and perhaps with a third letter of address on the same subject, MINORIS.

Friends and Fellow-Christians.

AS the season is again approaching in which you will be called to contribute, for the support of Missionaries to our new settlements and the Heathen tribes, it cannot be improper to solicit your attention to so important a Christian duty. Those, who love our Lord Jesus Christ, must desire the spread of his kingdom and the conversion of souls. They cannot expect that the benefits of the gospel will be received without Christian instruction; neither can they rationally expect, that, in this day, instruments will be miraculously raised up and sent abroad to preach the glad tidings of salvation. The reasons, which induced infinite wisdom to take this method, at the first propagation of Christianity, have ceased; and the future spread and power of religion will be effected, by the blessing of heaven on means used by Christians to communicate truth to their brethren of mankind. Blessed be God that the attention of pious people is awaking to this important subject; that their hearts are warming with love; and their hands beginning to communicate! This is a happy omen that a gracious God intends to enlarge the limits of Zion, and bring many to rejoice, who are now ignorant of his glory.

It is the duty of Christians every where to pray, and to communicate liberally of what God has given them, that the gospel may be preached to such as are ignorant of their own state; also to those, who cannot procure instruction not bear the expense: but there is, in the present state of things, a greater obligation on Christians in America, than on any others in the world. Hitherto we have been free from those judgments, which render it impossible for pious people, in several parts of Europe, to do much more than bear their own burdens. Although they are in the furnace of personal affliction, their fervent

feelings, which are occaſionally communicated, ought to ſhame our formality, and our want of love to ſouls which are periſhing. The few poor Chriſtians in Switzerland, who by the revolutions in their country are principally deſpoiled of their earthly goods, are contributing more freely than many of us, who have peace, plenty, and profeſs to be diſciples of Chriſt. Muſt God correct us alſo to make us conſider our duty!

The Heathen are placed near to us; from the Chriſtians of Europe they are at an immenſe diſtance. Multitudes of them are on our borders, and within our national limits. Theſe Heathen have never heard the name of Jeſus. If natural conſcience, at any time wounds them, they know not the phyſician and the healing balm; they look with uncertain dread on all that is beyond the grave; they know not the goſpel law of holineſs, nor the grace which ſanctifies and prepares for eternal life. We all have the ſame father by creation, and they are children of immortality. He who died on the croſs to comfort us with the joys of religion under the pains of life, and give us hope in death, hath commanded us to ſpread the joyful news from land to land, until it fills the earth; but we have not done it, and ſcarcely can it be ſaid that we have tried to do it. Many from among us, have poiſoned the Heathen on our borders by the communication of our vices, and the vicious have been diligent in corrupting, ſo that many of them think the name of Chriſtian to denote the moſt unprincipled of men. This hath been done by ſuch as diſobey the goſpel; while thoſe, who profeſs to love the truth and to have received the benevolence of Jeſus, have been ſleeping, and made no effectual exertions to prevent the evil, to inſtruct them in real Chriſtianity, and point them to the holy and bleſſed immortality of the goſpel.

Chriſtians, you muſt meet thoſe Heathen before the bar of your Redeemer; and although you may be ſaved by ſovereign grace, will it not then appear, that thro' your neglect they have failed of eternal glory; and will not your own heaven, be leſs bleſſed and glorious forever, for having been ſo indolent in your Lord's ſervice? In ſeaſons paſt there was an excuſe for negligence in this duty, which now fails. The ſubject of this Chriſtian obligation was ſtrangely paſſed over in ſilence; but now it hath become matter of diſcuſſion and general information; ſo that ignorance and inattention to the duty cannot be an excuſe. If only the ſmall number who read this Magazine, were to give to ſo bleſſed and glorious a charity, what they might without any injury to their common conveniences, it would furniſh the means for more general exertions, than have ever been made in this country. This obligation is on all Chriſtians, except it be thoſe in moſt indigent circumſtances. The little ſums of the ſincere poor are an acceptable offering to Chriſt, and plead with him for the ſalvation of periſhing ſouls; and perhaps it is the inſtruction furniſhed by ſome Widow's mite, that he will deign to bleſs, for bringing a Heathen ſoul to a crown of glory, and the eternal joys of heaven. O poor but happy Chriſtian, whoſe offering is thus bleſt by ſovereign grace, how wilt thou delight to meet in eternal bleſſedneſs, that ſoul ſaved through thy little bounty, and join thy voice with his, in praiſes a-

round the throne of God and the Lamb. Many ſuch happy meetings there will be in heaven between thoſe, who from diſtant climes are redeemed by the blood of Chriſt.

Ye rich and affluent, an indulgent God hath favored you with abundance. You can give, yea liberally, and not perceive your abundant ſuperfluities leſſened. Doubtleſs, your bounty ſupplies the table of many who are poor; and while you compaſſionate the poverty of a few days, will you not alſo contribute to feed the ſouls of men, with the bread of eternal life? Is not the ſoul of more value than the body; and eternity more intereſting than time? Conſider who made the difference, in circumſtances, between you and the periſhing Heathen; who gave you plenty, and the bleſſings of civilization; and the divine inſtruction concerning moral ſubjects, the riches of redeeming love, and the glory or woe of the eternal world, with which they are wholly unacquainted? It was the diſtinguiſhing, ſovereign grace of God which made the difference. Are you not ſtewards of the divine bounties, and can you anſwer before the Lord, if you deny a liberal offering for the purpoſe of ſaving the benighted ſouls of your Heathen brethren? Perhaps, you profeſs to be Chriſtians indeed, and to be warmed with the love of Chriſt; if ſo, are you not warmed with the love of ſouls? Conſider the love of your Redeemer! How he lived, agonized and died that you might hear the goſpel and be delivered from the curſe! Compare yourſelves with his example. In poverty he went about doing good, and being innocent he died for the guilty; while in affluence and eaſe and gladdened with goſpel inſtruction, all purchaſed by the blood of the croſs, what have you done? Doth your example, your love and bowels of compaſſion reſemble his? Have you given evidence of a higher regard for the ſouls of men, than for your earthly emolument, when you have already more than ſagacity can apply to the increaſe of human happineſs, unleſs it be in acts of liberality? Compare yourſelves with the divine example, go and warm and melt your hearts at the foot of the croſs, and then determine your Chriſtian obligation.

Chriſtians, think not to ſay theſe Heathen are never to be chriſtianized; the obſtacles are inſurmountable, they cannot be civilized and therefore cannot receive the goſpel. But are the obſtacles greater than they were at the fall of man to the exerciſe of any grace whatever? yet wiſdom and grace then triumphed, and the ſame wiſdom and grace are now on the throne. Are the obſtacles greater than they were in your own hearts? But you hope that ſovereign power hath renewed them by your ſanctification. The obſtacles are great, but the promiſe is ſure "I ſhall give thee the Heathen for thine inheritance." The obſtacles are great, but one of the greateſt is the coldneſs of our hearts and of our prayers on this ſubject; and if theſe were removed we might truſt in God for an effuſion of his ſpirit, and the bleſſings of his providence to teach the unchriſtianized tribes of men.

Chriſtians, think not to ſay we have given already, and not having ſeen the deſired effects are diſcouraged. Remember, that this is your perpetual duty, and to be often repeated; a duty incumbent on your whole lives. Souls will always be precious. Syſtematic meaſures and the perſeverance of years are

neceſſary to communicate inſtruction to Heathen people. Say not then we are diſcouraged; be not diſcouraged while the promiſe endures, but remember there muſt be means for the accompliſhment of the promiſe.

But it is not the Heathen only who claim our liberality. Perhaps the ſtate of our new ſettlements is a higher call to Chriſtian exertion; and indeed, we cannot overlook either of theſe objects with a pure conſcience. The American church is placed in a new and intereſting ſituation; and there is a new and more ſolemn obligation, than was ever found on Chriſtians before, in any part of the world, ariſing from the removal of our children into the wilderneſs, where many of them cannot enjoy the hearing of the word and the adminiſtration of ordinances, without our aſſiſtance at the preſent moment. It is eſtimated that there are in the wilderneſs on the back part of the United States, between two and three thouſand ſettlements which are unable to ſupport teachers of religion. The inhabitants pitched in a wilderneſs, on ſmall farms purchaſed from the more affluent dealers in new territory; few of theſe affluent people are with them; ſome of them, alſo, are regardleſs of religion, and indiſpoſed to Chriſtian doctrines in their purity. We never can depend on the great land dealers to pay much attention to this ſubject. Theſe induſtrious inhabitants, who have good proſpects after a few years are paſt, are now ſtrugling with the roughneſs of the wilderneſs; they are yet poor; their numbers are not ſufficient to ſupport a religious inſtructor; multitudes of them have little inducement to convene on the ſabbath; there is among them a great ſcarcity of pious and inſtructive books; they are expoſed to the ſeduction of infidelity on one hand, and the enthuſiaſm of ignorant pretenders to religion on the other; they are gradually forgetting the religious habits and truths received in their youth; and in many places becoming inſenſible of the benefits both for time and eternity, which flow from eſtabliſhments for pious inſtruction. And who are thoſe thus ſituated? They are our old neighbours; our brothers, our ſiſters, our children. We were the inſtruments of giving them life; we drew our nouriſhment from the ſame breaſts; our childhood and youth were paſſed together, and we called them our friends and our dear ones. By our mouths they were firſt taught; by our hands they were baptized; by our prayers they were conſecrated to God; and doubtleſs we do ſometimes yet pray for them; but ſhall we reſt in this? Ought we not to give evidence of the ſincerity of our prayer to God, by furniſhing them the means of inſtruction ſo far as is poſſible to our power? It was their lot to go into the wilderneſs; ours to remain on the old ſeats of our common anceſtors, and under the bright ſunſhine of goſpel means; and ſhall we not conſider their ſituation? Shall we not help them to remember God; to ſeek and ſerve a glorious Saviour; to form and organize churches; to obtain pious inſtructors and train up their babes, who are born in the wilderneſs, in the ways of God? Reader, remember, that by the Miſſionary ſervices furniſhed through thy liberality, thou art communing with thy old neighbours, thy brothers and ſiſters and thy children, in the things which pertain to the kingdom of heaven. Say not in thine heart theſe people do not need ſuch aſſiſtance; for

though a few settlements may be wealthy, far the greater number are otherwise. Say, not, that they do not desire such assistance, for it is a mistake, and the desire of multitudes is ardent. There are infidels and haters of piety in the new settlements, as there are in the old, and these men will attempt to ridicule all the means of religion; but believe them not, nor be deterred from doing good by their suggestions. There are vast numbers who desire to hear, and they thank God for the opportunity. The labors of your Missionaries have been greatly blessed, to call the attention of many thousand souls, many of whom are now rejoicing in the peace and obedience of the gospel. In another letter I shall lay before you an estimate of the Missionary services furnished by this state, and some further motives for your future liberality.

MINORIS.

On the nature of the Saint's perseverance.

IT is admitted by all who are denominated Calvinists that all those who are born again will, through the grace of God, so persevere in a course of holy obedience, as to obtain eternal life in the coming world. But there are two differing opinions concerning the nature of this perseverance. One, which seems to be the most ancient and general, is, that grace or holiness in the heart, once implanted, is an inamissible principle, and is, in truth, the beginning of eternal life, though at first very imperfect. The other is, that grace or holiness is not *a principle*, but merely *an exercise*, and that, as saints are imperfectly sanctified in this life, there is, in the present state, a constant alternation of gracious and sinful exercises in their hearts, in which they are perfectly holy, and perfectly sinful by turns; and that nothing more is meant by the doctrine, of the Saint's perseverance than this, that all those who are born again, though they will fall, every sin they commit, into a totally sinful state, being nevertheless secured by the covenant of grace, shall obtain eternal life.

I beg leave to submit the following considerations in support of the former opinion, which I believe to be the truth.

It is evident that there is such an opposition either of principles or of exercises in every Saint as in the scriptures is called a warfare. St. Paul, addressing Timothy says, "That thou by them mightest war a good warfare." Also, "Fight the good fight of faith, lay hold on eternal life." Of himself he says, "So fight I, not as those who beat the air, but I keep under my body, and bring it into subjection." In another place he says, "We wrestle not (or not only) against *flesh and blood*, but against principalities and powers." Again, in the Song of Solomon, Christ addressing the Spouse says; "What will ye see in the Shulamite; as it were the company of *two armies*." But certainly there can be no warfare unless the armies, or the combatants, are on the field together; and this is equally true of a spiritual as of a natural warfare. If the exercises of the Saints are all perfectly holy, or pefectly sinful, then the existence of the one sort of exercises necessarily precludes the existence of the other; during the presence of a holy exercise, there can be nothing to oppose it, and when it ceases to be, opposition to it comes too late, because by the supposition, it no

longer exists: so during the presence of a sinful exercise, there can be nothing to oppose that, for there can no contrary exercise coexist with it, and when it ceases to be, opposition to it comes too late, and is utterly impossible. Both exercises, while they exist, hold an entire and uncontrolled dominion; but this is utterly inconsistent with a war between them. No war can exist between them unless they actually conflict and struggle with each other, as Jacob and Esau did while in their mother's womb; but this is impossible, for there is no moment in which they coexist.

That two opposite exercises of the will should coexist, I admit is impossible, but I do not think it impossible for two opposite laws or principles of action to coexist, and that they actually do so is, I think, demonstrated by the Apostle Paul, in his discourse on that subject, in the 7th Chapter of his Epistle to the Romans. He plainly speaks of two opposite laws, the law in his members, and the law of his mind; by which, I think, he must mean two opposite principles of action. Distinct, independent exercises cannot properly be called a law; but *that* within us, whatever it may be, that lays a foundation for *a train* of exercises of a certain kind, may be so called, whether it be taste, propensity, inclination, or other divine constitution whatever. The seat of these opposite laws, according to the Apostle's figurative representation, is not the same; one is in the members, the other in the mind; still, it is evident, he speaks of them as coexisting. And as he would do good uniformly and constantly, obeying the impulse of the law of his mind, were he not dragged the other way by the law in his members; and as the mind, rather than the members, denominates the man, he concludes, that it was not properly *he* who did that which he would not, but *sin* that dwelt in him. Here it is evident that the *new man* gave denomination to Paul's *person*; and in that view of it, it was not *he* who did wrong, but *sin* the *old man* or the *body of sin* within him. And in the same sense St. John says, "*He* that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." But if the new principle called the *new man* or the *new creature* denominates the person of every Saint, then certainly it always exists, and there is a vital seed in the heart that never dies. He is not therefore perfectly holy and perfectly sinful, by turns, but he is *always* a Saint, or a holy person. The same is proved by the whole of the Apostle's discourse. He says, "For what I do, I allow not," that is, at *the instant* I do evil, I allow it not, "for what I would, that do I not; but what I hate that do I." That is, opposite propensities, at the same moment, exert themselves in opposite directions. "For *to will* that is, *a propensity to do good*, is *present* with me," he must mean *always* present, for it is asserted without limitation, "but how to perform that which is good I find not." Further he says, "I find, then, a law, that *when* I would do good, evil is *present* with me." That is, present at the time, *when*, he would do good. *To will*, that is a disposition to do good, then, is always present, and *evil* is always present *when* he would do good, or which is the same thing, they always coexist. The constant struggle there is between the two principles, or between the *old*

man and the *new man*, constitutes the spiritual warfare which exists in every true Christian. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other."

As the Holy Scriptures are every where full to the same purpose, I will select a number of passages which, I think, will place the matter in a still clearer light. In general, all those texts which prove that the *saved* pass through the new-birth, or are born of God, equally prove the *perpetuity* of a principle of spiritual life. The most prominent idea in birth is the commencement of life, and the most prominent idea in the new-birth is the commencement of spiritual life. A new creature is formed. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Here the question will be, does this new creature ever die? Or, is the vital principle ever extinct? Now if all holiness and sin lie in exercise, and that exercise, in the regenerate, is alternately perfectly holy and perfectly sinful; then the spiritual life produced in the new-birth, which is holiness, is often extinct, or the new creature often dies; indeed, what is called *the old man* and *the new man* die and revive as often as the opposite exercises alternate. But, this seems not to be the truth. On the contrary, spiritual life in the soul is the commencement of a life which *never* ends, or eternal life. In the 13th Chapter of Matthew Christ represents it, by seed sown in good ground, which does not die in the earth, but germinates, and progresses forward, till it brings forth fruit to perfection. Its progress is marked, first the blade, then the ear, then the full corn in the ear. Again he represents the Kingdom of God as it was to exist in the world, and also in the soul of the believer,* in its progress towards perfection, by a grain of mustard seed, which a man took and sowed in his field. This parable, in addition to what was represented by the good seed, further shows, that from small beginnings the Kingdom will become immensely great and glorious.—Again, he represents it by leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. Now this again shows the unceasing progress of the kingdom, in both the senses mentioned, towards perfection; not by intermitted steps, but in a gradual advance; for the nature of leaven is to produce a fermentation in the meal duly prepared, which will never cease to operate, till the whole mass is fermented, and changed into its own nature.

The Apostles, following the steps of the great teacher who came from God, frequently represent spiritual life in the soul, under the same emblem of *seed sown*. The Apostle Peter says, "being born again, not of corruptible seed but of *incorruptible*, by the word of God which *liveth and abideth for ever*." The seed, according to our Lord's explanation, is *the word of God* in the heart, or what elsewhere is called *the engrafted word* or *the word mixed with faith*; this is expressly said to be *incorruptible*, and which *liveth and abideth for ever*. St. Paul says this same word of God is *quick* or *living*, and powerful, sharper than any two-edged sword, piercing, &c. and is a discerner of the thoughts and intents of the heart. It is, when mixed with

* Luke xvii. 21. Romans xiv. 17.

faith, and so become the engrafted word, an *immortal principle of life* in the soul. St. John, in his first Epistle, says, "Whosoever is born of God doth not commit sin, for his seed *remaineth* in him," &c. if the seed, or spiritual life *remaineth*, it is never intermitted. Again he says, "I have written unto you young men, because ye are strong, and the word of God *abideth* in you," &c. On which the same remark may be made. He adds, "But the anointing which ye have received of him;" or the sanctifying influences of the spirit of God, "*abideth* in you, &c. and as the same anointing hath taught you, *ye shall abide in him.*" Here is not only their actual state, *abiding in Christ*, but a promise of their continuing so to do, *ye shall abide* in him. Again, "We know that we have passed from death to *life* because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer, and ye know, that no murderer hath *eternal life* abiding in him." Here, he who loves, and he who hates, his brother, are contrasted; the one hath *life* the other hath not *eternal life abiding in him;* to make the antithesis complete, the *life* which he who loves his brother hath, is *eternal life;* for if neither of them have *eternal life*, he who hates his brother, is not distinguished from him, who loves his brother, by saying, he hath not *eternal life abiding in him;* the consequence is, he who loves his brother, hath *eternal life abiding in him;* but eternal life is an indefectible principle. Conformably to this idea, St. Paul, in his first letter to the Corinthians, says expressly, charity or love to God and man, *never faileth;* it is therefore eternal. Our Saviour says, "This is *life eternal* that they might know thee, the only true God, and Jesus Christ whom thou hast sent;" but every believer has the true knowledge of God and of Jesus Christ, he has therefore *eternal life.*

Again, the divine writers compare this principle of grace in the heart to *living waters;* than which nothing has a more unceasing energy and motion. Solomon says, "Keep thy heart with all diligence, for out of it are *the issues of life.* The mouth of the righteous man is *a well of life.* The law of the wise is *a fountain of life.* Understanding is *a well-spring of life* unto him that hath it." Our Lord addressing the woman of Samaria, says, "If thou knewest the gift of God, and who it is, that saith unto thee, give me to drink, thou wouldest have asked of him, and he would have given thee *living water.* Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water *springing up into everlasting life.*" Again, "He that believeth on me, as the scripture hath said, *out of his belly shall flow rivers of living water.*" No image in nature could more fully illustrate the vital energy and perpetuity of grace in the heart.

The same truth is evident by what Christ says of himself, "I am the living bread which came down from Heaven, if any man shall eat of this bread *he shall live forever.* Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you. Whoso eateth my flesh and drinketh my blood, *hath eternal life.*" And much more of like import, in the same passage.

Every true believer, in the sense of this passage, eats the flesh and drinks the blood of Christ. It is an act of faith, and is necessarily involved in the general *notion* of saving faith; every true believer, then, hath *eternal life*; and he hath it *in presenti*, in *the very act* of feeding upon Christ; which eternal life will of course continue through the present state, and will be perfected in Heaven.

The same is manifest from Christ's words to Peter, just before his deplorable fall. "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But *I have prayed* for thee, that *thy faith fail not.*" He makes the same intercession for *all* Saints, and we know that the Father heareth him *always*; the faith of the Saints, therefore, *never fails*. But faith worketh by *love*, or charity. Charity, therefore, never fails, which the Apostle Paul says, in so many words, as we have seen before. The love of God and man, then, once inkindled in the heart, is a holy flame, which is never extinguished, but lives forever.

Again, Christ is formed in the soul of every Christian, of which, his being formed in the womb of his virgin mother is a scripture emblem. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you* the hope of glory." "My little children," says the same divine writer, in his letter to the Galatians, "of whom I travail in birth again, until *Christ be formed in you.*" Now Christ, "Is the true God and *eternal life.*" Eternal life, then, is formed in the soul of every Christian. Further Christ prays in behalf of all who believe on him in these words, "That they all may be one, as thou Father art in me and I in thee, that they may be one in us, that the world may know that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them and thou in me, that they may be made perfect in one." In virtue of this prayer, all who believe, become *One Body*, informed and animated by *One Spirit*, even the spirit of God. The God and Father of all, who is above all, and through all, is *in* them all. Christ dwells in them, in like manner, as the Father dwells in him. Just before Christ had said, "I will pray the Father, and he shall give you another comforter, that he may *abide with you forever*; Even *the spirit of truth*, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he *dwelleth with you*, and *shall be in you.*" Thus it is evident, that the three persons of the ever adorable Trinity dwell in the redeemed, not only collectively, but individually, and shall dwell in them forever. They are, and each one is, an holy temple of the Lord, and a habitation of God through the spirit. But surely all this implies a principle of spiritual life, nay of eternal life in every Saint, and can by no means consist with the notion, that the Saints are perfectly sinful when they have sinful exercises or volitions, and that at such times they have no vital principle of holiness within them, by which they are distinguished from the unsanctified.

Having said, what I purpose, in proof of the point in question, I will conclude with this reflection, in the words of scripture. "That eye hath not seen, nor ear heard, nor have entered into the heart of

man the things that God hath prepared for them that love him."

The Gospel a Doctrine according to Godliness.

(Continued from page 283.)

NUMBER III.

IV. THE gospel in its requisitions, as to the principal condition of pardon and salvation, is a doctrine according to Godliness.

The principal condition of pardon and salvation, is faith in Christ. This will appear by the following specimen of its declarations upon this head. "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.—He that believeth on him is not condemned: but he that believeth not is condemned already. He that believeth on the Son hath everlasting life.—He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. —Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him who believeth in Jesus. —Therefore we conclude, that a man is justified by faith without the deeds of the law. Believe on the Lord Jesus Christ, and thou shalt be saved."

Hence, it is undeniably manifest, that faith in Christ is the grand capital condition of pardon, justification, and salvation—that *this* implies, involves, and is connected with, every thing really necessary to salvation, and will issue in eternal life.

Some, indeed, have seemed to think, that in this particular, the gospel contains a doctrine rather unfavorable to Godliness. If men are justified by faith, and not by works, and he that believes will certainly be saved, what need have we to trouble ourselves about personal holiness?—Hence some may have thought, the gospel tended to encourage or countenance the neglect of practical religion; and to open a door to immorality and wickedness.

That some have thus *perverted* and *abused* the doctrine of grace will not be denied: but that the doctrine of salvation by grace, through faith, or any of the doctrines of grace, as stated in the gospel, warrant or afford just ground for any such conclusion, is utterly denied. All suchlike inferences from the gospel doctrine of justification by faith, or from the assertion, that he who believeth shall be saved, are founded on imperfect, defective, partial, or erroneous notions of the nature and properties of the faith required in the gospel, as being necessary to and connected with salvation.

If men think the faith, with which the gospel connects salvation, consists in a bare belief or conviction of the truth, and implies neither love nor repentance, nor any other right exercise of heart, it is not strange, if they think themselves warranted, by the gospel, to expect salvation without personal holiness, or any real piety; and of course that the gospel tends to encourage ungodliness, or opens a door to licentiousness. Suchlike appear to have been the notions of some in the apostolic age; who are reproved and confuted, in James ii. 14—26.

Or if the faith, with which salvation is, by gospel promise, connected, consisted in a firm belief, that we are justified—that our sins are forgiven—that God is *our*

reconciled God and Father, and that *we* shall certainly be saved; and if it was wrong and wicked, even the great sin of unbelief, to call in question or to doubt the truth of these propositions, however unholy and carnal we ourselves are, as those originally called Antinomians appear to have held; it would indeed appear, that the gospel countenanced and opened a wide door to iniquity. But these and all suchlike notions of faith, are as opposite to the truth, as darkness is to light, or sin to holiness. Hence, in order clearly to show, how the gospel in its requisitions, as to the principal condition of pardon and salvation, is a doctrine according to Godliness, it will be proper to point out some of those things, which, according to the plain tenor of the scriptures, are essential to, as being implied in, or indissolubly connected with, the faith required in the gospel, in order to forgiveness and eternal life.

1. The faith required in the gospel, is more than a bare conviction or belief of the truth: it is receiving the love of the truth, and implies cordial consent to and acquiescence in the character and mediation of Jesus Christ, and in the import of his death and resurrection; with every correspondent exercise and affection.

Paul plainly foretold, to the Thessalonians, that strong delusion would be sent upon some, "because they received not the love of the truth, that they might be saved;" plainly importing that the faith necessary to salvation, implies receiving the love of the truth. He accordingly said to the Galatians, "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which *worketh by love;*" and taught the Romans, that it is *with the heart* that man *believeth unto righteousness.* Hence I am led to remark,

2. Faith implies a new heart, and is found in those only, who are born of God. Paul uses the expressions, *a new creature*, and, *faith which worketh by love*, in the same sense, or as implying or signifying the same thing. Gal. v. 6. and vi. 15. John tells us, that they who received Christ, even they who believe on his name, "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and says expressly, "Whosoever believeth that Jesus is the Christ is born of God." This leads me to remark,

3. True faith in Christ implies and cannot exist without true repentance of sin. This is evident from the nature of faith.—The same is proved by all those passages of scripture, which declare the necessity of repentance in order to pardon, and call upon men to repent that they may be forgiven and saved, and connect forgiveness and salvation with repentance, just as they do with faith. A specimen of these may be seen in Mark i. 15. Luke xiii. 1—5, and xxiv. 47. Acts ii. 38, and iii. 19, and v. 31, and xi. 18, and xx. 21. Hence,

4. Faith in Christ implies a disposition to, or the principle of all holy obedience, and is expressed and appears in good works, in conformity to the general tenor of the divine law, and to the peculiar precepts and institutions of the gospel.

Paul says, faith worketh by love. Love is the principle or life of all true obedience. "If a man love me," said Christ, "he *will* keep my words."

Such, as now briefly suggested, is the faith required in the gospel. And what can be plainer, than

that the gospel, by making this faith the grand condition of all its blessings, and indispensibly necessary to pardon and final salvation, teaches a doctrine according to Godliness, favorable to the interest of real piety and true holiness, and admirably adapted to enforce and promote it?

Hence, we may well be excited to examine ourselves, with respect to the nature and properties of our faith; and cautioned against resting in any faith, short of that which is stampt with the aforementioned characters.

(To be continued.)

An answer to questions respecting God's visiting the iniquity of the fathers upon their children.

(Continued from page 301.)

HAVING in my former number, suggested some observations to show, "How it is to be understood that God visits the iniquity of the father upon his children, down to the fourth generation;"

The second part of the question is now to be considered, "How is this consistent with individual responsibility?" By individual responsibility is meant, that every individual shall answer for his own conduct, and shall not, for the sins of others, suffer any punishment, which he himself does not justly deserve.

IN showing the consistency of "visiting the iniquity of the father upon the children" with individual responsibility, or divine justice; it is necessary to observe, that mankind are all sinners. As the Apostle declares, "All have sinned; and the whole world has become guilty before God." All therefore being sinners, they justly deserve the curse or penalty of the divine law, which implies all the evils of the present life, and everlasting destruction in the future world. Consequently God may, in perfect justice, bring upon any of mankind, whatever temporal calamities he sees fit. Should he bring these evils upon them without any reference to the conduct or iniquity of their parents, he would do them no wrong. Consequently it cannot be at all inconsistent with justice or individual responsibility for God to bring such calamities upon persons in consequence of the wickedness of their parents; since they themselves justly deserve these evils.

For instance, the children of Korah, Dathan, and Abiram were sinners. They were also creatures, whose lives were at the divine disposal. God therefore had a perfect right to take their lives, as he pleased. He would have had a just right to cause the earth to open her mouth and swallow them up, though their fathers had been the best of men. He had the same right to take their lives in this way, as by sickness, burning of houses, or any other calamity. Therefore God did them no injustice, in thus destroying them on account of the daring wickedness of their parents, and as a token of his displeasure against it. And this is always the case, when children suffer evils in consequence of the wickedness of their parents. They themselves are sinners, and so justly deserve far more than all these temporal sufferings at the hand of God. Consequently his bringing such calamities upon them, on account of the iniquities of their parents, is perfectly consistent with the strict-

eſt juſtice and perſonal reſponſibility.

Nor is it leſs conſiſtent for God, in conſequence of the peculiar wickedneſs of parents, to ſuffer their poſterity to go on in ſin, or to fall into ſuch vicious courſes, as will ruin them for time and eternity. Mankind through their native depravity of heart, if left to themſelves, will run into all manner of vice, and will never repent and go to Chriſt, unleſs drawn by the Father. But God is under no obligation in juſtice to diſpenſe his grace to any by renewing their hearts, or to reſtrain their ſinful inclinations; but may leave them to impenitence and their own heart's luſts, whenever he ſees beſt. Thus he might conſiſtently have left Abſalom to riſe up in his wicked, unnatural rebellion, had David never been guilty of adultery and murder. Therefore God's leaving him to fall into this wickedneſs in conſequence of David's heinous ſin in the matter of Uriah, and as a puniſhment to him for this ſin, cannot be inconſiſtent with juſtice and individual reſponſibility. For Abſalom juſtly deſerved what he ſuffered, although his wicked conduct and wretched end were alſo a juſt and grievous puniſhment to David.

So God, in perfect rectitude, may leave any of mankind, by following their own ſinful inclinations, to fall into vice, or go on in impenitence and unbelief, without any regard to the conduct or iniquities of their parents. Therefore it cannot be inconſiſtent or unjuſt in God to leave them to theſe things, in conſequence of the wickedneſs of their parents, and as a token of the divine diſpleaſure againſt it. For whatever may be the immediate occaſion of their being viſited with temporal or ſpiritual judgments; yet they will never, in this life, ſuffer any thing more than they deſerve. And in the future, which is to be a ſtate of complete retribution, their puniſhment will be exactly in proportion to their criminality.

Theſe conſiderations may vindicate the juſtice of God, in the evils which mankind experience in conſequence of the fall of Adam. For although in conſequence of his ſin, they are born with depraved diſpoſitions, which lead to ſinful exerciſes, and on account of their own ſins, originating from this depravity, they are expoſed to the moſt dreadful evils in the preſent and future world; yet they are not puniſhed, either in the preſent or future life, any more than they juſtly deſerve for their own perſonal ſinfulneſs. Therefore God's dealing, with them in this manner is entirely juſt.

Thus God, in "viſiting the iniquity of the fathers upon the children," is perfectly conſiſtent with juſtice or individual reſponſibility; which implies, that each one ſhall be puniſhed for his own ſins only, or no more than he juſtly deſerves.

What has been ſaid on this ſubject furniſhes an eaſy ſolution to the laſt Queſtion, "How is this conſiſtent with what we ſee in the world, the uninterrupted proſperity of notoriouſly wicked perſons for ſeveral generations together?" As God viſits the iniquities of the fathers upon the children by ſpiritual, as well as temporal, judgments; he may, in the inſtances now ſtated, viſit the iniquities of theſe wicked perſons upon their children by giving up the children to worldly purſuits and proſperity, and leaving them, like their wicked parents, to chooſe this world as

their portion, and then to bring upon themselves everlasting destruction.

This is visiting the iniquities of the fathers upon the children in the most awful manner, and is unspeakably worse than temporal judgments. And it seems as if the children of wicked worldly parents were often visited in this way; as the most of them appear to be left to follow the evil examples of their fathers in making earthly objects their God, or chief pursuit.

But should there be instances, where the children of notoriously wicked persons are both pious and prosperous in this life; it would not be inconsistent with the declaration of God's "visiting the iniquities of the fathers upon the children," because, as already shewn, this is not a positive declaration, that he will do it in every instance. But it is a general declaration, implying, that he may, and often does thus visit children. But still he is at liberty in his sovereign goodness to dispense with this threatning, when he sees best, without violating his truth; since he has not bound himself to do it in every instance.

From the observations suggested in answer to these queries it may be remarked, that the divine constitution in "visiting the iniquity of the fathers upon the children" is not only perfectly just, but is wisely calculated to answer valuable and important ends.—It strikingly manifests God's displeasure against impiety and wickedness, as in the instances of Korah and his company, and of the Jewish nation, upon whose children God so remarkably visited the iniquity of their fathers.—It also affords peculiar motives to dissuade parents from vice and wickedness, and to influence them to engage in religion and yield a cordial obedience to all the divine commands.—For by living in impenitence, vicious practices, or neglect of the duties of religion, parents not only expose themselves to destruction, but they are doing what tends to draw down the judgments of heaven upon their dear children, and to ruin them forever.—How many parents, by their wickedness, have thus been the means of the eternal ruin of their beloved offspring. For it is declared of God, by the prophet, "Thou recompensest the iniquity of the fathers into the bosom of their children after them." On the contrary, if parents are pious and obedient, there is great encouragement, that they may be the means of drawing down blessings on their children, and of saving them, as well as themselves.—These considerations must have great weight with all parents, who believe the sacred scriptures, and have any regard for the temporal or eternal interest of the offspring of their own bodies.—Who, that is not callous to all the tender feelings of a parent, can think of exposing his dear children to ruin by living in sinful courses? How cruel and criminal is the conduct of such? Let us then keep the statutes and commands of the Lord, "that it may go well with us, and with our children after us."—Choose life, that both thou and thy seed may live." H.

NOTE. Some of the ideas and expressions in the preceding observations are taken from a piece, which the writer published on this subject a few years since in the Theological Magazine.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE enclosed letter was not

originally intended to be presented to any eye but his to whom it was addressed. I intended that God should be the only witness who should ever behold it, except my correspondent. But some months subsequent to the time when it was written, a particular occasion, rendered it proper, (as I thought) for me to read it to a confidential friend, on whose judgment I place great reliance; and he advised me to forward it to you for publication. With diffidence I complied. To you, Gentlemen, it is now submitted, and you will publish it or not, as you may judge best. My sincere prayers are offered up to the Throne of Grace, for the success of your benevolent undertaking, as, I trust, those of all good people are; and may you have the pleasure to behold the work of the Lord prosper in your hands.

A LAYMAN.

Dec. 5th, 1800.

My dear Friend,

AN observation which I heard you make, when I last saw you, has, from that time to the present, dwelt upon my mind, and given me great anxiety on your account. It was on the subject of salvation. I think you will recollect it, on my repeating it you, and noticing the place where it was made. In July 1798, you and I were returning from a journey up Connecticut river; and, as we were passing through Hadly meadow, you advanced a sentiment which I did not perfectly comprehend. I enquired whether you pretended to Atheism? You replied No. But you went on to observe that "neither you, (meaning myself) nor any other person, would find any thing in the New-Testament, but what went to confirm, (or establish) the Doctrine of Universal Salvation." Now as I conceive such an opinion to be totally fatal to you, and possibly may be so to your children, I have thought it to be my duty to write to you on the subject. For, should I meet you at the bar of God, a final castaway, I am conscious it would be justly exacted of me why I had not given you a timely warning? And I could not answer for the neglect. Whether it will have any good effect in leading you to a renunciation of your error, must be left with a Holy, a Sovereign, and Merciful God, with whom is the residue of the Spirit; to whom my prayers are daily offered on your behalf; that he would be graciously pleased to enlighten your mind in the knowledge of Christ, and lead you home to himself, thro' the merits of a glorious Redeemer. I frankly confess to you I have not much hope that you will attend to what I write; for people, who once adopt that error, have so many temptations to continue in it, both from the wiles of Satan, and their own depraved hearts, that I have rarely heard of any one who has left it. But, having quieted themselves in a sinful course, they usually go on, with that blindness of mind, which they have voluntarily chosen, until death overtakes them, and convinces them, when they would give worlds to repair their error, that they have been fatally deceiving themselves. Such, I fear will be your situation.

I presume I may, without arrogance, say, that I have paid much more attention to this subject than you. My employments, and situation in life, have regularly led me to do it. I have read largely upon it, the ablest champions, both for, and against it. I have endeavoured to weigh all their ar-

guments coolly. I have attended to the lives of those of my acquaintance who have professed to believe it; and the best opinion which I can form, relative to it, is this; viz. that it is one of the most successful schemes that the great adversary has ever devised, to lead men away from the truth; that those who do imbibe it, are induced to do it to quiet their own consciences in their wicked courses; and that those who adopt it, *do it with a particular view to their own exemption from the punishment denounced against sinners who die impenitent.*

I am not about to treat this subject argumentatively. The limits usually assigned to a letter will not admit of it. But I shall suggest a number of things, (and with plainness) with a view to induce you to examine the subject thoroughly, before you risk your interest for eternity upon it. The arguments for, and against it, you may find in Doctor Edwards' reply to Chauncey, much more ably and clearly stated, than I could do it, should I attempt. And in my own opinion, if you examine, with that candor, which your interest alone ought to produce, you will find the arguments perfectly conclusive against Universal Salvation.

Let us look at our situation. You and I did not make ourselves, but we are here in life. There is but one book in the world, (beside those which are copied from it) which contains any rational account of man's origin. The wisest, and most learned, of the Heathen Philosophers, have written much, and with great anxiety, respecting the origin and destiny of man. And the writings of Socrates, who was, confessedly, the wisest, and greatest of them all, manifestly shew that he was in a state of uncertainty respecting these very important, and interesting, enquiries. It is from the bible only, that we get the true account, and there we are taught our duty *plainly*. There we, also, learn, that men can wrest scripture to their own damnation. Is not the character of man, as he exhibits it in this life, truly drawn in the bible? Is not man quarrelsome, malicious, profane, lustful, thievish, false, and deceitful? So says the bible. Must not all of us die? We know we must. Now we come to the important question, what will be our end, or situation after death? This question you have to settle for yourself; and if you should mistake, I wish you to carefully remember, that *mistaking* in your solution of it, will not mitigate the dreadful horrors of your situation, because there is a *sufficiency of evidence* on the subject, amply within your reach. And if you, either through prejudice, or too much anxiety to obtain worldly possessions, through indolence, or carelessness, do not attend to it according to its importance, and judge aright respecting it, the dreadful consequence must be yours, and yours only. For every one standeth or falleth for himself.

The vulgar, and ungentleman-like habit of profane swearing, I am informed has greatly increased upon you. Several persons, not very scrupulous on the subject themselves, after having been in your company, have spoken of you, to me, as being singularly addicted to it. This is a vice, expressly forbidden in the bible; and it is declared that profane swearers shall have their portion in the lake that burns with fire and brimstone.—What language can be plainer, or more express? I shall make only two enquiries of you respecting

that practice, and shall leave you to answer them to yourself. What *real good* have you ever derived from profane swearing? Have you not adopted the system of Universal Salvation, *merely* that you may indulge yourself in that vice, and others which are expressly forbidden in the word of God, with less compunction, and more ease of conscience? I am perfectly satisfied, in my own mind, how you will answer these questions if you answer them *truly; and truly you must answer them before God;* and that not many years first. You are now considerably past middle age; and if you were sure you should live to seventy years, (which few of your ancestors have done) it will still be but a short time, before you will know whether you have adopted a wrong and ruinous opinion, or not.—Should it prove that you have, think, O think, my friend, what must be your situation! All your enjoyments will be past—all your hopes of ease and pleasure utterly at an end. Many of your friends of this world; those with whom you have taken pleasure in this life; those with whom you, perhaps, now flatter yourself, you shall spend an eternity of happiness, will then be separated from you; they on the right hand, and you on the left, of your judge—and, while you are beholding them reaping the blessed harvest of the good seed, sown on the fruitful soil of true faith in the Lord Jesus Christ, carefully cultivated with all the Christian graces, you will be necessitated to view a prospect of misery, interminable, of woe, forever increasing, from which you can never escape, and upon which you must enter as soon as the awful command is given, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

Instances there are, I acknowledge, but they are very uncommon, of people's ever reforming, when they are past the age of thirty-five years. At least, my experience witnesses to this truth. If you will look back upon your past life, you will find it has been short and troublesome. Yet in all probability, you have lived much the greatest part of it. If, during the greatest half of your life, you have indulged yourself in sinful practices, and in pursuits condemned by the law of God; and if you have hitherto reaped nothing from them, but vexation and disappointment, (which I am perfectly sensible is the fact) I ask you, as one who is concerned for your future peace, whether you had not better try a different kind of principles and practices? I should think that selfishness alone would prompt you to this, were it not for the deceitfulness of sin.

You must accept of a Saviour on Christ's own terms or you must reject him. He now offers himself to you; but it is *in his own way*. If, when you come to the bar of God, you find that Christ rejects you, and consigns you over to torment without end, your telling him that you understood the gospel otherwise, and that *you thought all would be saved*, will do you no good. Will the thought, that you have deceived yourself then give you any consolation? O! no. It will only increase your misery; for you will then recollect, that you once had the offer of salvation as well as others—that they embraced it in truth, but that you were deceived by Satan, who is now to forever exult in your blind credulity, with which he led you on to destruction. I repeat it. Christ now offers himself to you; but it is on

his own terms. If you accept of him, *on thoſe terms*, he will ſave you from *ſin*, as well as from *miſery*; and no one was ever ſaved from miſery, who was not firſt ſaved from ſin: Becauſe miſery is a neceſſary and inevitable conſequence of ſin. They are inſeparably connected. But if you will not accept of him *as he ſays*, you will fail of his benefits, and be caſt into outer darkneſs, until the great day; when you, and I, and your connections, and friends, and all others, muſt come forth to give an account of ourſelves and be judged. If it then appears that you rejected Chriſt, becauſe you loved ſin, as it will appear, if you do finally reject him, you will be ſhut out; while you may probably ſee your parents, your wife, ſome of your brothers and ſiſters, (I hope all of them) many of thoſe who are now your friends and acquaintance, ſeated at the right hand of their Judge, and preſerved from thoſe dreadful torments which will await you and all others who do reject the Saviour.

I beſeech you to think of theſe things as they are—do not deceive yourſelf in ſo important a concern. I have endeavoured to ſtate theſe things truly, and plainly, to you. Not to wound your feelings; for what good can that do me? I have done it, becauſe I am extremely anxious that you ſhould determine aright, that you need not mourn at the laſt, a fatal obſtinacy and blindneſs, which is the certain ruin of every one who retains it to their end. I have done it, becauſe I am conſcious that it is my duty to warn you, if I ſee you in danger, that I may not have the neglect charged to my account, to ſwell the multitude of my crimes.

Accidentally hearing of your illneſs, I thought it might, with the bleſſing of God, afford you a favorable opportunity to reflect; which your hurry in buſineſs, when in health, might preclude. And alſo, with a hope that you may have had eternity more ſtrongly depicted to your mind, during your ſickneſs, than when your attention has been much engroſſed by the cares and buſineſs of the world, I have forwarded this to you. And I pray God, of his infinite mercy, through our bleſſed Lord and Saviour Jeſus Chriſt, to guide you in that ſtraight and narrow way, which will lead you to himſelf, "where the wicked ceaſe from troubling, and where the weary are at reſt."

I am, &c.

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 *and* 1799, *in a ſeries of Letters to the Editors.*

[Continued from page 314.]

LETTER XV.

Second letter from the Rev. AMMI R. ROBBINS *of Norfolk.*

GENTLEMEN,

HAVING given a plain narrative and brief ſketch of the wonderful work of God among us; after requeſting a remembrance in your prayers and thankſgivings to the God of ſovereign grace on our behalf; I might have ſtopped there perhaps rather than add any thing further. But my feelings dictate that ſome remarks and obſervations concerning the aforementioned diſplay of the power and grace of the king of Zion may be uſeful by his bleſſing, to comfort and encourage the

people of God, and animate them to continue in their desires and prayers for the enlargement of the dear Redeemer's kingdom. And may possibly administer instruction to some poor distressed sinner who is with painful solicitude enquiring about the great salvation.

It may be remarked then, in the first place, that it is of unspeakable importance that the means of grace be used with impenitent Christless sinners. Many are apt to say "If God have mercy on whom he will—if we are so totally dependent on sovereign grace; it avails nothing to use means, or pay any attention to the concerns of the soul."

But we find that Jericho's walls must tumble down in consequence of the blowing of the rams-horns: That *Naaman* must wash in the waters of Jordan, rather than those of Abana and Pharpar, in order for a cure of his leprosy. We have found by experience that not only the preaching of the word; but that Christian conferences and social prayer, at which Christless sinners are present, have been abundantly blessed for the continuance of serious impressions on their minds, and increasing conviction of their heart-wickedness and total insufficiency ever to help themselves.

2. It may be further remarked, that those doctrines which the world call "hard sayings" are the most powerful means in the hands of the blessed spirit, to pull down and destroy Satan's strong-holds in the hearts of sinners. No preaching, or conversation seems so effectual to drive them from their hiding places and refuges of lies, as to tell them plainly that they are eternally undone, if the unpromised mercy of God is not displayed in their favor;—that they have not the least claim on God, and if he does not have mercy they are gone forever;—that their eternal state is already fixed in the divine mind; and it concerns them to know what it is like to be;—that all they do short of real submission to God is wholly selfish;—that they may as well despair of ever helping themselves first as last; and that the reason why they don't find relief is merely because they will not yield and bow to a holy sovereign God—because they "will not come unto Christ that they may have life." I am fully sensible that some will be greatly irritated at these naked truths, and will not hear them: But those whose eyes are open to see and realize eternal things will be silent: And altho' they do not approve, yet in their consciences they fear they are true, and appear to be cut to the heart. We are sensible that this is a hard task, very disagreeable to the natural feelings, when at the same time our bowels yearn over such poor distressed souls: But it may be of infinite consequence to them. *Good* cannot be spoken to them while in opposition to God; but *evil*. By the Holy Ghost "the *letter* must *kill*; but the *Spirit* giveth life."

3. It is also worthy of particular notice, that when the subjects of this work of grace are brought to submission, hopefully renewed and find relief, from their distress and burden; they are not apt to be sensible of it at the *time*: and many not for some days afterwards. They perceive indeed an alteration in their feelings and views; but do not entertain a tho't that it is *conversion*. More generally they fear God hath left them, and that they have lost all conviction, and are amazed that they are no more distressed. Yet they find, on re-

flection, that God is right—the divine character is good, his administrations all just; all is right on God's part, perfectly right: But on their part all is wrong, sinful and vile. They agree in this very fully, that it would be quite just and right in God, forever to exclude *them*, utterly reject and cast *them* off; whatever he does with others. Yea, one, and a very sensible man about middle age, told me with the greatest apparent simplicity and affection; "it appeared to him, that for such a wretch as *he*, who had rebelled against and insulted so great, so holy a God all his days, that *hell* was his proper place—and he did not *see* how God could do any other than send him there, and he felt that if he might love and praise him, he should be willing to be separated from that holy world where such wretches as he ought not to come." It is not unfrequent for them to feel entirely submissive to God, and pleased with his administrations, while as yet they do not imagine they are interested in the atonement of Christ, nor view themselves forgiven and accepted of God.

4. The manner of the beginning of this work of God is to be noticed. Altho' similar to others who have written; yet I feel it a duty to add to their testimony, that this blessed work of divine grace was preceded by the longings and earnest prayers of God's people. They seemed to be engaged and to have strong hope that the Lord was about to appear in his glory to build up our Zion. Individuals here and there, (and I trust we had a precious number before this revival) seemed wonderfully to be stired up and, as it were, "waiting for the consolation of Israel." Some may perhaps call this *enthusiasm*; but I believe a serious candid mind would judge there were no appearances of it. And when it began to be known that God was in very deed among us, by the blessed influences of his spirit; the older Christians appeared to be exceedingly cautious and to walk softly.—It was evidently "the still small voice." Here and there one, in different parts of the town, were awakened, took to their bibles and their closets, and endeavoured to keep hidden as much as possible from the eye of the world. I beg leave here to remark, that if God's people really desire he should grant them a gracious visit, they must humbly *ask* for it. Not practically desire Jesus to depart, as the Gadarenes did; but intreat and importunately beg, that for his own name's sake, he would be pleased to come and get glory to himself, in subduing his enemies and bowing the hearts of obstinate stubborn sinners to his feet. "Ask and ye shall receive."

5. Before I close, it may be proper to make some observations respecting the *fruits* of this glorious work of God among us: As it is now almost two years since it began. You will observe in the narrative preceding; that the number added to the Church may be tho't perhaps rather extraordinary. It is but just to observe, that a considerable number of them, perhaps twenty or thirty, did not date their hopes of being the subjects of real religion at this time. But sundry as far back as the revival before mentioned in 1783. And some even more remote. These seemed to have walked between hope and fear, not knowing to what kingdom they belonged; who were now wonderfully quickened and seemed to have fresh anointings of the holy Spirit. And with some

of them, these feelings and exercises were preceded with horrible darkness and sore distress. But more than three-forths of those who have made a public profession, are such as have until this day of grace, lived without God in the world. The hopeful converts have generally conducted hitherto, as well as could reasonably have been expected. Religious conferences have been and still are attended every week in five different parts of the town and are nearly as full as ever. They begin and end with prayer, and besides singing of hymns, they converse on some texts or passages of holy scripture—read some pious discourse or pieces from the New-York or Connecticut Evangelical Magazine, &c. A spirit of love and union seems to prevail, as yet, among them. And it is hoped that their religion will not be "as the morning cloud and early dew which soon passeth away."

But after all, it is by no means designed by these communications, to represent, or to have it understood, that in such a glorious harvest, there is not chaff among the wheat.—It is greatly to be feared and expected that *all* will not persevere—that *some* will be found with a lamp of profession, but no oil in their lamp. "Many shall say unto me in that day, Lord, have we not eat and drank in thy presence," to whom he shall say "depart from me I never knew you." But it is not for us to draw the line of separation. It must be left with him "who searcheth the heart and tryeth the reins."

I will only add, that there are a few instances of awakenings now with us. And a number who are bowed down and appear "weary and heavy laden."

One instance of a man towards fifty years of age, who had been a member of the Church for many years and tho't himself a Christian, more than a year past, gave up his hope intirely, viewed himself in an undone state, that there was no mercy for him, dare not approach to the Lord's table, was oftentimes filled with such anguish as that he could hardly attend to the necessary concerns of his family. Now it is hoped that his captivity is turned—and he hath lately expressed himself as having entirely different views of God and the Redeemer from what he ever before conceived—and at times seems filled with peculiar joy.

I hope and trust that thousands and thousands in heaven and earth, are and will be employed in thanksgivings and praises to the triune God, Father, Son and Holy Ghost, for the marvellous displays of his infinitely free, rich and sovereign grace among us here, as well as in many parts of our sinful land and world.—And O! let all that love our Lord Jesus and his cause—join as he hath taught us, and with unceasing importunity devoutly and humbly pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Amen.

I am yours affectionately,

AMMI R. ROBBINS.

Norfolk, Oct. 17, 1800.

LETTER XVI.

From the Rev. ASAHEL HOOKER, of Goshen.

GENTLEMEN,

SUNDRY persons, whose knowledge of the subject is correct, have informed me, that previous to my settlement, in this place, there never was any remarkable, and extensive revival of religion, among the people. There were, however, some signal in-

stances of the power of divine grace. Since my fixed residence here, which is almost nine years, things have remained, in the most unpromising state, as to the interests of religion, with little exception, 'till about the middle of February 1799. That period, however, was rendered memorable, by the commencement of a work, the happy fruits of which are still apparent, and which, I trust, will be lasting, as eternity. From small beginnings, it made such progress, in a few weeks, as to have arrested the general attention; while great numbers were under the most serious and impressive sense of their forlorn state, as sinners. The public worship, on the sabbath, and all other meetings, appointed for religious purposes, were unusually attended, both as to numbers, and seriousness. Many seemed anxious, and in great earnest, to know what they must do to be saved. It was not long before sundry persons manifested an hope of having passed from death unto life. In the compass of a few months, their number became considerable, and continued still increasing. In the month of September following, twenty-five persons were admitted, as members of the church; in November forty-eight; and in January of the present year, four; making in the whole seventy-seven. A considerable number remain still, who exhibit the usual evidence of a new heart, who have not made public profession of their faith. The visible change, which has been wrought in many, is truly great and wonderful. Those, who gave previous evidence of friendship to the Redeemer and his cause, seemed to say, with one voice, and ineffable joy, "*This is the Lord's doing, it is marvellous in our eyes.*"

After this brief statement, the following remarks will exhibit the distinguishing features of this work, and enable the candid and impartial to judge, for themselves, whether it be indeed, *the Lord's doing*, and worthy of its reputed author.

1. It is worthy of notice, that numbers were deeply impressed, before they were apprized, that any others were in like circumstances. Impressions did not seem to be generally imparted, from one to another. Frequently, without the intervention of any means, which could be distinctly recollected, the truth and reality of eternal things were brought home, and fastened on their minds, with a sort of irresistable and impressive weight, pointing them to the vast importance of fleeing quickly from the wrath to come. This evidently was not the work of enthusiasm, nor but slightly, if at all tinctured with it. Hence, the subjects of it pretended neither to *see*, nor *hear*, nor *feel*, any of those things, which denote a disordered state of the understanding. None were carried away by impulses, or the flights of an ardent imagination. None were disorderly, or indecent in their behaviour, either in public, or private. Their passions were not generally wrought upon, to any considerable degree. Hence, instead of being noisy, or much inclined to communicate their feelings to others, they were commonly silent and reserved, except where they had opportunity of conversing with those, whom they thought able to instruct them.

2. The first impressions on the minds of those, who were subjects of the work, did not in common, consist chiefly of fears, excited by the dreadful forebodings of future punishment. It

was apparent, that their most deep and painful impressions arose especially, from convictions of sin, by which they were set at variance with themselves, and their past conduct, as sinners; and by which it was awfully realized to them, that, "*There was no peace to the wicked.*" Accordingly, it was a remarkable characteristic of this work, in the early stages of it, and before the subjects were apparently renewed, that they were convinced of those truths, to which all natural hearts are opposed.—They were generally made acquainted with the controversy between God and them, so as to feel, and that frequently, in a very clear and affecting manner, their opposition to God, to his justice, to his sovereignty, as exercised in dispensing mercy to sinners, and thence to the whole plan of salvation, by Jesus Christ. In many instances, when their attention was first arrested, they sat out, in apparent hope of working out their own salvation, with ease and dispatch. But the attempt served to show them, that they were still working out their destruction. It is hence worthy of particular mention, that those, who became eventually reconciled to the truth, and found a comfortable hope of their good estate, were led to such an acquaintance with *the plague of their own hearts*, as served to subvert all hope, arising from themselves and their own doings. They were thence shown, that if saved, it must be, not by works of righteousness, which they had done, or could do, *but by the washing of regeneration and the renewing of the Holy Ghost, according to the divine purpose and grace, in Christ.*

3. Where the foregoing convictions were brought to an happy issue, relief and comfort were found, in some sort, very differently from what was expected. The comfort and joy of the subjects seemed not to arise, primarily, from an apprehension, that they were brought into a safe and happy state; but from new and delightful views of God, of the Redeemer, and the great truths, which pertain to his kingdom. It is hence remarkable, that frequently, the subjects of the work seemed to be brought out of darkness, into marvellous light, and to experience the sublime joys of religion, before they conceived any distinct hope of having become new creatures. It was hence rendered hopeful, that this *joy* was not *selfish* and *delusive*, as it could not have risen primarily, or chiefly, from an apprehension of their own good estate. They therefore seemed frequently to lose sight of themselves, and their own particular interest, while contemplating the glory of God, as exhibited in the face of Jesus Christ.—Those, however, who were alike as to the *nature* of what they experienced, were different, in this view, that all had not the *same measure* of light and comfort. It was very common, for a new heart to discover itself, and to produce the joys of holiness, in view of different objects, especially at first. In some, it seemed to be first apparent, by a spirit of complacency, in the perfection of God's law; in others, by a sense of his justice, in the punishment of sin; in others, by their approbation of the holy and wise sovereignty of God; and in others, by a complacency, in the glorious character and all sufficiency of the Redeemer. There were some, whose right views and exercises seemed to consist, in a sort of gen-

eral ſenſe of the glorious excellency of the divine perfections, with an anſwerable ſenſe of their own guilt, baſeneſs and deformity, as ſinners. There frequently appeared to be a reconciliation, and thence a *profound ſubmiſſion of the heart to God*, in the view of his glorious perfection and majeſty, *before* there was any diſtinct apprehenſion of the *Redeemer*, and hence before there was any *clear* and *explicit* exerciſe of faith in him. This ſeemed the more evidential, *that old things were paſſed away, and all things become new*, from its being common for perſons when convinced of the truth, to feel the moſt lively and ſenſible oppoſition to God, and the diſtinguiſhing doctrines of his word. It may be ſeaſonable to notice here, that frequently the doctrine of God's ſovereignty, in electing, and actually diſtinguiſhing the veſſels of mercy, and which was the moſt painful to perſons, under their antecedent convictions, was yet exceedingly *conſoling* and *delightful*, on becoming reconciled to the holineſs and juſtice of God. In ſome inſtances, thoſe who had been uſed, to diſcard the doctrine of election, and of anſwerable diſtinguiſhing mercy, were brought, while yet oppoſed to them, to acknowledge, that they could ſee *no other ground of hope*, in their caſe.

It is worthy of particular notice, as a diſtinguiſhing feature of the late work, in this place, that thoſe, who have been the hopeful ſubjects of it, in its ſaving effects, notwithſtanding their foregoing prejudices, and oppoſition, have come *uniformly* and *with one conſent*, into the ſcheme of doctrines, underſtood by the general term, *Calviniſm*. Theſe are the doctrines, which ſeem to have been ſpecially owned and bleſt, by the holy ſpirit, and thence made the wiſdom and power of God, to the ſalvation of ſinners. Many were brought to embrace thoſe doctrines, with readineſs, and evident complacency, which they had once contemplated, with *abhorrence*, and which are too often regarded, as intricate and unprofitable. Indeed, they now appeared to ſurmount their former difficulties, with great eaſe, and to embrace thoſe truths, *underſtandingly*, and *with great delight*, which had once ſeemed to them *hateful* and *myſterious*. In this view, the words of Solomon were ſingularly pertinent; "*They are all plain, to him, who underſtandeth, and right to them, who find knowledge.*"

4. The ſubjects of this work were in ſome reſpects, exceedingly various, as to their previous characters, and circumſtances.—There was no apparent diſcrimination, through the *diverſity of temporal* circumſtances. In diſpenſing his mercy, the moſt high did not regard the rich, more than the poor; nor the poor, more than the rich. The rich and poor met together, and ſhared indiſcriminately, in the unſearchable riches of divine grace. Sundry children exhibited marks of unuſual ſerioufneſs, for a time, and hopes were conceived, that *ſome* of them were made new creatures. The far greater part, however, who were ſubjects of the work, were young, and middle-aged perſons, from fifteen, to forty years of age; though there were ſeveral hopeful inſtances, at fifty years, or more. A large proportion of the whole number were thoſe, who had been educated, in habits of general reſpect, for religion, for the ſabbath, and public worſhip. Of theſe ſome were evidently go-

ing about, to establish their own righteousness, not regarding the necessity of a new heart, and of being clothed with the righteousness, which is of God, by faith. In a few instances, those who had made public profession of religion, and thought themselves heirs of heaven, were convinced, that they were still in the gall of bitterness, and in the event, hopefully established, in holiness. Others had been for several years, if not always, in the habit of paying little respect to religion, in any form. A considerable number were more or less immoral, and irreligious, in their visible conduct. Several, who were scoffers at the serious and universal strictness of true religion, and who made light of the attention, on its first appearance, were afterwards among the hopeful subjects of genuine conviction, and of saving mercy. A few, who had endeavoured to fortify themselves, against the fears of wrath to come, in a belief of universal salvation, were convinced, that they had made lies their refuge. Several, on whom the work was productive of the most evident, and apparently, most salutary and abiding effects, had been sceptical and much inclined to infidelity.

If we take for granted, that the work which has been so far described, is a work of the holy spirit, one remark, which naturally occurs, is the evident design of providence, to confound all attempts, which should be made, by philosophy and human reason, at accounting for the effects wrought, without ascribing them to God, as the marvellous work of his spirit and grace. The effects were not only such, in themselves, as made it impossible to account for them, by any of the known principles of human nature, or the influence of natural causes; but such a diversity, in the antecedent *characters, habits* and *circumstances* of the subjects, renders this still farther impossible. It is wholly unaccountable, that any cause, unless absolutely divine, and therefore possessed of infinite wisdom and power, as well as goodness, should unite such base and jarring materials, in the sweetest harmony of sentiment, affection, interest, design and pursuit. Few things have been more noticeable, among the happy effects of this work, than its influence, for uniting many hearts, in the bonds of mutual love. One can hardly fail of adopting, in this view, the exclamation of the Psalmist, "*Behold, how good, and how pleasant it is, for brethren, to dwell together in unity.*" That mutual love, so much inculcated by St. John, and by which Christ tells us, *all men shall know his disciples*, is most evidently characteristic of those among us, who profess to have obtained mercy of the Lord.

5. It is not common, for those who manifest an hope of themselves, to be very confident of their title to salvation. There are few, if any, but seem, at times, in much doubt, whether their names are written in heaven. One reason of this is plain; it is not usual, for those, who are hopeful subjects of mercy, to seem *wise, in their own conceits*; or to have high thoughts of their own experiences, and attainments, in religion; but, "*in lowliness of mind, to esteem others better than themselves.*" A reason, which is naturally assigned for this, and which fairly accounts for the fact, is, its being a uniform characteristic of the work, that it has, sooner or later, led the subjects of it, to a deep and abiding sense of

their own unworthiness, and thence their fitness, *to be clothed with humility*. It is not uncommon, for such as are visibly purified from their iniquities, to think themselves more vile than others; and that they have far less evidence of being sanctified, than is usual with true saints. On this ground, numbers seem ready at times, to give up their hope, and conclude, that they have been deceived, and ought to despair of any *present* title to the promises of the gospel.

6. The subjects of this work are apparently disposed to persevere; to run, with patience, the race set before them, and to evidence their union to Christ, by keeping his commandments.

It is important, however, for illustrating this observation, so as to avoid occasion of mistake, to remark the following things.—In the first place, the attention, which was excited, for a time, and in some degree, was far more extensive than the lasting effects. Multitudes were unusually attentive, and probably most of them under some serious thoughtfulness. But all this was temporary, in respect to many. It must be understood, that these never gave evidence of being impressed, with any great degree of conviction of their being sinners. There were, however, a few instances of persons, who were, in appearance, very deeply impressed, for a time, from whose minds the impression seems, in a great measure effaced. In several instances, persons seemed to have felt considerable alarm, through apprehension of danger, rather than to have been convinced of sin, who now appear much as before. We find, in this view of the subject, an evident example of what Christ intended, by the seed, which fell into stoney places, and forthwith sprang up, but having no depth of earth, when the sun was up, it withered away. These, saith the divine teacher, are they, who hear the word, and anon with joy receive it; *but having no root in themselves*, endure for a while, but in time of temptation fall away.

It is manifest, however, so far as *present* evidence can go, in deciding it, that there are with us, a goodly number, represented by the seed, which fell into good ground, and brought forth fruit. These give daily reason to hope, that they will continue to let their light shine before men, and to walk worthy of their high vocation. They discover little, if any abatement of their zeal, for attending on the public institutions of religion, and other opportunities and means of instruction. Thus, the evidence of their being renewed, after the image of Christ, is exhibited, in part, by their engagedness, to grow in knowledge and holiness, and thence become meet for the inheritance of the saints in light. They appear indeed, to have been ordained of God, that they should go and bring forth fruit, and that their fruit should remain, unto the *praise* of the *glory* of his grace.

In giving the foregoing account, I may, in some measure, have mistaken my own feelings, for facts, so as thence to have represented the work, rather as what I wish to have it, than as what it would appear, to an impartial observer. Of this however, I have no consciousness, and am more sure of nothing, than to have aimed at giving an impartial view of facts, so far as would consist with a general and brief statement. I might have added a lengthy detail of particular cases, which would doubtless have afforded entertainment, to the friends of experimental piety.

But there appeared to me some difficulty, in giving such a statement of this sort, as would compass the most desirable objects of the attempt, without furnishing the probable occasion of some evil. Others may find a different method the most eligible.

How the things above stated will appear, when examined, by the light and evidence of future days, and whether the hopes of Christians will be fully realized, in the precious and abiding fruits of the wonderful things they have seen, and heard, must be left to future decision. Whether all those, who appear to have set out, and to run well, for the present, will hold on their way, and obtain the prize of their high calling, must be finally known, by the event. If some, of whom the best hopes have been conceived, should make shipwreck of the faith, return again to folly, and thus evince, that they were never cleansed from their filthiness, *it will determine no characters, but their own.* Some may have deceived, both themselves, and others, and their last state be worse than their first. So long, however, as numbers continue to exhibit, in their lives, the excellent fruits of the spirit, the evidence will remain, that *this is the Lord's doing*, and ought, as such, *to be marvellous in our eyes.* It is certain, that great things have been done for us, whereof we are glad. Such as were in Christ before, have really enjoyed a time of refreshing, from the presence of the Lord. They seem to have greatly renewed their spiritual strength, and to have set forward, with enlivened steps, in the race set before them. They are still glad, with exceeding joy, when it is said unto them, "*We will go into the house of the Lord.*" Sabbaths, and other seasons of uniting, in the worship of God, are full of delight. When the friends of the Redeemer attend the memorial of his death, they find themselves in the *banqueting house, and that his banner over them is love.* It is peculiarly animating and impressive, to see such numbers added to the visible family of the Redeemer, and among them, so many promising and dear young people, hopefully redeemed from sin and death, by his blood, and approaching his table, to commemorate the wonders of his love, and seal their engagements, to be his. The idea is cherished, with animated hope, that they will be to his praise, in the earth, and the happy instruments of extending his kingdom among men. Of him, and thro' him, and to him are all things, to whom be glory forever. Amen.

ASAHEL HOOKER.

Goshen, November 17, 1800.

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

INSTANCES which have clearly shewn the fallacy of infidel principles, and their insufficiency to support the anxious mind in the near view of death, whether they have fallen under our own observation, or have been satisfactorily attested by others, to have recently happened, have a mighty tendency to impress our minds with a sense of the value and importance of revealed truth.

If the following narrative, given at the request of one of your committee, shall be thought worthy a place in your useful Magazine, you have liberty to publish it.

ABOUT two years since, a parishioner of mine died. His name I omit to mention. In the latter part of his life he had professed himself a *Deist*, though he had not been educated in that way. He was a person fond of company, addicted to ridicule and banter; and most of all delighted to deride the Christian religion and sacred scriptures. Being infirm and unable to labor, he employed more time than usual in reading. His taste, however, was vitiated; and his books were chosen according to his taste. His reading served only to poison his principles, and render his conversation more dangerous to society. His favorite volumes were Allen's Oracles of reason, Paines' Age of reason, and others of the like kind. These he had so attentively perused, that he was able to repeat from his memory a great proportion of each. Whenever I occasionally called at his house, he was hospitable and civil; but always ready to lavish encomiums on the writings of Voltaire, Allen and Paine. He would say that he thought their reasonings to be unanswerable; that the Christian system was well calculated for old women; that had he a family of children, he believed that he should enjoin them to attend on Ministers, in public; but with no other view, than to educate them to order, and make them better members of society. After much conversation with him, on this subject, I ventured to express my opinion, that should I survive him, I should find him to entertain sentiments very different from these, in the closing scene of his life. To this he replied, "no sir, you shall find me die like a hero."

After a few months, hearing that he was very sick, and that it was the request of his wife that I should make him a seemingly incidental visit, I complied with her request, and went to his house. When I entered his chamber, and enquired respecting his health, he held his eyes closed, and told me that he was very ill; that he felt unhappy that he could have no conversation with me; but that it was a fact, that he could neither converse himself, nor hear me converse. I replied that I was equally unhappy on the same account; for having known his sentiments on religious subjects, for years past, I was anxious to know whether the awful realities of the future world appeared to him now in the same light, in which he had fancied they would appear, in such an hour as this?*

After pausing for some time, he said, "I do not see any reason, as yet, for altering my opinion." Well sir, said I, to your own master you stand or fall. I then took leave, or was about to retire from the chamber: Upon which his wife spoke; "Sir, said she, I hope you will not leave us, till you shall have prayed with my husband." He then opened his eyes for the first time; and reproved his wife for interesting herself in any matters which concerned him. I then told his wife that her husband had said that he was so unwell, that he could not hear me converse: I supposed he must have the same objection to hearing me pray. Begging her for that reason, to excuse me, I made a second attempt to retire. His daughter and only child, then stood between me and the door; and with tears in her eyes, "intreated me not to leave the chamber, till I had prayed with her father." I made the same objec-

* It was thought by his friends that he would not live through the night.

tion to the daughter which I had before made to the mother. He then opened his eyes again, and after dropping some tender expressions respecting his child, said that since it was her desire, that I should make a prayer, at that time, he would not object.

I prayed with him; and in the prayer, used some expressions which might naturally bring to his view those awful and interesting truths, which I had not the opportunity to express in conversation. When I had prayed, I took leave, and retired.

On the next morning, or the second morning after, (I am uncertain which of the two) a messenger was sent to me before sunrising, requesting me to visit this sick man as speedily as possible. The messenger told me that the man was anxious to see me before his death. Accordingly I went; and when I arrived, found him on his feet, supported by two men. The muscles of his face were distorted; death was depicted in his countenance; and his whole visage exhibited a ghostly appearance; yet his understanding was clear. Sir, said he, "I am glad to see you once more; I have had a singular dream the night past, and am anxious to hear your interpretation."

He then related the dream, which was in substance, as follows. "I had, in sleep," said he, "an 'idea that I was upon the side of a 'river opposite to that on which I 'lived: how I passed the same, I 'do not remember. On the brink 'of this river (which exhibited a 'shocking prospect; was rapid, 'rocky and black as hell) there 'was an exceeding high mountain, 'in the shape of a tea cup inverted, 'and apparently of as smooth a 'surface, from about the middle 'upwards; the lower part of the 'mountain was covered with small 'bushes. I was propelled to ascend this mountain, by the river's bank, as difficult and desperate as such an attempt appeared 'to be. With great fatigue and 'difficulty I ascended as far as I 'was aided by the bushes; though 'frequently, through weakness, 'tremor and the frightful view of 'the hideous gulph below, my 'heart and strength nearly failed 'me; and I felt myself to be on 'the verge of destruction. I 'thought with myself, what shall I 'do now? It has been with great 'difficulty and hazard that I have 'ascended so far, with the feeble 'assistance which I have had; but 'how is it possible that I can proceed further? However, I must 'go forward. Casting my eyes on 'one part of the mountain and a-'nother, I discovered some small 'bushes growing out of the mountain at the northwest direction. 'I thought that if I could possibly 'climb a smooth place until I could 'seize the bushes, I could be supported by them till I could take 'breath, and be prepared for a further exertion. I summoned up 'all my resolution; stuck my feet 'into the earth, as far as I was able; 'took the advantage of an oblique 'direction, and at length reached 'the bushes; which I no sooner 'seized, than they immediately 'broke, and exposed me to instant 'destruction. My difficulties and 'hazards increasing every moment, 'I anxiously sought for something 'to support me; for I could not remain in my then present situation 'for more than a very short time. 'To my great joy, I spied a stone 'shooting out of the mountain, in 'a southeast direction. I thought, 'If I could but ascend to that, I 'might be secure enough. With 'caution I turned, shifted my course,

'exerted myself to the utmoſt, 'and reached the ſtone. As ſoon 'as I bore upon that ſtone, it rol-'led from its bed, and deſcended 'to the bottom, into the hideous 'ſtream, threatening to take me a-'long with it. Frightened and 'aſtoniſhed, at my marvellous eſ-'cape; at the proſpect below me; 'and the deſperate attempt of ma-'king further advances upward; 'finding nothing to afford me the 'leaſt aid or ſupport; yet unable to 'hold that ſituation more than a 'moment longer, I thought that I 'muſt now throw myſelf on fate, 'leap for my life, and if I failed, 'I muſt fail. I accordingly exer-'ted my whole ſtrength, and reach-'ed the ſummit of the mountain.

"After a little reſpite, review-'ing the dangers which I had eſ-'caped, and the horrid appearance 'of the black gulph below, I be-'gan to queſtion myſelf reſpecting 'my object in going to that place; 'from what motives, and for what 'end? Aſtoniſhed at my infatua-'tion, and blaming myſelf for my 'mad preſumption, I ſaid with 'myſelf, what remains for me to 'attempt next? To think of con-'tinuing here for any time, upon a 'ſmooth ſurface, on a ſmall ſum-'mit of a mountain, without the 'leaſt ſupport, or ſhelter, would 'be madneſs in the extreme; to 'attempt to aſcend higher, would 'be vain; to think of ever return-'ing by the courſe, through which 'I advanced hither, would be the 'height of preſumption.

"In this dreadful ſituation, 'through anxiety of mind, I a-'woke; and found that the whole 'was a dream.

"Now Sir, I have ſomewhere 'read of a mountain of hope; I 'did not know but this might be 'that mountain."

I replied to this effect; that wherever writers made uſe of ſuch a ſimilitude, they doubtleſs had a meaning very different from that which he had ſuppoſed; and intended thereby to repreſent the ſtrength and ſtability of the Chriſtian's hope; founded in the mercy of God, and the merits of the Redeemer.

I told him, however, that while he was telling his dream, it appeared to me probable, that the dream was occaſioned by ſome expreſſions that he had heard me uſe, when I prayed with him the other evening. It appeared to me that certain ideas had then impreſſed his mind, juſt as he was going to ſleep; which furniſhed his imagination with matter for the dream which he had. But however that might be, his dream had, by a very apt ſimilitude, repreſented the conduct of ſinners, when they are under convictions from the ſpirit of God. They are uſually found to purſue every wrong courſe, before they can be prevailed with to take the right way.

Now, my friend, ſaid I, you muſt be ſenſible, that your conduct for years, has been greatly to the prejudice of your ſpiritual intereſt. You ſtrove to your utmoſt to rid yourſelf of thoſe religious principles and impreſſions which were early fixed and made by your education; in the belief of which you grew up to manhood. You have been aſſiduous in ſeeking for vicious and prophane publications; with intent to poiſon your own mind, and the minds of all, to whom you had acceſs. The conſequence of which is this, that thoſe prophane writings have prejudiced your mind againſt the word of God, and the methods of his grace. When your conſcience has admoniſhed you of a judgment to come, you have had recourſe to

Ethan Allen for relief; but have found him to be like the bushes on the mountain, which broke as soon as you had seized them, and left you to fall headlong into the black gulph below!

You then eagerly seized hold of Thomas Paine, expecting a support from him, but like the stone which you thought you saw aloft, on which you no sooner leaned, than it rolled from its bed, and threatened you with instant death, so are you now left without the least support, and are forced to quit your hold.

You have sought one creature refuge and another; but find them all to be refuges of lies. Having toiled in vain, until your strength is exhausted, and life is nearly closed, you are really in a forlorn state, which was in so lively a manner represented by your imagination in the dream. You are left at the summit of your hopes, in a condition, in which your soul must perish: Or you have to undo all that which you have done.

Judge now for yourself, whether the light *of reason alone*, in which you have boasted, has been sufficient to show you the hope of everlasting happiness, equally with the atonement of that Saviour whom you have denied and reproached?

I then told him, that I had with me a volume of Dr. Lathrop's Sermons, in one of which Sermons, was a paragraph which applied so aptly to his case, that I wished him to attend while I should read it.

The Reverend Author, in describing the "obscurity and uncertainty of the way of the wicked, doth, in a very striking manner, represent how the way of *that* wicked man is covered with darkness, who believes the great truths of natural religion, but discards Revelation."

The sick man attended to me as though it had been for his life. When I had finished the paragraph, he desired me to read it a second time deliberately. I did so. After which he exclaimed, Alas! Alas! Why have I never met with this Author before? Whence is it, that in all my reading, I have never found truth exhibited in such a point of view? I do not know that I ever, for once, doubted the sufficiency of nature's light. Unhappy for me, if I have been mistaken!

He then desired me to pray with him; but to pray "only to one God." My friend, said I, will you act the fool at this late hour, and justify the Infidel in reproaching the sacred Trinity? Who but Thomas Paine, and his Infidel associates ever thought of Christians praying to more than one God? If you object to my mentioning the Saviour, and going to God in his name, you may be assured that I shall not pray with you. He replied, in great agony, "for God's sake, pray with me speedily, and pray in your own way." I then prayed with him. After prayer he appeared perfectly calm until I left him.

Afterwards his attendants informed me, that his mind was regular, for the greatest part of the day: Though for short intervals, somewhat deranged. That in his calmest seasons, he would exclaim, "Oh the Saviour of lost sinners! Oh Jesus Christ, how precious art thou?"

He took opportunity to reconcile himself to those of his connections with whom he had been at variance; and died that evening.

This instance, added to the

long catalogue of others, which happened before, confirms our belief of the superior excellence of the Christian's faith; and shows us how little foundation the Infidel can have to boast of a system which can quiet his fears, and support his confidence in the gloomy prospect of approaching dissolution.

With respect,

Am Gentlemen,

Your friend and servant,

DAVID PARSONS.

The Constitution of the Massachusetts Missionary Society, with an address to the friends of Christianity, a historic sketch of their proceedings, and a summary view of the present state and prospects of the Society.

The Constitution of the Society is as follows.

I. THE Society shall be stiled, the *Massachusetts Missionary Society.*

II. The object of the Society is, to diffuse the knowledge of the Gospel among the Heathens, as well as other people in the remote parts of our country, where Christ is seldom, or never preached.

III. The officers of the Society shall be a President, Secretary, Treasurer, and ten Trustees, chosen annually by ballot.

IV. It shall be the duty of the President to regulate the meetings of the Society, and *ex officio* to act as one of the board of Trustees, six of whom shall constitute a quorum.

V. It shall be the duty of the Secretary, to keep accurate records of the Society, and exhibit them at every annual meeting.

VI. It shall be the duty of the Treasurer, to receive the property of the Society, arising from entrance money, annual taxes and donations; to answer the orders of the Trustees, to keep a fair account of his proceedings, and exhibit it to the Society at every annual meeting.

VII. It shall be the special duty of the Trustees, to examine candidates for the respective missions, to employ and direct the Missionaries, and, if expedient, to recal them. The Trustees are also authorised to manage and dispose of the Society's property, and to transact all the concerns of the Society, which require attention, between one annual meeting and another.

VIII. It is expected that the Trustees, hold at least a semi-annual meeting, that the society may reap every advantage by their reasonable and united attention. They shall also make report at the annual meetings of the labor and success of the Missionaries, and exhibit a particular account of their own transactions.

IX. The Society shall meet annually at Boston, the Tuesday preceding every General Election of Massachusetts at ten o'clock A. M.

X. All questions before the Society, except those which respect the amendment of the Constitution, shall be determined by a majority of the members present.

XI. It is the expectation of the Society, that the Trustees employ no characters as Missionaries, except those who give credible evidence of being the subjects of special grace; and of that Christian zeal, wisdom, information, and diligence, which are adequate to the arduous work of Evangelists in the most self-denying circumstances.

XII. Any person may become a member of the Society, by subscribing the Constitution, and paying two dollars into the hands of

the Treasurer, for the use of the Society.

XIII. Every member shall be considered as retaining his membership, and obliged to pay two dollars annually into the Treasury, until his desire to discontinue his connection with the Society be properly expressed to the Secretary.

XIV. It is resolved, that tho' this Constitution be subject to any amendments and improvements, which the Society shall judge proper to adopt; yet that neither any amendment shall be accepted, except by the vote of two thirds of the members present, nor before the expiration of a year after having been proposed to the Society at an annual meeting.

The above Constitution being unanimously established as the basis of the Society at Boston, May 28, 1799, it was soon made public, and the patronage and aid of the friends of Zion were solicited in the following accompanying address.

To all who are desirous of the Spread of the Gospel of our LORD JESUS CHRIST.

CHRISTIAN BRETHREN,

WISHING that grace, mercy, and peace may be abundantly multiplied unto you, through the knowledge of our Lord and Saviour Jesus Christ, we take the liberty to announce to you, that impelled by a deep commiseration for the unhappy state of thousands, who are perishing through lack of those precious means of salvation which we enjoy; by a recollection of our solemn vows to devote ourselves faithfully to the good of the kingdom of our dear Redeemer; and by the imitable examples of many others, both in our own country and in Europe, who have nobly stepped forward in the cause of Zion; we, a number of ministers and people of Christ, convened in Boston, on Tuesday, May the 28th, in the year of our Lord 1799, for the purpose of attending to our duty in this regard, have deemed it expedient to form into a *Society*, in order to collect and combine our efforts, for the spread of the knowledge of the glorious Gospel of Christ among the poor Heathens, and in those remote parts of our country, in which the inhabitants do not enjoy the benefit of a Christian Ministry, and Christian ordinances.

The Constitution of the Society we have offered to your consideration and we beg permission to observe to you, that the adoption of this Constitution, and the measures taken in the commencement of this Society, have been accompanied with such peculiar smiles of Providence as awaken within us the most pleasing hope that it will enjoy the divine benediction, and be greatly instrumental in diffusing the greatest of all blessings, the salvation of sinners. To God's omnipotent care and grace we commit our efforts in this hope.

To exclude all misconstruction and prejudice, we solemnly declare, that it is totally foreign from our views, to weaken the evangelical influence of any society of a similar complexion already existing; that we renounce all party objects, and utterly refuse to suffer any political interest or consideration whatever to have place in the design or operations of the Society.

Having thus offered ourselves as the Massachusetts Missionary Society to your notice, we take leave to address you on the vastly interesting subject we have in view.

By those who cordially subscribe to the divine authority of the Holy

Scriptures, and candidly admit the leading doctrines which they contain, as all real Christians must be supposed to do, it must be conceded, that the whole human race is in a state of apostacy from God, under the curse of his violated law, and exposed to the eternal punishments of his government; that the glorious Gospel of Christ is the adequate and the only medium of recovering lost sinners to God and happiness; and that this Gospel must be known, received, and obeyed, in order to the security of the unbounded good which it furnisheth to the miserable transgressor; that the virtue and happiness of mankind are really always in proportion to the influence which the Gospel has upon them; that it is life from the dead to every believer; and that that glory of God, with which it is so largely predicted in the Scriptures, that the world shall shortly be filled, will essentially consist in the universal and legitimate influence of this Gospel. On these grounds evidently, the grand commission, which Christ gave to his primitive disciples, "Go ye into all the world and preach the Gospel to every creature; he who believeth and is baptized, shall be saved; but he who believeth not, shall be damned," was delivered. On these grounds the apostles of the Lord exhibited all that fidelity and zeal, in obedience to this charge, which are related in the New-Testament; and on these grounds, zeal in every believer for the spread of Christianity has an adequate sanction.

With these considerations before your minds; with the perishing, and therefore very compassionable state of every impenitent sinner; with your own immense indebtedness to redeeming grace, your solemn covenant vows, your accountability, and your hopes in view, be intreated to cast the eye of attentive observation upon the condition of thousands and millions of our guilty race, in other countries and our own, particularly among the Heathen tribes, and on the frontiers of the United States, forming a vast line of new settlements, peculiarly embarrassed with respect to their religious interests by local circumstances; and ask, whether, when their danger is so great, when their spiritual wants are so urgent, when there is so much zeal on the part of wickedness, infidelity and atheism, counteracting the Gospel, there be not reason for us to put forth every exertion, for the spread of that precious Gospel, which is the grand charter of our eternal inheritance.

Have we not, dear Brethren, been too long and too deeply slumbering, with respect to our duty in this great affair? What shall we not be willing to do? What shall we not be willing to sacrifice? Is not the interest of Christ our interest? And have we, as his people, any thing to do but to promote it? May we not, then, hope that our institution will meet with your warmest approbation; and that we shall have the benefit of your joint co-operations, your influence, your prayers? Will you become united to our Society? If this be inconvenient, will you not, as the Lord has furnished you with the means, open the hand of a generous charity, and contribute to the support of the great object before us? As the state of the world is, the utility of the Society will depend much, very much, upon its pecuniary means. The Society holds itself responsible for the most faithful appropriation of all monies, which may be contributed and forwarded to the Treasurer, who

will give receipts, and enter such contributions on the accounts of the Society.

In a word, dear Brethren, we would secure your attention, your hearts, your prayers, your influence, your exertions and your pecuniary abilities, to the benevolent object we are pursuing.

That God may incline your hearts to that which is pleasing to himself, and prepare us, with all the redeemed, for his coming and kingdom, is the fervent prayer of your brethren in Christ.

In behalf of the Society,
NATHANIEL EMMONS,
President.

Done in Boston, May 28th, 1799.

Attest.
SAMUEL AUSTIN, *Sec'ry.*

The Officers chosen for the then ensuing year were as follows: Rev. *Nathaniel Emmons*, D. D. President; Rev. *Samuel Austin*, Secretary; Deacon *John Simpkins*, Treasurer; Rev. Mess'rs. *David Sanford, Daniel Hopkins, Ezra Wild, Samuel Spring, Joseph Barker, Samuel Niles, John Crane, Samuel Austin, Jonathan Strong*, Trustees.

A small fund, being created by the deposits of the members, and several donations, the board of Trustees at their first meeting, made appointments of two Missionaries, who were pastors of Churches, to undertake the labors of a Mission, without delay according to the avowed object of the society. Several obstructions however frustrated these appointments. At the annual meeting of the Society in May 1800, the members of the Society were found to be augmented to 119. Their attendance was general and ardent. Public worship was performed with uncommon solemnity and affection. An animating sermon was delivered by the Rev. *Nathaniel Emmons*, D. D. from the 2 Chron. xv. 7. "Be ye strong therefore, and let not your hands be weak. For your work shall be rewarded." This sermon, with a short sketch of the state of the Society, and an additional address to the friends of religion, by the unanimous vote of the Society was printed. The funds of the Society were found to amount to upwards of a thousand dollars.

Encouraged by its augmented resources, the Society at their last meeting voted to employ four Missionaries to commence a serious execution of its design. Four ordained ministers were accordingly, by the subsequent exertions of the Board of Trustees, engaged. Two of them, Messrs. *David Avery* and *Jacob Cram*, have undertaken, and are now deeply engaged in the labors of a Mission among the sperse new settlements, and the aboriginal natives inhabiting the country between Whitestown and the Genesee river. Several letters which have been received from these gentlemen, since their arrival in that country, state the very urgent call there is for such labors as those to which they are designated, and suggest, that from concurring circumstances they have before them, and that there would be before any number of Missionaries who might be charged with the same service the most flattering prospects of extensive usefulness. By a posterior order of the Board of Trustees they are requested to continue their Missionary labors till the 15th of May next. Another of the four Missionaries the Rev. *Adoniram Judson*, has undertaken, and completed a Mission

of three months among the people newly settled in the interior and northern parts of the state of Vermont. His detail of his labors, and the testimony given in several letters from various collections of people to whom he preached, of the cordiality and spiritual advantage with which they were received, were highly gratifying to the Board of Trustees.

The other of the Missionaries, the Rev. *John Sawyer* was appointed to a field of Missionary labor in the remote parts of the Province of Maine. In a letter from him dated Dennyville Sept. 5, 1800, he speaks favorably of his Missionary prospects, and laments nothing, but that his term of labor is necessarily of so short a duration. The officers for the current year are the same that they were the last, except that the Rev. *Abiel Holmes* is chosen Trustee in the room of the Rev. *John Crane*.

The events of providence seem in general at the present moment to be highly auspicious to the perpetuity, augmentation, and extensive usefulness of the Society. The spirit of determination it is presumed does not abate. The sentiment of all the members is one, to give all the weight to the Society which is in their power to produce; to relax no effort for the accomplishment of the benevolent object it contemplates, and, in unceasing prayer to commit its important concernments to the guardianship, and blessing of the Father of Israel. Undoubtedly difficulties will arise, but the ardor of true piety is inextinguishable. It will burst through all the barriers which mistake, or jealousy, or virulence can form to oppose it. God will be the ark of its strength, and crown its unceasing struggles with victory and glory.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Brief observations on the words in Psalm lxxiii. 4. *"For there are no bands in their death."*

THESE are the words of the Psalmist with respect to the wicked whose prosperity excited his envy; and express one instance of their happiness and prosperity, which, in his view while he was in the exercise of this evil disposition was a real good, and he was displeased that they should enjoy it.

This sentence, has been generally, if not universally applied to the death of the wicked, expressing the calm and ease of mind in opposition to fears, distress and horrors, which a belief and sense of future misery would excite.—But there are objections to this sense of the words.

To say there were no bands in their death, is not suited to express any merely mental distress. With what propriety of words can this be called *bands*, in opposition to stupidity and ease of mind? Besides, the Psalmist, in the frame of mind in which he then was, had no view or even a thought of the future punishment of the wicked. His views were confined to this life, and he thought nothing of the fear and distress that dying persons, whether righteous or wicked, may have respecting their future existence. When the future state of the wicked was brought into his view, it cured him of his envy, he says; and he condemns himself for his former ignorance and folly, which made him more like a beast than a man. Moreover, it is not true of all the wicked, and probably of wicked persons in general, that they have no fears and terrors respecting their future state, when they come to

die. Many of them have discovered great distress and horror of mind on their death bed, and have died under awful apprehensions of falling into endless destruction. And this may be the case with most of the wicked when they feel they are at the point of death, especially of those who live in gospel light, though it be not discovered to others. It cannot therefore be said with truth, that the wicked have no bands in their death, in this sense, if the expression were proper and suited to convey this idea, which it does not appear to be.

Another sense of these words offers itself to which the objections made to the sense first mentioned, do not apply; and perhaps no objection will be made to it.

It is to be observed, that the words *there are*, are not in the original, but supplied by the translators. If the original be rendered without a supply, it may be thus; *their death, no bands.* But there must be a supply to make the sense clear in our language. Which may be thus; "Their death *hath* no bands." Death is here personified, and as if one such person belonged, or was related to each man. When men die, he is represented as coming to them as a conquerer who cannot be resisted, and with his bands binding them fast, and carrying them away as his captives. When the Psalmist says, Their death hath no bands, he means not to represent the wicked as immortal, but living long, much longer than he could wish, or is desirable; so that it seemed to him as if death had no bands to bind them, and take them away. This is the feeling and language of one who envied them, and was uneasy and vexed at their prosperity, who were proud, injurious, and spoke haughtily with respect to God and man, and yet continued to live in high health. He felt as if it would be much better for the world if they should be sick and die. He had been wishing and hoping for this, that they might be taken out of the way, and do no more mischief; but he was disappointed. That this is the true meaning of the sentence under consideration, is confirmed by the words which immediately follow, "*But* their strength is firm." This has no respect to their dying without fear or concern, or in distress and horror; but is mentioned in opposition to their being sick and dying. They did not die, *but* enjoyed health and bodily strength, "Their eyes stand out with fatness—they have more than heart could wish."

The bands of death doubtless are the bodily disorders, sickness, pains and distress by which the body dies. And this observation may serve, perhaps, to explain the words of Peter, Acts ii. 24, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it," or of him, that is death. These words would be more easily understood, at first view, if the word *bands* had been used instead of *pains*. But when the latter is understood as synonimous with the former, all difficulty is removed. Death is spoken of as a person, binding the glorious Saviour of the world with the pains and cruelties inflicted by his murderers. These bands were *loosed* in his resurrection, as it was not possible death should hold him in them, as he did others.

Beza and Doddridge understand *pains*, in this passage as of the same import with bands.

PHILOGRAPHE.

QUESTIONS.

1. CAN a good man be unwilling that the great, good, wiſe, juſt, merciful Jehovah ſhould ſo plan his operations concerning all creatures, actions and things, as to anſwer his benevolent purpoſes?

2. Can the eternal purpoſes of God be hurtful in the end?

3. Are we afraid that infinite perfection will have too much influence in the affairs of this world?

MIKROS.

IF mankind are totally depraved and naturally oppoſed to God, and are entirely dependent on him to change their hearts, wherein is the propriety of directing them to repent and love God? M.

MESSRS. EDITORS,

A READER of your uſeful Magazine wiſhes for an explanation of Hebrews vi. 4—6. What is that from which if a man fall it is impoſſible to renew him again to repentance? Can a man partake of the common influences of the ſpirit of God and his backſliding be fatal? When may a man know that he is under that awful ſentence?

AN explanation is deſired, by a correſpondent, of 1 Corinthians xv. 29, and alſo of 1 Peter iv. 6.

Religious Intelligence.

MISSIONARIES.

Extract of a Letter from the Rev. Joſeph Badger Miſſionary to New Connecticut, dated Young's town, January 8, 1801.

"AFTER a long and tedious journey I arrived at No. 2, on the 1ſt Range the 30th ult. I went on foot and led my horſe nearly 200 miles—the travelling being exceſſively bad, owing principally to the ſeaſon of the year.

"After paſſing the mountains and arriving in Waſhington county, I paſſed through and near to, about twenty Preſbyterian congregations, where for two years paſt, there has been in the moſt of them a pretty general ſerious awakening. God has been pleaſed to carry on his work in convincing and hopefully converting many hundred ſouls in theſe parts. The awakening extended nearly 80 miles from eaſt to weſt. A number of new ſettlements north-weſt of the Ohio, extending nearly to the eaſtern bounds of New Connecticut, were viſited in a ſpecial manner, and there yet remain many inſtances of ſerious awakening. By what I can learn, both from miniſters and people, the work has been generally free from enthuſiaſm; but powerful in humbling the proud heart, and in bringing it to be ſwallowed up in God's will.

"God has done great things for his church in this country. About ſix years ago there were ſeveral young men hopefully brought into Chriſt's kingdom. By the advice of a few pious and learned miniſters, a number gave themſelves to ſtudy. An academic ſchool was eſtabliſhed, where the languages and arts and ſciences are thoroughly taught. There have been ſixteen or ſeventeen very worthy and pious miniſters raiſed up in this ſchool. It was thought by many, when they ſaw ſuch a number entering on the miniſtry, there would be no places for them; but the late awakening has opened places enough. The ſettlements are making with ſuch rapidity and ſo many congregations forming, that

they cannot be supplied but for a part of the time. There are now eight or ten young men who appear to be pious, preparing for the ministry, in the school which I have mentioned, and which is kept in Cannonsburgh, in Washington county, nearly 100 miles from this place, under the care of two instructors.

"There were ordained three ministers in and near the county of Trumbull,* last September, by the Ohio Presbytery. One of them, the Rev. William Wick, lives 8 miles from Young's town, at which place he preaches one third of his time. He appears to be a truly pious man. I am happy in having a brother so near. From what I can learn of the present situation of the settlements on the Reserve, it will be highly necessary to send on another Missionary next spring if possible. I am confident, from the best information I can get, I shall not be able to visit all the settlements without making too rapid a progress to answer the design of Missionary labors.

"I have to acknowledge the great goodness of God through all my journey. My health is good. I have had an uncommon share of kindness and respect shown me, and have been received with great cordiality."

Extract of a letter from the Rev. David Huntington, dated Peru, West of Lake Champlain, Nov. 15, 1800.

"Since I began my mission, I have in general been favored with the attention of the people. In some places seriousness prevails. God has hitherto remarkably disposed wealthy and leading characters to exert themselves to promote the great object of the Missionary Society, and to encourage the Missionaries. I propose soon to go to Plattsburgh, and from thence directly 40 miles west into the Chattagee settlement, which lies on the road to Upper Canada. I have formed a church in Elizabeth-town, and baptized nine children. The principal men of the town joined in a letter of thanks to the Missionary Society, and seemed greatly affected with the benevolence of the good people of Connecticut, who show such deep concern for the welfare of their souls. Strict, evangelical doctrines gain credit, and the inhabitants seem to be most fond of those preachers who preach and enforce such doctrines in the most clear and discriminating light. The evidence and consideration of this tend to gladden the hearts of all the well-wishers to Zion. My plan is to recross the Lake before the ice impedes, and to take the upper tour of towns through Vermont to Connecticut River, and visit the settlements on both sides of the river down as far as they appear to to be entitled to Missionary services; and then return through the lower range of towns to the lake—cross it on the ice and revisit the new and needy settlements on the west."

The Rev. Jedidiah Bushnell lately recommenced his Missionary labours. He is to spend a few weeks in the north-western part of Vermont; and then proceed to the counties of Otsego, Herkemer and Delaware in the state of New-York.

Mr. Robert Porter has also gone on another Missionary tour of three months. He is to labor in the new settlements on Black river and parts adjacent.

* New Connecticut, or the Western Reserve is formed into a county by the name of Trumbull.

POETRY.

COMMUNICATED AS ORIGINAL.

January 6th, 1801.

MESSRS. EDITORS,

AS you have requested that some Hymns might be forwarded for the benefit of the Magazine, I send you the following, which was composed in haste, on New-Year's day and sung in public, and which you may publish, if you think proper. D.

Hymn for New-Year.

1. GREAT God! whose mercy hath no bound;
Whose power and skill no limits know;
Whose years are one eternal now;
From whom alone our blessings flow:

2. By thee our lives are still preserv'd,
While millions of our race have fled,
Since the last year began its course,
To the dark regions of the dead.

3. With grateful hearts, and songs of praise,
Let us begin the new-born year;
And let the remnant of our days
Be fill'd with holy love and fear.

4. And while the rapid wings of time
Speed days, & months, & years away.
May we improve each fleeting hour,
And from God's precepts never stray.

5. That when the toils of life are o'er,
And death this mortal scene shall close,
We then to realms of bliss may soar,
And in our God find sweet repose.

Hymn for a Birth-Day.

1. "VITAL spark of heavenly flame"
Prison'd in "this mortal frame,"
See thy years successive run,
Time with thee will soon be gone.

2. See thy moments swiftly fly,
All the train of *Death* is nigh;
Shalt thou joy; or shalt thou grieve?
Would'st thou die; or would'st thou live?

3. Flesh demands a longer date,
Fearful is the coming state;
That forebodes terrific scenes,
While to life my nature leans.

4. Yet can earthly scenes afford,
Wish of absence from the Lord?
Full of sin and *deadliest* pain,
Here 'tis *dreadful* to remain.

5. Earthly scenes afford no rest,
God alone can make me blest;
'Tis *his presence* gives me joy;
All things else my peace destroy.

6. Guilty as my soul remains,
Christ can *wash away* the stains
On his grace, I venture thro',
Scenes of *Death* and *Judgment* too.

7. Tho' I've nothing there to plead,
Yet I've seen my Saviour bleed—
Yes I've seen his plenteous grace,
Plenteous love and righteousness.

8. Sinful souls the Saviour saw
Curs'd by an avenging law:
Love inclin'd him then to come,
Here to die in sinner's room.

9. He has magnified the law,
Does my soul t'obedience draw?
Him I love—on him I rest;
He alone, can make me blest.

10. With his *eye* to guide my way
I shall share a *glorious* day,
Leave the scenes of flesh and blood,
To be ever with my God.

11. Shall I find a heart to grieve,
That I cannot always live?
Fly my days—revolve the sky
'Tis a blessed thing to die.

12. Roll ye planets burst my chain
For to die is solid *gain*.
From my sins it sets me free
Gives me *all* my Lord to see.

13. Yet I would not chide delay,
If I'm prison'd here to stay;
Let my Soul in Christ believe,
Let me to his glory live.

14. Let me learn his sacred will,
Let me love obedience still;
Let no moment useless fly
May his grace be ever nigh.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

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MESS'RS. EDITORS,

OBSERVING my first letter of address to the good people of Connecticut was published, on the subject of contributing for the support of Missions, I now send you a second, requesting the same favor. MINORIS.

Friends and Fellow-Christians,

IN my last, I gave you a general view of the wide field, that is opened for Missionary labors in this country; and of the peculiar obligations on the American Church to contribute for so benevolent a purpose. I shall now particularly state some further reasons and motives to excite your liberality.

1. I beg you to consider the worth of the souls of men. Endeavor to conceive the worth of your own souls; the worth of a heaven that is eternal, and the awfulness of sinking into utter and eternal woe; and then consider that all the Heathen, and all our friends in the new settlements, who are placed beyond the reach of means which God is commonly pleased to bless unto salvation, have souls as valuable as your own. Heaven will be as precious, and the loss of its glory as great and irreparable an evil to them, as to yourselves. Who can conceive of the quantity of happiness or misery, that must be experienced by an immortal soul through eternity! It is a quantity that exceeds all the descriptive power of words, and outstretches the strength of created imagination. This will be obtained or lost by each one of those immortal souls, for whom your charity is solicited, and the greater part of them know it not. The way, which is appointed by the gracious Redeemer of men, for them to obtain this knowledge, is through your instrumental liberality; and can you deny it? Can you say, I will forbear to give, and thus place at risque their souls, this immense quantity of bliss and woe? The security and ignorance and unconcern of these people for themselves, in many instances, is the very reason why your Christian compassion ought to yearn over them. The salvation of one soul would far outweigh all the pains than can be taken, for it is a value of infinite amount, in the case of a single person; and how much greater in the multitude of

caſes, that addreſs your benevolence?

2. It is thro' the means of knowledge, that the ſovereign grace of God brings ſinners to eternal life. All the energies of infinite power, both in the kingdoms of nature and grace, work with means. For any to deny this is the height of madneſs, and ſhows them to be ignorant of the grand principles of divine wiſdom and acting. By means men receive their daily bread and cloathing; by means they receive knowledge in things natural and divine, and without knowledge in divine and ſacred ſubjects there is no reaſon to think they will be ſaved. The appointed means for communicating knowledge, is thro the inſtrumentality of thoſe who have themſelves received it. The command, "go teach all nations" was through the Apoſtles made to the church, and to thoſe who are chriſtianized, and have a fulneſs of the means of information. You have no right to think, that if God intends ſalvation to others, he will find the inſtruments and defray the expenſe without you. You are the inſtruments, either by your perſonal labor or by your contribution, to do this work. Shrink not back from the expenſe, for to an individual or family it is ſmall; it is the price of your own duty; and God hath already repaid it to you. You are his ſtewards, and the fund which is to do this work is already in your hands, and will you refuſe to pay it over again to the calls of his word, his providence and your own duty?

3. Conſider the guilt of tranſgreſſing the divine command "go teach all nations." Think no longer, that this precept was given to a few individuals only; for it is to all chriſtianized people, and as univerſal in its extenſion as the laws of morality. Perhaps, one reaſon, that the Lord hath ſo long and ſo often ſhown himſelf diſpleaſed with the Chriſtian Church, hath been their neglect of duty in this reſpect. Perhaps, the reaſon he hath denied a bleſſing on means where they are enjoyed, is the general neglect to ſpread ſuch means to thoſe who are deſtitute of them. The writer believes, that in the divine ſight, this hath been a very provoking ſin of thoſe who enjoy means and have neglected to communicate them; and it is certainly an excellent method of ſtirring up ourſelves to our own ſoul's concerns, to be ſolicitous and diligent in giving to others the knowledge of eternal life. If all chriſtianized people were awake to this duty, we have reaſon to hope there would be great refreſhings from on high, on thoſe who give as well as on thoſe who receive.

4. Such are the duties of men, that all the trouble and expenſe attending, are richly repaid in the peace of conſcience, and in the pleaſure that is found in performing them. With what pain, muſt the illiberal think of their own parſimony, in not giving to ſo divine a purpoſe! The pleaſure of looking on the property, which they have denied to the Lord and the ſervice of his kingdom, muſt be changed for pain of conſcience, whenever they conſider the ſubject. On the other hand, how great the pleaſure of contemplating on paſt liberality thus applied! It is the pleaſure of communing with the bleſſed Saviour in his love of the ſouls of men. It is the honor of being workers together with him, in the glorious ſcheme of ſalvation.—It is the ſatisfaction of thinking, I have made ſome little endeavor towards my duty, and tho

confined at home by my neceſſary employments and unqualified for a public inſtructor and meſſenger of peace; yet I am by my charity travelling the wilderneſs; comforting the lonely children of God with the promiſes of his grace; and perſuading ſinners to conſider, repent and believe. Such reflections as theſe are full of peace, and who that hath taſted would not wiſh to purchaſe them in fuller degree!

5. It is a divine promiſe "caſt thy bread upon the waters, for after many days thou ſhalt find it."—Theſe words are uſed as a motive to be liberal, in every kind of charity, to the bodies and ſouls of men. Divine goodneſs hath connected a reward with doing our duty. The good we do to others, ſhall be repaid into our own boſoms, either here or hereafter; perhaps doubly repaid in both worlds. He that giveth even a cup of cold water, in the name or with the ſpirit of a diſciple, ſhall not loſe his reward. He ſhall be remembered, in the kingdom of heaven, for all the good he hath done to Chriſt's kingdom here on earth. Is there not alſo a promiſe of being rewarded here on earth? "The liberal deviſeth liberal things; and by liberal things ſhall he ſtand." As the Redeemer's providence directs the innumerable events, on which men's proſperity depends, there is every reaſon to believe he repays the debt of charities imparted to his kingdom. Reader, art thou afraid to give, leſt thou ſhouldeſt be poorer here? If this hath been thy fear, review the ſubject, conſider the divine command, reflect in whoſe hands, and under whoſe providence all thy properties and labors are, and be afraid to deny, leſt thou be blaſted in thy counſels of gain by an unſeen hand, which worketh without contradiction.

Chriſtians, if you are ſuch indeed, with you I need not have recourſe to this argument. With you the value of a few ſhillings annually, or even pounds, if you have affluence, will appear like a deſpicable conſideration, in compariſon with the pleaſures of a benevolent heart in evangelizing men; and infinitely ſmall compared with the worth of a ſingle ſoul.—Let all conſider, whether, if they do not feel this ſubject, they are not very ſinful in the ſight of God, and unprepared for his glorious kingdom.

By application to the Gentlemen, who direct the concerns of the Miſſionary Society of Connecticut, I have obtained the following information. That ſince the inſtitution of the Society in June 1798, to the preſent time, March 31, 1801, there have been 405 weeks of Miſſionary ſervices performed, at the expenſe of the ſociety.—By the journals of the Miſſionaries, it appears that they have preached almoſt every day, and often twice and three times in a day; ſo that on a moderate computation they have preached 2835 times; beſides attending conferences and more private meetings many hundred times; catechiſing children; adminiſtering the Chriſtian ordinances; and performing other miniſterial ſervices, in viſiting the ſick, organizing churches, funerals, &c.* In ad-

* The ſervices mentioned above were performed by the following gentlemen. Rev. Meſſ'rs. Aaron Kinne, David Huntington, Alexander Gillet, William Storrs, Walter King, Publius V. Bogue, Amos Baſſet, Marſhfield Steele, Salmon King, Sylveſter Dana, Joſiah B. Andrews; together with the following gentlemen, who are now out, Rev. Meſſ'rs Seth Williſton, Jedidiah Buſhnell, Amaſa Jerome, and Robert Porter.

dition to these services, the Rev. Joseph Badger hath been four months in Connecticut Reserve, so called. And Mr. Bacon hath been, since June last, in the service of the Society, attempting to open an intercourse in the things of Religion, with the Indians Northwest of Lake Erie. A great blessing hath, in many parts, attended the labor of the Missionaries; and there are importunate applications from the New-Settlements, in almost every direction, for instructors in religion. I am also informed, that there is, at the present moment, a field opened to employ double the number of Missionaries that have ever been out before; and that if the funds can be provided, it is probable, that men of respectable character and piety can be obtained to do the service.

The rapid settlement of the Connecticut Reserve, merits the attention of the serious. It is a great plantation filling up with your own Children, and can you deny your liberality to them?—May all be warmed with a love of Christ and of souls, and unite in prayer that the hearts of the people may be opened to impart; and that faithful laborers may be prepared and sent forth to the harvest.

MINORIS.

An enquiry concerning the imputation of iniquity and holiness, contrary to personal character: grounded on 2 Cor. v. 21. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him.

THE persons spoken of, it is evident, are God the Father, Jesus the Mediator, and sinners of the human race. "We are ambassadors for Christ," the apostle had said, "as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." To enforce which urgent exhortation, the verse to be considered is immediately subjoined: *For he hath made him to be sin for us, &c.*

In attempting to investigate this difficult subject, guided by these words, I shall enquire, and endeavour to explain, how God hath made Christ to be sin—How this was just—How we, when united to Christ, are made the righteousness of God in him; And, what necessity there was for this wonderful commutation, that sinners might be pardoned and have eternal life.

The first question is; How hath God made his holy son Jesus to be sin for us?

I take the apostle's meaning to be, that he hath made him a sacrifice for our sins. It has been observed by expositors, that in the Septuagint, (a Greek translation of the Old-Testament, used by the writers of the new, in their quotations and allusions,) the word here rendered *sin*, commonly signifies a *sin-offering*. That is, an animal offered in sacrifice, to obtain forgiveness of some transgression of the Jewish ceremonial law. On one such occasion, it was ordained, Levit. iv. 32, that the offender should bring a lamb without blemish, and slay it for a sin offering; having laid his hand upon its head.

Now, in this case, it is certain the crime of the person, was not so transferred to the harmless victim, as to render that an actual criminal. The lamb, after all, was really as innocent as ever; and in the nature of things could not be otherwise. But by the man's laying his hand upon the

head of it, according to divine appointment, it was substituted in his place; and consequently, was put to death, as he deserved to have been, the guiltless for the guilty.

In like manner, we are not to suppose that our Saviour, the lamb slain from the foundation of the world, was made a real sinner, by his substitution as a sufferer in our stead. When the Lord had laid on him the iniquity of us all, he did not thenceforward view him as a real object of his righteous displeasure. Still the holy Governor of the world said of him, "This is my beloved son, in whom I am well pleased." Was God the Father perfectly well pleased with him, *personally* considered; but really very angry with him, considered as the *surety* of sinners!

All that we are to understand by our Saviour's being made sin for us, I conceive, is this. By the appointment and providence of God, that suffering which we deserved, and must otherwise have endured, was so far laid upon him, as would answer every necessary purpose of our just punishment.

Accordingly, he was treated as if he had been a sinner, and as no other innocent person was ever treated. As if he had been a sinner, he was born of a woman, and born in very singular circumstances of distress and wretchedness. As if he had been a sinner, he was a man of sorrows, and acquainted with grief, all his days. As if he had been a sinner, he was subjected to hard labor, probably in the early part of life, and certainly during his public ministry. He was "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often;" and often he had no place of secure repose, where to lay his head. As if he had been a sinner, he was perpetually reviled and calumniated, and had all manner of evil said against him, even by men in high reputation for sanctity and virtue. As if he had been a sinner, he was at last apprehended by the officers of justice, and put to a very painful and most ignominious death—the death of the cross. And he was crucified between two thieves, as the greatest malefactor of the three.

Thus was our Saviour treated, though perfectly free from sin. And to all this he was delivered, as the apostle Peter tells us, "by the determinate counsel and foreknowledge of God." So likewise we are informed by the ancient prophecies concerning him. In them it was written, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts. He had done no violence, neither was any deceit in his mouth: Yet it pleased the *Lord* to bruise him; *he* hath put him to grief."

Secondly I proceed to enquire, how this was just. What righteousness was there in it, that one who knew no sin, should thus suffer as a sinner?

"He was made sin *for us*," the text says; and so says the prophet Isaiah: "He was wounded for *our* transgressions, he was bruised for *our* iniquities."

But this, instead of relieving, seems only to increase the difficulty. To slay the righteous *with* the wicked, Abraham concluded must be far from the Judge of all the earth; because he thought it could not be right: but how much more, should we suppose it must be far from him, and far from being right, to slay the righteous *for* the wicked! God hath said, and

ſolemnly declared it as an eſſential part of his glory, that he "will by *no means* clear the guilty." Will he thus, as the means of doing this, *condemn the innocent!* He hath ſaid, "Are not my ways equal?—The ſoul that ſinneth, it ſhall die. The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon. The righteouſneſs of the righteous ſhall be upon him, and wickedneſs of the wicked ſhall be upon him." In this manner hath the moſt High condeſcended to clear himſelf of the imputation of unrighteouſneſs. He does this by denying the fact alledged, and not by juſtifying it; which implies a plain confeſſion, that did he puniſh one perſon, for the ſins of another, the complaint that his ways were not equal, would be well grounded.

To remove this objection, as it reſpects the death of our Saviour, an approved expoſitor, in a note on the text now under conſideration, ſays; "Unleſs the guilt of our iniquities, or our law-obligation to puniſhment, had been judicially charged upon Chriſt, it ſeems to me that he could not, by any rule of juſtice, have borne their puniſhment. For, in the order of juſtice, our ſins muſt firſt be ſuppoſed to be placed to his account, to anſwer for them, before he could undergo the proper puniſhment for them; ſince divine juſtice can no more puniſh the entirely, and in all reſpects, guiltleſs, than clear the guilty."

You ſee, it is here ſuppoſed, that our ſins were imputed, by the ſupreme Judge, to the holy Jeſus, ſo as to become really his; till which he could not, and after which he could, and did, juſtly bear the proper puniſhment for them. And this is the way of getting over the difficulty, which has generally been adopted by our beſt divines. It is a mode of reaſoning ſo long eſtabliſhed, and ſanctioned by ſo many venerable authorities, that I once ſuppoſed it muſt be ſcriptural, and agreeable to common ſenſe; and therefore labored to comprehend its conſiſtency. But, after ſearching diligently, to me, it could never appear ſatisfactory. I can no more ſee the juſtice of *imputing* ſin, to one *perſonally* innocent, ſo that he may be properly *puniſhed*; than I can ſee the juſtice of puniſhing him at firſt, without any ſuch imputation. If this would do among men, any perſon in the world might be juſtly executed, only by putting him in the law-place of another, who had committed murder; and then judging him worthy of death, as an imputed actual murderer. And if the Judge of all ſhould proceed thus, in common caſes, or if it were believed to be juſt and right for him to do ſo in any caſe; what would all his threatnings and promiſes avail, in the government of the moral world? What terror to evil doers, would there be in the former; or what ſecurity in the latter, to them that do well? He will by no means clear the guilty, nor condemn the innocent: but, upon this principle, he can make any one innocent or guilty, only by imputing to him the guilt or innocence of ſome body elſe. Upon this principle, when the books come to be opened, in the day of the revelation of the righteous judgment of God, thouſands of ſuch tranſfers, never thought of before, might be found written: and whoſe ſins we ſhould finally be anſwerable for, it would be impoſſible for any man to tell. Can real blame-worthineſs, and juſt deſert of puniſhment be thus thrown upon perſons,

for things they never did, and which were totally foreign from the thoughts and intents and disposition of their hearts!

Yes; it has been said. By means of a constituted *union*, between two or more persons, there arises a kind of common personality. A community of interest and action, of loss and gain, of merit and demerit; of right to rewards, and liableness to punishments. Such constitutions are common among men; and are never thought to be arbitrary or unreasonable. The husband and wife; a father and his minor child; a creditor or debtor and his legal attorney; all the members of a corporation and their trustees, are one in law.

In many *civil* matters, they are so, I grant; but not in *criminal* actions. A man is not hanged for a murder committed by his wife or child; nor the heads of a corporation, for the treasons of some of its members. No one is thought *culpable*, or properly punishable, on account of the ill-conduct of another, to which he was no way accessary; however nearly related to him, or in whatever way connected with him, that other person may have been.

It is true, we often suffer loss and damage, from the *criminal* actions of our relations, our trustees, or constituents. We are some times required to make compensation for the mischief done by the iniquities of those under our care, or those empowered to act for us. In human governments, such suffering is often unavoidable, or not to be avoided without great public inconvenience: In the divine government, it is always just; because, however the suffering of one may be immediately occasioned by the sin of another, no man suffers more than his own iniquities deserve. But sustaining loss and damage, by means of the criminality of others; and being chargeable with the criminality itself, and so being properly punished for it as evil doers, are quite different things. Notwithstanding, therefore, both a federal and a vital union between Christ and Christians, he cannot be to *blame* for their sins. In order to make out this, they must be supposed so united, as to be properly one individual person. That merit or demerit, are not transferable from one person to another, or capable of being thrown into a common stock, like civil property; I am persuaded is one of the plainest feelings of the moral sense, implanted in every man's mind.

And as no similitudes, nor metaphysics, unless by confounding ideas, can ever commend this notion of imputation to any man's conscience; so, I hope, we are not put to the hard task of attempting it, in order to vindicate any of the ways of God, revealed to us in his word. Perhaps no article of the faith for which we are required earnestly to contend, looks more paradoxical; or more like a contradiction to reason and common sense, than the one now before us; but, could we keep clear of "darkening counsel by words without knowledge"—could we think upon it, neither *too little* nor *too much*; it is very likely that even this, would not appear inexplicable.

Divines have long followed one another, in speaking of Christ as being properly *punished*; but this is not the language of the Old or New-Testament. I know of no text of scripture, in which the word *punishment* is used; with reference to the sufferings of Christ, at the hand of his heavenly Father.

God, is never said to *condemn* him. *Pilate*, indeed, passed a sentence of death upon him, and the Jews put that sentence in execution. By them, he was condemned and punished; but *most unjustly*. And though whatever they did, was before determined in the counsel of the Most High; yet *their* acts herein, were not *his* acts; any more than all the unrighteous deeds done under the sun are his.

Christ suffered the curse of the law which was *due to us*; but he did not suffer it as what was *due to him*, in any way whatever. He suffered as an innocent person, voluntarily stepping in, to bear what would answer the necessary ends of the just punishment of the guilty. To reconcile the sufferings of Christ with the justice of God, it is enough to say, they were *voluntary* sufferings: Sufferings which he freely consented to, knowing what he did, and to which he had a right to consent. And this is the only way, it appears to me, in which they can ever be so reconciled. This is the plain scripture account. "*He gave himself for us.* He came not to be ministered unto, but to minister, and to *give his life*, a ransom for many." To do this, he said in heaven, *Lo, I come:* and on earth he declared, "I lay down my life *of myself*; I have power to lay it down." True, he adds, "This commandment have I received of my Father." And we know he was sent of God to do what he did, and suffer what he suffered. But the appointment of a dutiful son to a painful service, with the promise of a great reward, is not to condemn and punish him. Such was this case. Christ was promised, for his obedience unto death, that he should be exalted and extolled, and be very high. That the Heathen should be given him for his inheritance, and the uttermost parts of the earth for his possession. That he should see of the travail of his soul, and be satisfied.

Thus God made him to be a sin-offering; not by unwilling constraint, but by the joy set before him: by the most powerful inducements to a benevolent mind. And in all this, since there was no compulsion—no unreasonable imputation—no real punishment, there was nothing unjust.

Our next enquiry is, how are we to understand that sinners, when united to Christ by faith, are made the righteousness of God in him?

Not that they are made, in the sight of God, free from all imputation of sin, and *worthy* of the rewards of the perfectly righteous. The *benefits* of Christ's meritorious righteousness only, are made over to believers in the covenant of grace: his *righteousness itself*, is still *his*, and not *theirs*. Merit, like demerit, is ever personal and untransferable; but the consequences of either, may be transferred. As Christ, when he had undertaken the redemption of man, could justly suffer death for their sin, though still, in all respects, perfectly righteous; so they, having received him as their Redeemer, though still very sinful, and in no respect any more innocent than before, can justly inherit eternal life, as the reward of his righteousness.

On this ground, they will finally be delivered from all the penal consequences of their sins, however numerous and aggravated; and will be made as perfectly blessed to all eternity, as if they had fulfilled all righteousness in their own persons, through the longest and most trying space of probation. They might be so delivered from

all evils, and made thus happy, on their firſt cordially embracing the goſpel, notwithſtanding the original curſe of the law. From that curſe, Chriſt hath fully redeemed them. If they die in a moment after they have become his willing diſciples and ſubjects, they are then made perfect in holineſs, and immediately paſs into glory. But, for wiſe reaſons—(for the good of others, and their own greater good, and for the fuller manifeſtation of the grace and power of God,) it is ſo ordered, that while they continue in this world, they ſhall be ſanctified but in part; and that their tranſgreſſion ſhall be viſited with the rod, and their iniquity with ſtripes. Theſe, though merciful corrections, are real puniſhments; and what they would neither receive nor deſerve, had they a ſinleſs righteouſneſs properly their own. It is alſo appointed to them, in common with other men, once to die; and that their bodies ſhall ſleep in the grave until the general reſurrection. Chriſt is, nevertheleſs, made of God unto them righteouſneſs, in regard to their infallible final juſtification, from the firſt moment of their receiving him, and conſenting to be his. "He that believeth hath everlaſting life, and ſhall not come into condemnation." That is, ſhall never be liable to the curſe of the law, or the wrath to come.

And now, what can any humble Chriſtian wiſh for more? His ſalvation is as certain, as if it were made a matter of abſolute debt to him. "If, when we were enemies, we were reconciled to God by the death of his ſon; much more, being reconciled, we ſhall be ſaved by his life. He that ſpared not his own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?" Nor are thoſe who have fled for refuge to lay hold on the hope ſet before us, left to argue out the certainty of their ſalvation, merely from the grace of God, and from what he hath already done for them. He has, moreover, given them his word and his oath; that by theſe two immutable things, they might have ſtrong conſolation. "He hath made with me an everlaſting covenant, ſays David, ordered in all things and ſure; for all my ſalvation, and all my deſire." And indeed, beyond ſuch ample ſecurity, what can be deſired by any one, who is willing to be ſaved by grace, and to walk humbly with God? If any reliance can be placed on his goodneſs, already ſo wonderfully manifeſted, or on his promiſe and oath, why ſhould we want to have a demand upon his juſtice, for all our ſalvation, on the ground of a full and perfect, though imputed, *ſelf-righteouſneſs*.

But are there not ſeveral texts which ſeem favorable to this exploded high notion of merit by imputation. Thoſe two, that I think of, which have often been ſo improved: Jer. xxiii. 6. "In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name whereby he ſhall be called, *The Lord our righteouſneſs*." And 1 John i. 9. "If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs."

Muſt not the firſt of theſe paſſages imply, that the merit of Chriſt is ſo transferred to his people, or ſo held in common by them, or to be really *their* merit?

I think not. Only making a very reaſonable allowance for the ſtrong language of prophetic ſcripture, and no more need be under-

ſtood by this, than what has been above admitted and ſuppoſed: namely, that Chriſt is of God made to believers righteouſneſs, to all intents and purpoſes of their ſafety and ſalvation.

But does not the other text aſſert, expreſsly, that the pardon of penitent Chriſtians, and their compleat ſanctification, may be expected from God as a matter of ſtrict juſtice?

No, ſurely. If it did, it would be quite inconſiſtent, even with itſelf. Had ſinners a ſinleſs righteouſneſs properly their own, they would have no ſins to confeſs, or to be forgiven. The humble confeſſion, or proper forgiveneſs, of one who can juſtly have no ſin imputed to him, looks, I ſhould think, very much like a contradiction. And to aſſert, that God is bound in juſtice to remit all puniſhment to penitent believers, and to complete their ſalvation, on the ground of their own real worthineſs, is certainly irreconcilably inconſiſtent with a thouſand other texts, all over the bible. According to this notion, after the gift of faith, God could never *freely give* us, any thing.

Not to inſiſt that the words, *faithful* and *juſt*, may be uſed by the apoſtle as nearly ſynonymous expreſſions; I would obſerve, that the fulfilment of a promiſe, however gratuitous, is, in ſome ſenſe a matter of juſtice. It is what a juſt man will ever make a point of doing; and not to do it, might be a real injury to the other party, who had calculated upon its performance. It may further be obſerved, that ſhould God not fulfil the word of his grace, on which he hath cauſed his ſervants to hope, he would act diſhonorably; and ſo would not be juſt to *himſelf*—to his own name and glory.

It remains to be enquired, in the laſt place; What neceſſity there was, or whether any, for making Chriſt a ſin-offering, that we might be reſtored to the divine favor?

It has often been ſuppoſed, that God might have reconciled fallen men to himſelf, not imputing their treſpaſſes unto them, in ſome other way than in and through the death of his ſon, if he had ſeen fit.

But if it could have *been* fit, in any eaſier way to have done it, that he ſhould *ſee* fit to adopt this, muſt appear very unaccountable. Why all this waſte of ſweat, and agony, and blood! What glory of God, in the face of Jeſus Chriſt, when his viſage was marred more than any man, and his form more than the ſons of men, if all his wounds and bruiſes, thorns and buffetings, were unneceſſary! At ſuch a ſight, on that ſuppoſition, many might indeed be aſtoniſhed; but no one could poſſibly be delighted, unleſs a very malicious ſpectator. To aſcribe ſuch ſovereignty to the bleſſed and only potentate, as ſuppoſes him capable of doing any thing, proper or improper, wiſe or unwiſe, conſiſtent or inconſiſtent, is ſurely not to do honor to him.

We are plainly told, that God's ſetting forth Chriſt to be a propitiation was neceſſary, and why it was neceſſary; namely, that he might be juſt, and the juſtifier of a ſinner, on his believing in Jeſus.

To this account of an apoſtle, however, the wiſe, the ſcribe, the diſputer of this world, the infidel and the ſocinian, are ready to object. Earthly kings and judges, they will tell us, can pardon high crimes, treaſons and rebellions, only on the ſubmiſſion of the offenders: and ſhall we think, that

with God, Almighty and all-merciful, there can be no remission of the smallest sin, without shedding of blood! and such blood as Christian trinitarians suppose!

To this it may be replied; many things are possible with men, which to the omnipotent sovereign of the universe are utterly impossible. "It is impossible for God to lie." "He cannot deny himself." He cannot act out of character, or inconsistently with any of his moral perfections. Were God as weak as man—as unwise—as liable to alter his mind, to be intimidated, and to have his hand stayed: Or could he be willing to have as weak and unstable a government, as are the governments of men; undoubtedly, it would be very possible for him to pardon atrocious transgressors only on their repentance; or even without repentance.

All sovereign pardons—all remissions of threatened and deserved penalties, without adequate satisfaction, weaken government, and argue its imperfection. In the all-powerful, and all perfect government of the Most High, it may therefore well be supposed, that no such pardons are ever admissible.

The sufferings of Christ and the glory that should follow, are things, we are told, into which the angels desire to look. No wonder, therefore, if men, weak, inattentive, and depraved, should often err, and after all their researches, have inadequate ideas, concerning these deep things of God. And yet, to mankind in a peculiar manner, it is of most interesting importance, to look into these things, and rightly to understand them. From inaccurate conceptions respecting the redemption of Christ, and its application to sinners, have arisen systems of faith, most dishonorable to God, and most ruinous to the souls of men. Some, by not seeing the occasion there was for the propitiation of Christ, have rejected that doctrine altogether; imagining that, instead of displaying the marvellous benevolence of God to man, it represents him as implacable and unmerciful. Others, from much the same cause, have been led to deny that the death of Christ, considered merely under the notion of suffering, constituted any part of his propitiation. Others, from apprehending that our divine Redeemer connected himself with the whole human race, by a kind of personal union; and by tasting death, strictly purchased release from punishment, for every man, have inferred the infallible salvation of all mankind. Many others, reputed very orthodox, have imbibed such a notion of a mystical commutation of iniquity and holiness, between Christ and believers, as is subversive of all rational ideas of divine justice; and as excludes effectually, after the gift of faith, all possibility of any farther divine grace, to the sinful children of men. And this, they think, a glorious device of infinite wisdom and goodness; because, by means of it, they can sin *personally*, as much as they please, in heart word and deed; feeling all the while perfectly easy and comfortable, as having no *imputed* sin. Thus they sit down under the shadow of their supposed Saviour with great delight; and his fancied fruit is sweet to their taste. To force perfectly selfish creatures, or even misinformed Christians, out of their delicious hiding-places of falsehood; is, certainly, no very hopeful undertaking.

This enquiry was designed, to guard against dangerous misconceptions of the glorious plan of our redemption. Whether the thoughts

and proofs which have been given, are well adapted to this end, readers of every age and capacity must judge for themselves. If the representation of this all important subject, now exhibited, be not the right one; the writer wishes to be told, and in a manner that he can understand, wherein it is wrong.

The Gospel a Doctrine according to Godliness.

(Continued from page 332.)

NUMBER IV.

V. THAT the gospel is a doctrine according to Godliness, will further appear from a summary view of the general tenor of its precepts and prohibitions.

The gospel not only requires repentance and faith, as the grand and comprehensive condition of its blessings, and indispensibly necessary to pardon and eternal life; but likewise injoins universal holiness, and forbids all iniquity, all unrighteousness and sin, all moral evil without exception.

It commands us to be holy in all manner of conversation—to abstain from fleshly lusts, and from all appearance of evil. Yea, the gospel as exhibited in the sacred writings of the New-Testament, requires all holiness, and forbids all sin, not only in *general* terms, or by *general* precepts and prohibitions; but it also descends to *minute particulars*. It bears a particular and full testimony against the various particular lusts and sins, and evil practices, in which the wickedness of mankind is wont to operate and be expressed—against the various particular lusts and sinful passions, works and ways, which are opposed to or inconsistent with real holiness in heart and life.

Are selfishness, pride, hatred, revenge, bitterness, anger, wrath, clamor, evil speaking and malice—unrighteousness, covetousness, cruelty, oppression and extortion—fraud, deceit, falsehood, lying, cheating, theft, robbery and murder—intemperance, revelling, rioting and drunkenness, chambering and wantonness—every species of uncleanness, foolish talking and jesting, lasciviousness, fornication, adultery and incest—sorcery—idolatry—contempt of God, neglect of his worship, profane cursing and swearing and blasphemy—are all these and suchlike things, contrary to true piety and real religion, and the habitual allowed indulgence and practice of them inconsistent with the spirit and practice of real Godliness?—And who can attentively read the New-Testament, and not be sensible, that these and all suchlike things, are really forbidden and testified against, as odious to God, and exposing to his wrath, and excluding from his kingdom all those, who persevere in the allowed indulgence and practice of them? On the other hand, does Godliness imply supreme love to God, worshipping him in spirit and in truth, serving him with reverence and godly fear, conforming in practice to his institutions and commands, doing all to his glory? Does it imply sincere benevolence to neighbours, to fellow-creatures, to the evil as well as to the good, not only to friends, but also to enemies, doing good to all as we have opportunity—following God as dear children, and walking in love after the example of Christ? Does it imply kindness, tender heartedness, forgiveness, humility, meekness, condescension, gentleness, long-suffering, compassion, mercy, sympathy, hospitality, justice, truth, uprightness, integrity, faithfulness, industry, sobriety, temperance, chastity, a ready and faithful perform-

ance of all the duties and offices of every character, of every relation, of every employment, as of rulers, subjects, citizens, ministers of the gospel, hearers of the word, brethren in the faith and profession of the gospel, husbands and wives, parents and children, masters and servants? Does Godliness imply these and all suchlike things? And can any one read the New-Testament, without a full conviction, that they are all there injoined—expressly required, and abundantly pressed and inculcated? And it is to be remembered, that the scriptures hold forth the idea, that all these prohibitions and commands are delivered under the sanction of *divine authority*—that they are commands and prohibitions, not of men, but of the great God and our Lord Jesus Christ.

How undeniably evident is it, then, that the gospel, as preached by Christ and his apostles, is, in this particular point of view, a doctrine according to Godliness, plainly designed and admirably well adapted to inculcate, enforce and promote it?

VI. The same will also appear from the account given in the gospel, of the character of those who alone will be approved by God, and finally happy.

Who, of all the human race, according to the account given by Christ and his apostles, will be approved of God, and happy in the world to come? None, whose character is prevailingly that of the unrighteous or unclean—none, who obey not the gospel of our Lord Jesus Christ: but, the poor in spirit—the meek—they who hunger and thirst after righteousness—the merciful—the pure in heart—the peace-makers—they who hear Christ's sayings, and do them—they who do the will of his Father who is in heaven—they who deny themselves, take up their cross and follow him, and forsake all things for his sake—they who have the spirit of Christ, and walk not after the flesh, but after the spirit, and thro' the spirit mortify the deeds of the body, crucifying the flesh with the affections and lusts—they who do his commandments, and endure to the end. Such, in brief, is the character of those whom God will approve in the day of final account and admit to dwell in his presence forever. Hence, the doctrine of the gospel upon this head, is most evidently a doctrine according to Godliness. And as we wish to be approved of God, and happy forever, let us view, with attention, the character drawn by Christ and his apostles, as the only one which will be finally approved and blessed, and transcribe and copy it, in our own tempers and conduct.

NUMBER V.

VII. THE calls, offers and warnings, promises and threatnings, contained in the gospel, plainly evince its design and tendency to promote true religion.

Only an imperfect specimen of these can now be exhibited. The Messiah, long before his incarnation, said, by the prophet Isaiah, "Look unto me, and be ye saved, all the ends of the earth." God, by the same prophet said, "Ho every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your

soul delight itself in fatness. Incline your ear, and come unto me: hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." In the same spirit, Christ, when on earth, stood and cried, saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burthen is light."

The apostle Paul states the purport of the apostolic address to mankind, in the following manner, viz. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

To the faithful and obedient, the inspired writings abound with the most gracious and animating declarations and promises: "He that endureth to the end, the same shall be saved. "We know that all things work together for good to them that love God. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—"God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us.—"For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.—"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

On the other hand, the scriptures are equally explicit, in addressing the most solemn warnings and threatenings to the wicked, and in terrible denunciations of divine wrath upon the impenitent and finally disobedient.—"The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Except ye repent, ye shall all likewise perish. He that believeth not shall be damned. Unto them who are contentious, and do not obey the truth, but obey unrighteousness, God will render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. No whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of

God upon the children of disobedience. Be not ye, therefore, partakers with them.—How shall we escape if we neglect so great salvation?—For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. —It is a fearful thing to fall into the hands of the living God.—But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and the liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Can we read—can we hear, and attentively consider these and such-like gracious calls and offers, and friendly and solemn warnings, and great and precious promises, and awfully tremendous threatenings, and view them altogether, without perceiving it is our indispensible duty, our truest wisdom and highest interest, to repent and turn to God—to be reconciled to him—to comply with and obey his will revealed in the gospel—to live soberly, and righteously, and godlily in this present world?—Without perceiving, that to *this* we are under obligations infinitely great—that to this we have all reasonable and desirable encouragements—and that we shall be left utterly inexcusable, and must expect an aggravated punishment, if we refuse or neglect it? and of consequence, that the gospel, on account of its calls, offers, warnings, threatenings and promises, is admirably adapted to bring us to God—to persuade and constrain us to return to him, to love and serve him, and to enforce, and excite to the exercise and practice of universal holiness—of true religion, in all its branches—in all its extent?

(To be continued.)

On the leading of the Spirit: Or, *The way in which the Spirit of God leads men is by imparting to them, and preserving in them a holy temper.*

OUR Lord once said to his disciples, "When he the Spirit of truth is come he will *guide* you into all truth." And St. Paul said to the Romans, "As many as are *led* by the Spirit of God, they are the sons of God." And he tells the Galatians, "If ye be *led* by the spirit, ye are not under the law." From these and many other expressions of the inspired volume, we are led to suppose, that the influence or guidance of the holy spirit is necessary to the knowledge of divine truth, and for our direction in the way of holiness. It is evident, even from observation, that the judgment which a man forms concerning religious objects is not determined by mere intellectual light or evidence, but the spirit or disposition of the heart has a great share in the determination of the judgment. Hence it is said, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth all things." "No man can say that Jesus is the Christ but by the Holy Ghost." "Ye have an unction from the holy one, and ye know all things."

It is not a matter of idle speculation, but of great use and benefit, thoroughly to investigate, the various springs and causes which operate in the determina-

tion of men's opinions and conduct in life, particularly with reſpect to matters of religion. If this ſubject be thoroughly examined I am perſuaded it will be found, that there are certain biaſſes in the hearts of men which govern their judgments and practice in life—ſome ſpirit which directs their ſentiments and conduct. This is true with reſpect to ſuch as purſue good or evil courſes. They have a fancy, a liking or prepoſſeſſion in favor of certain objects, which actuate them in their purſuits. It is not mere information communicated to the unfeeling intellect which will be any ſpur to action. In order for this ſome ſpirit or diſpoſition muſt poſſeſs the ſoul; which has a ſovereign influence in the diſpoſal of men's opinions and purſuits.

We read of the ſpirit of the world and the ſpirit which is of God. A ſpirit is as well neceſſary to account for evil actions as for good. The ſpirit which is of the world, admits of a great variety of modifications; although as to its eſſential traits it may be the ſame. The taſtes of men are different which are their guides in the walks of life. Men give a preference to the courſes which beſt correſpond with their taſtes; hence they are prompted to believe ſuch courſes are right and to act accordingly. In a wrong courſe of conduct men are governed by a wrong ſpirit. In a virtuous courſe of conduct they are governed by a good ſpirit. In each caſe they are led by the ſpirit which dwells in them. The good man has for his guide the good ſpirit of God. He delights in the law of God after the inward man; hence he is induced to obey it. The paths of virtue are agreeable to his taſte; therefore is he led to purſue them. As duty occurs, his love to it will influence him to a ready compliance. Is reverence to the Deity a duty, the ſenſe which he has of the divine dignity and excellency will excite him to pay him worſhip and veneration. Is beneficence to his fellow-creatures in diſtreſs, a duty which offers itſelf to a good man, the benevolent feelings of his heart will prompt him to afford relief. The guidance of the ſpirit, or an inward principle of goodneſs is a much more effectual teacher and ſtimulator to what is fit, than mere abſtract ſpeculation.

On the other hand, a corrupt ſpirit or a depraved taſte, will lead a man under the influence of it, to form erroneous opinions concerning moral matters, and will have an efficacious influence upon him to purſue a vicious courſe of conduct. If we attend to human nature we may thence find, as well as from the ſcriptures of truth, that men are led by ſome powerful ſpirit in that great variety of courſes which they take. This is the great ſpring of action amongſt mankind, and without which the rational world would be wholly idle—a univerſal torpor would take place—a total ſtagnation of all the active powers in human nature. There is a ſpirit in man which operates to produce perpetual motion in the intellectual world, and which is as efficacious as the law of attraction in the natural world.

As all men are governed by ſome powerful ſpirit, ſo the children of God in particular are under the conduct of the good ſpirit of God. By virtue of that holy principle implanted in them, and which conſtantly dwells in them they are ſpontaneouſly led to a virtuous courſe of conduct. Although

their intellectual powers may be small and their acquirements in knowledge indifferent, yet by virtue of that gracious disposition of which they are possessed, they will be led to walk in the unerring paths of virtue much better than others, greatly superior to them as to intellectual endowments. When persons in the exercise of such a good disposition are led into the knowledge of religious truths, and to a compliance with their duty, they then have the leading of the spirit.

But it may be enquired, are not men exposed to be led into error when they suffer themselves to be conducted by such an instinctive principle or spiritual impulse? To which it may be replied, there is no necessary danger in this case with regard to those who are under the guidance of the spirit of God: for this spirit is a spirit of truth, and begets a relish for the truth, and so far as we are governed by it we shall be led into all truth, both with respect to our judgments and practice. True it is, those who are under the influence of a false spirit are exposed to error in being led by this spirit; therefore are we called upon to try the spirits; and there are laid down in the scriptures certain marks and rules whereby we may ascertain the truth or falsehood of the spirit by which we are led; so that there is no necessity of deception.

From the view which we have taken of the leading of the spirit we are enabled to account for the corrupt and pernicious doctrines which have been embraced by mankind. These proceed not from a want of natural powers in men, nor from the want of sufficient external light and information but from the influence of a false spirit. The God of this world hath blinded the minds of them which believe not. They are left to strong delusions, that they should believe a lie who had pleasure in unrighteousness. They love darkness rather than light. They have no relish for the sublime truths of religion. They are therefore foolishness to them. Their taste gives a determination to their understanding and judgment. The depraved bias on their hearts is the source of their errors.

Hence we infer a reason why in the scriptures men are condemned for their infidelity and heresy; it is because they are influenced by a false spirit or a vicious bias of heart—they fall in with such sentiments as agree to their taste, and reject others. It is on this account they are criminal. Therefore an heretic after the first and second admonition is to be rejected. Could wrong sentiments in religion be attributed to any other source, than the seduction of an evil spirit, or a vicious propensity of heart, they would not be censurable, but flowing from a depraved heart, they merit condemnation.

Upon the whole, since our coming to the knowledge of the truth and walking in the paths of holiness, depend on the guidance of the spirit; let us be importunate with God, with whom is the residue of the spirit, that he would replenish our hearts with his grace, that we might be delivered from darkness and error, and led into all truth, and be directed in the paths of righteousness. This leading of the spirit has more efficacy to keep us in the strait line of truth and duty, than all the external light and helps which we can enjoy, without the assistance of this internal guide. And since this

rightly conducting spirit is to be obtained by the bestowment of God, let us make earnest application to the God of all grace that he would give us that unction from the holy one whereby we may know all things.

HEMERA.

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 *and* 1799, *in a series of Letters to the Editors.*

[Continued from page 347.]

LETTER XVII.

From the Rev. JOSEPH WASHBURN *of Farmington.*

GENTLEMEN,

ONE of the most important objects to which you have devoted the pages of your useful Magazine, is the conveyance of religious intelligence; and especially the publication of particular narratives of the late revival of religion in many of our towns.

At a time, like the present, when the powers of darkness, and a disbelieving world, are making uncommon exertions, and boasting of uncommon success, in opposing the kingdom of Christ, it is peculiarly incumbent on his friends, in every part of the world, to exert themselves for its support. They ought to be united in prayer; and, as far as possible to make united exertions to propagate the gospel; and to endeavor to strengthen the hands, and encourage the hearts of each other, by communicating intelligence of its success, and giving particular narratives of any remarkable revivals of religion, by uncommon effusions of the holy spirit. The publication of such narratives, if written judiciously, and so as to bring clearly into view the distinguishing traits of the work, may answer many useful and important purposes, both to the church and world. They are a suitable memorial of the goodness of God, to be handed down to posterity.—They greatly confirm the distinguishing doctrines of the gospel, and, by a divine blessing, may awaken the careless—convince the disbelieving—comfort and rejoice the hearts of God's people—and, in various ways, cause thanksgivings to abound unto God.

From a conviction of these things, I am induced to give a narrative of the recent work of God in this place, to be published, if upon examination it be thought worthy.

It may be useful, in the first place to give a brief view of a revival of religion in this Society, in the year 1795, and of the subsequent state of religion here to the time more particularly respected in this narrative.

In the fall of the year 1793, and through the winter following, while the Society was destitute of a settled minister, and the pulpit was supplied by candidates, there appeared, as I have been informed, an uncommon attention to the means of grace, and a hopeful prospect of a time of great refreshing from the presence of the Lord. But the hopes of the people of God were greatly damped, and the work apparently interrupted, by means of an unhappy contention which took place in the Society, and threw the minds of the people into an uncommon degree of irritation.—But the good spirit of God, tho' grieved, did not wholly depart: And about the time of my ordination to the work of the ministry, which was in May 1795, an uncommon attention and seri-

ouſneſs became apparent throughout the Society. The divine influences came down like the dew, and like the rain upon the mown graſs, in ſtill and gentle ſhowers. The work was unattended with noiſe, or enthuſiaſm—cauſed a general ſolemnity through the Society, and met with little or no open oppoſition.

Within the courſe of about one year, 55 perſons were added to the church—the greater part of whom dated their hope from that revival.

The effect of that day of divine power and merciful viſitation, was very apparent both in the Society and church; eſpecially in the latter, in the ſpirit of union and harmony which appeared; and particularly in their attempts to revive and ſupport Chriſtian diſcipline—in which they were happily ſucceſsful. In attempting this, they were neceſſitated, in ſeveral inſtances, to proceed thro' all the ſteps of diſcipline, even to the laſt. They proceeded however, with an apparent ſpirit of meekneſs and love—with great moderation, and perfect unanimity.

The attention to religion continued to be nearly the ſame for about a year—after which it evidently declined, and the minds of the people in general, became gradually more inſenſible to divine things, 'till they were greatly abſorbed by the cares, and vain amuſements of the world. In the fall of 1798, religion was, apparently, but little tho't of, except by ſome of the profeſſing people of God—and even among them, an unuſual degree of luke-warmneſs ſeemed to prevail. The diſtreſſing reflection now aroſe, that as we had been favored with a gracious viſit of God, and had ſo ſoon grieved away his ſpirit, it was to be feared that religion would now continue to decline for many years—and that if it ſhould thus decline for ten or twenty years, as it had done for two or three, the ſituation of Zion, here, muſt be deplorable indeed.

At this time God began to appear in power and great glory, in a number of towns in the vicinity, as he had done for a year before, in places more diſtant. An account of theſe things reached us, and became the ſubject of converſation among Chriſtians—but it appeared to have little or no effect.

The firſt appearance of ſpecial divine power and preſence, which was noticed, was in Feb. 1799. It began in an uncommon attention and concern, among the people of God, in view of the ſituation of this Society, and in a diſpoſition to unite in prayer for the divine preſence, and a revival of religion.

Hearing ſo much of the goings of God, in the vicinity, and having been in ſome meaſure a witneſs of it, I adviſed with the deacons, and principal brethren of the church, upon the expediency of opening lectures, and attempting to call the attention of the people to the events which were taking place and to their own ſituation. Upon converſing with them, I found them already awake upon the ſubject; and it was concluded and adviſed, that a requeſt ſhould be circulated among the brethren, to come together for prayer, and to conſult upon our ſituation. On the Lord's day previous to their meeting, a diſcourſe was delivered in public upon the importance of a revival of religion, and of Chriſtians being united and earneſt in prayer, that God would revive his work. On the Monday evening following, a number of the brethren convened,

as had been propoſed, and ſpent the evening in prayer, and in converſation upon the divine power diſplayed in neighbouring places, and the expediency of our ſetting apart times for fervent ſocial prayer that God would not paſs us by. Many diſcouragements preſented themſelves to our minds, and unbelief ſuggeſted evil things. A little before, we had been favored with the dew of divine influences, quickening ſinners, and reviving God's children, while the towns around, were in a manner dry. Now, we were left to parch and dry, while a cloud, in full view, had paſſed almoſt quite round us, to revive and refreſh them, with copious ſhowers. Thus ſituated, the divine ſovereignty was evident. Our circumſtances anſwered to the ſign which God gave to Gideon of the fleece which was at one time wet with the dew, while the ground around was dry; and at another time, perfectly dry, while the dew had diſtilled copiouſly on every ſide. It was however the unanimous opinion of the brethren preſent, that it was for us to pray, and for God, who is merciful and gracious, to diſpoſe of events according to his own good pleaſure. It was therefore agreed that there ſhould be a meeting, at leaſt once a fortnight, for members of the church, not excluding others who might wiſh to attend, for the purpoſe of ſpecial united prayer for a revival of religion in this place, and for the proſperity of Zion at large. Soon after this, numbers, in different parts of the Society, began to enquire reſpecting the meetings, and expreſſed a wiſh to attend. This was conſidered as an omen for good; and upon the encouragement which now began to appear, it was determined to open lectures at the Meeting houſe, and at ſome of the School-houſes, in the extreme parts of the Society. The firſt was at the Meeting-houſe. Two neighbouring Miniſters were preſent; one of whom delivered a ſermon, and the other a ſolemn addreſs and exhortation. The congregation, which was unexpectedly full, appeared ſolemn and attentive. In the evening another meeting was attended, equally full, and apparently ſtill more ſolemn and deeply attentive: And it afterwards appeared that the minds of many were then, and even before, greatly exerciſed reſpecting religion, though they had not divulged it. From this time we had frequent meetings, which were attended by great numbers. Even when the weather was exceedingly ſtormy and tedious, as was ſeveral times the caſe upon the days appointed for lectures, it had very little effect, if any, upon the fulneſs of the congregation. Perſons of both ſexes, and of almoſt every age, and many from the diſtance of 4 or 5 miles, and ſome ſtill further, were to be ſeen preſſing thro' ſtorms, and every obſtacle, to attend the meetings—ſuch was their anxiety to hear the word, and to know what they muſt do to be ſaved. Nor was it an attention to conferences and lectures—or a diſpoſition to prefer their own times of worſhip, to God's time and inſtitutions.—Thoſe who were diſpoſed to attend lectures and conferences, appeared equally careful to attend public worſhip upon the ſabbath.

My houſe was alſo the almoſt daily reſort of youth, and others, earneſtly enquiring reſpecting the things of their peace. The ſcenes were frequently very affecting.—Perſons from 12 or 15 up to 30 or 40 years of age, had juſt diſcovered, as to any realizing ſenſe, that they were ſinners. They felt, and

in tears acknowledged, that they were under the condemnation of God's righteous law—that they had, all their lives, neglected and despised a kind Saviour and trodden under foot his blood. As some expressed themselves, it seemed that they had been all their lives walking upon a most dangerous precipice, constantly exposed to destruction, and yet ignorant of their situation. They seemed to awake as from a dream. Some wondered that parents and Ministers had not before informed them of their situation. The things which they now heard, they tho't new; tho' they had been thousands of times, stated in their hearing, and inculcated upon them by parents and ministers. They now considered religion as the one thing needful; and were astonished at their former stupidity and folly in disregarding it; and that they had entertained such loose and erroneous ideas respecting the nature of religion, and the doctrines and requisitions of the gospel. Those of the youth who were seriously impressed, now reflected on their former gaiety, vanity and sinful amusements, with bitterness and entire disapprobation.

Being brought by the power of God, and an awakened conscience, to view things in the light of scripture and of eternity, they considered the customs and practices commonly followed by youth, as very dangerous and pernicious —tending to exclude the thoughts of God and eternity—cherish vicious propensities—render the mind light and vain—and inconsistent with doing all things to the glory of God. An attempt which was made soon after the awakening commenced, to introduce a dancing master, and set up a school for the instruction of the youth and children in the art of dancing; and which, though with much difficulty, at length succeeded—had a happy effect upon the minds of some of the serious youth, tending to increase their impressions, that in a time of such uncommon attention to religion in the neighbouring towns, and such a hopeful beginning among ourselves, any should attend, or encourage the youth and children to attend upon a school the tendency, and usual effect of which is to banish seriousness, and render the mind frivolous and vain—greatly shocked their minds. The open opposition, also, which was made by some, in express and pointed language, most bitterly, and profanely scoffing at those Ministers and Christians, who appeared engaged in promoting the work, had a similar effect. It convinced them more and more that "madness is in the heart of man;" and that God is just in condemning sinners and casting them off forever, and led them to admire that *they* should be in any measure awakened to a sense of their danger, and not left to the same blindness and stupidity which they saw in others. Thus was manifested the wisdom and power of God, to carry on his own work by what means he pleases, or even by the opposition of enemies.

It appeared however to be the will of God to suffer various hindrances to the work, that it was not so great, nor extensive in this, as in many of the neighbouring places. A great many in the Society have not been apparently moved by all which has taken place, and the divine power displayed here, and in the vicinity. Numbers have, through the whole time, given great evidence of being in a state of awful delusion,

with respect to themselves, and the things of God and religion. Many who would not be thought to oppose, and even who speculatively believe in the reality and necessity of experimental religion, and of the agency of the holy spirit, in renewing sinners, have been left by a just and holy God, in a very careless and secure state.

Doubtless many, however, have been arraigned at the bar of conscience, and experienced the strivings of God's spirit, who have wholly concealed their feelings, and perhaps have fallen into their former ease, and carnal vain peace. Many have, by a solemn and constant attendance on means, manifested a concern with respect to their spiritual state and prospects, who, so far as I know, have never opened their minds in conversation on the subject with any person. About one hundred have been so far impressed, as to enquire seriously and anxiously, respecting the way of life by a Saviour; and to converse freely upon the state of their souls. Of these, about seventy have appeared to be under deep conviction of sin, and in great distress of mind—though some, to a far greater degree than others; and in a few instances, attended with very uncommon marks and expressions of the obstinacy and enmity of the carnal heart. Sixty-one have been admitted into the church within one year, viz. from August 1799, to August 1800. A few of these date their hope from the revival in this place in 1795, mentioned in the beginning of this letter, and some still earlier: But by the present refreshing from the divine presence, have been hopefully quickened, and strengthened, and freed from those doubts and fears which had kept them from duty. Several, who have not yet made a profession of religion, have it in contemplation, and it is to be hoped that there are some others, among those who have been under serious impressions, who have become truly reconciled to God, though they may not have divulged their feelings, or professed to entertain a hope.

Among those who have been the subjects of this work of God, there are some who had been peculiarly vain, careless and opposed to the doctrines and practice of religion, and whose minds had been wholly absorbed by the follies and vanities of youth—in the pursuit of which their ardor had been exceeded by but few. In relation therefore to their former companions, and all who feel themselves reproved by their example, it might be expected that their present situation would render the words of the Apostle, 1 Pet. iv. 4. very applicable.

I would add, with respect to the subjects of this work, that about two thirds of them are in youth, and the rest in middle life, and a little rising. And I think it is worthy of remark, that there are many more, in proportion to the number of families in this Society, who are from families where religion is professed and carefully inculcated by one or both of the parents, than from those of a different description.

With respect to the external appearance of this work, it has been remarkably free from noise, and enthusiasm, and every kind of irregularity. In all the meetings there was the utmost order, and decorum; and at the close, whether in the day-time, or evening, all who attended, dispersed immediately, and silently, to their places of residence, so that the enemies

of the work were never gratified, or furnished, with an objection against it from any enthusiastic, or irregular conduct appearing, either at the meetings, or in returning from them. Perhaps this might be, in some measure, owing to the means used with those under impressions, and the manner of conducting the meetings.

The great and important object, in addressing sinners, was, to set the most essential and important truths in a simple and plain manner, before the mind, without making any violent assault upon the passions; or attempting to frighten and terrify without communicating instruction. It was thought undesirable that the mind should be greatly affected and distressed, except in view, and by means of the truth. But whatever trembling anxiety and solicitude of mind was in this way excited, was supposed not to be irrational, or in any way dangerous, but highly favorable and promising.

In conducting the meetings, no invitation was given, to those under impressions, nor to any who were considered hopeful converts, to relate their personal experiences, or address themselves to others, by way of exhortation, or instruction. Nor has there been a single instance, so far as is known, of any one's manifesting an inclination to do this. For the most part they have appeared to think themselves so ignorant, and so unworthy, that, instead of exhorting or teaching others it became them to sit at the feet of the meanest to receive instruction. Nor was it much practised in private conversation, to relate to each other their own personal religious experiences—much less were they disposed to relate them to every one, or from house to house. Instead of this the conversation in families, and neighbourhoods, where the work mostly prevailed, was chiefly upon the character and work of God—the wonders of redeeming love and sanctifying grace—intelligence respecting the goings of the all-conquering Lamb, in subduing his enemies to his feet, and making them his willing subjects in the day of his power—and, in general, the nature and importance of the truths and doctrines of the word of God.

After this general account of the progress and extent of the work, and of the order and decorum which have characterized it; a more particular statement of the nature of the personal views and exercises of those who have been the subjects either of conviction, or hopeful conversion, will be necessary. This is a principal thing to which an inquisitive and judicious reader will look, in a narrative of a supposed revival of religion, in order to judge whether it be indeed a work of God, or a mere delusion.

And here I would observe that the views and exercises of those under conviction, were essentially the same tho' very various as to the means and manner of their beginning—and of their degree, and continuance. The greater part were for sometime in a state of thoughtfulness and consideration, before they were the subjects of much distress or conviction of sin. Several were awakened and experienced great concern of mind, before they knew of any others in the Society being in a similar situation—and before any thing unusual had been done to call up their attention. Some would point out what they supposed the means of exciting their attention and concern. Others could recollect noth-

ing, in particular, as having been the means of this. Yet, so it was, that religion now appeared of infinite importance to them; and those things which a little before they could not fix their attention upon, they were now unable to banish from their minds. Some were suddenly alarmed, and affected, chiefly from sympathy; or the impressive scene of the meetings and the solemn things they heard, and in this way were excited to an examination which issued apparently in a genuine conviction of sin. And some few, after having been proof against the power of sympathy, and passed, unaffected, thro' the most likely time, in a human view, were afterwards arrested, and caused to tremble at the bar of conscience. The commandment came—sin revived, and they found themselves in a lost and wretched state.

In the first stages of concern, the subjects were generally most affected with particular sins; and not so deeply sensible of the plague of their hearts. They considered themselves transgressors and condemned by the divine law. Innumerable sins of omission and commission, would rise to the view of their mind with the aggravations of having neglected the divine calls and warnings and abused great mercy—and a sense of danger, and fear of divine wrath greatly affected them.

While in this situation, and being yet "ignorant of God's righteousness," or the perfect purity of his nature—the extent and spirituality of his law—and the impossibility of salvation by their own doings, they have "gone about to establish their own righteousness"—fled to external duties—to prayer—to resolutions of amendment, and various schemes to recommend themselves to the divine favor; and thus refused to "submit themselves to the righteousness of God"—the way of acceptance and peace by Jesus Christ.

As the work of conviction proceeded, they were driven from their various false refuges, and obtained a clearer view of the spiritual nature and extent of the divine law, and a more realizing sense of the corruption of their hearts—the fountain of iniquity and pollution within, from which all actual sins flow.

It was the case with some, while in this state that their passions were less moved and affected than before. While in the first stages of conviction, in thinking, or speaking of their guilt and danger, it was common for them to weep, freely.—But now they were unable to weep. They went about bowed down with a kind of astonishment, and horror, in view of their dreadful guilt and hardness of heart. They now considered themselves more stupid and hardened than ever. They supposed their convictions had left them, and that they were about to be given up to a reprobate mind. And they considered their being unable to shed a tear, as an evidence of this, when at the same time, they were in such distress in view of their situation, that they were almost incapacitated for labor or business—and in a great measure deprived of sleep and appetite for food.

It was generally the case with those under deep conviction that they in a greater or less degree, experienced sensible enmity, and opposition of heart against the character of God—particularly his sovereignty in having mercy on whom he will have mercy, and hardening whom he will. There were several instances in particular

in which a wise and sovereign God permitted the enmity and obstinacy of the carnal heart, to be manifested in an awful manner, and to an astonishing degree. Under a full conviction of the truth, their hearts would rise in bitter opposition against it. While conscience like a gnawing worm preyed upon them within, a view of the divine character, and the way of salvation proposed in the gospel, which was very clear before them, and in which they saw their dependence, excited the enmity of their hearts, and filled them with anguish—and every instance in which they saw any of their friends or acquaintance brought apparently, to embrace the gospel, and to delight in the word and service of God, filled them with a kind of envy—with a pain they could not describe. They would say "they experienced the pains of Hell." But the instances of this kind were very few. The conviction and distress of the greater part, rose not to such an height. In this respect there was a great variety. But whatever difference was observable in the degree of distress, and sensible enmity experienced or the time of its continuance, yet with respect to the points of conviction, or the truths in view of which the mind was affected, there was a very great uniformity. They were, almost without exception, brought to feel and acknowledge, previous to any permanent relief and hope—that they were wholly evil, and perfectly helpless in themselves—that all their strivings and resolutions, had been in such a manner, and from such motives, that they were not merely in vain; but were a practical rejection of the way of acceptance by Christ—that it was not in their hearts, and never would be, without divine influence, to ask for mercy aright, or to embrace Jesus Christ, as he is freely offered in the gospel—that they were therefore, in the hands of a sovereign God, whose law and gospel they had abused, and who would act his own pleasure whether to renew them, and bring them to a submission and reconciliation to himself, and thus form them vessels of mercy, unto glory; or, to give them up to be vessels of wrath, to display his justice and power—and that their only ground of encouragement and hope, in this situation, was the doctrine of the divine purpose of election; or determination to renew, sanctify and save many, even of the chief of sinners.

With respect to the manner and circumstances, in which the hopeful converts obtained relief, and the degree of their joy and peace, there has been also a variety. Some few were very suddenly relieved from their distress, and filled with adoring and admiring views of God and the divine Saviour—they saw God in all things. In this respect all things, even in the natural world, appeared new to them. The divine agency, perfection and glory appeared wherever they cast their eyes—all things seemed to praise God, and they desired to be employed in his praise forever. And having such a clear and delightful perception of the glory of God, in his works and word, they began soon to "abound in hope." But with respect to the greater part, they were brought very gradually to entertain a hope that they were reconciled to God, and did not soon attain to any considerable degree of the rejoicing or "assurance of hope." When their distress, arising from sensible opposi-

tion to the character and word of God, began to ceaſe, it was common for them to be ſomewhat alarmed, and to ſay they feared they ſhould fall into their former eaſe and ſtupidity; yet manifeſted no diſpoſition to neglect, or relax their attention to religion; and in general, after examining themſelves and comparing their exerciſes for ſeveral days, or weeks, they ſuppoſed, they diſcovered ſigns of gracious affections. They were not diſpoſed, however, in general, to be confident, in their concluſion, and with reſpect to many, their hope was often interrupted. They were often heard to ſay, they found ſo much wickedneſs and deceitfulneſs in their own hearts, that, after all, they knew not but they were given up to deluſion, and ſhould periſh—that, if this were to be the caſe, God would be juſt—they were willing God ſhould reign—they were ſuited with the bible—they wiſhed for no other goſpel or plan of ſalvation—they deſired to be ſaved in no other way, than by the free grace of God through Jeſus Chriſt—and at intervals, in a reflex view of theſe, and ſimilar feelings and exerciſes, they have concluded that, if they were not deceived, the love of God has been indeed ſhed abroad in their hearts.

The hopeful converts, in general, have appeared very far from a diſpoſition to think highly of themſelves, or their attainments in religion; and eſpecially from a ſpirit of raſh judging, or cenſuring others. They appear diſpoſed to hope the beſt of others—to promote the good of all—to diſcharge relative and ſocial duties—to attend carefully upon all the inſtitutions of religion, and manifeſt a tender regard for the ſalvation of ſouls, and the advancement of the cauſe of God in the world. They appear to be poſſeſſed, alſo, of a good degree of the ſpirit of ſuffering—a ſpirit of meekneſs and patience under injuries, without retaliation; eſpecially, of injurious and hard ſpeeches from thoſe of a ſcoffing, or an oppoſing perſecuting ſpirit—agreeably to the direction of the Apoſtle, "dearly beloved, avenge not yourſelves—recompenſe to no man evil for evil—be not overcome of evil, but overcome evil with good." In view of theſe effects, how deſirable that the work which produces them might prevail, and become univerſal. Surely they are the effects of a religion which is divine—a religion, which, though when oppoſed it may occaſion a ſword, yet if embraced and practiſed by all, would form happy families, happy ſocieties, and a happy world.

Having ſketched this general outline of the work, I might proceed, and detail ſome intereſting particulars. But theſe I ſhall reſerve for a future communication. In the mean time,

I am, gentlemen,
With much reſpect,
Yours, &c.
JOSEPH WASHBURN.

Farmington, Nov. 1800.

(To be continued.)

A Narrative of the converſion of a Family in the State of Delaware.

MESSRS. EDITORS,

I HAVE read, with peculiar ſatisfaction, in your uſeful Magazine, accounts of the marvellous diſplays of divine power and ſovereign grace, in the converſion of ſinners, in the day in which we live.—When the reflecting

mind looks back to God's wonders of old, it has this pleaſing evidence that his grace is ſtill the ſame, and produces ſimilar effects in the human heart, in different ages of the world.

To ſuch as delight in the triumphs of divine grace, it is preſumed that the following account of God's merciful dealings with a family, in the DELAWARE STATE, ſome years ago, will be acceptable. If you think it will ſubſerve the cauſe of truth and piety, by giving it a place in your inſtructive Magazine, you will gratify one of your readers; but if, in your better judgment, you think that its publication will prevent a piece, calculated to do more good, I ſhall reſt ſatisfied that this ſhould be omitted.—I can avouch for the facts; but I think it proper to conceal the name of the family, and its conſtituent parts, to which I ſhall have a reference in the following narration.

THERE was a Gentleman of a good intereſt and reſpectability, in the County of New-Caſtle, in the STATE OF DELAWARE, who was educated in the arminian principles. He had an exalted idea of the merit of good external moral conduct, in the ſight of God, and viewed ſuch a conduct as laying an ample foundation for divine acceptance. His principles appeared to be reduced to practice. Thus he was punctual in all his dealings with his fellow-men, and he always conſidered his promiſe as good as his bond on any occaſion. He was zealous in going to church, and in uſing a form of prayer, night and morning, in his family, and punctual in attending, externally to the common duties of the table, before and after eating.—But he was, alſo zealous in oppoſing the idea of ſpecial grace in converſion, and all thoſe doctrines intimately connected therewith—ſuch as the natural oppoſition of the human heart to the divine government.—The doctrines of particular election and the certain perſeverance of the ſaints.—In ſhort, he ſtrenuouſly held, that the great cauſe of the difference in the character and moral ſtates of men originated in themſelves. This gentleman not only adopted the above ſyſtem, in the regulation of his own private conduct, but laid it at the foundation of his family-education.—Thus he appeared to live, and thus to die. He left, at his deceaſe, three ſons and two daughters, the eldeſt ſhortly after, died in the American Army, in the revolutionary war. The two remaining ſons, with their elder ſiſter, lived together in the manſion of their deceaſed parent, and the younger ſiſter was married to a young gentleman in the vicinity. Theſe two brothers with their eldeſt ſiſter lived together in great harmony, in one family; no doubt, but the courſe of their education had a very powerful influence in their family agreement.

About twelve months after the death of their father, the youngeſt brother, as he returned from church, after the public ſervices of the ſabbath, and after hearing a ſermon which inculcated nothing more than good external moral conduct, took up the divine oracles, in order to find the text of his Miniſter: But providentially, after opening the ſacred book, the firſt place, which ſtruck his ſight, was Rom. viii. 30. "Moreover, whom he did predeſtinate them he alſo called." Theſe words filled his mind with a ſudden dreadful terror, and awoke him from the

pleaſing deluſion, that he ſhould enjoy the everlaſting favor of his creator on the foundation of his good moral conduct. Upon this ſudden ſhock, he ſhut the ſacred book, from a fear of examining the doctrine of divine predeſtination, which was an object of his greateſt hatred. He tried to turn off his mind from a ſubject which gave him an anguiſh he had never before experienced; but all his ſtruggles to get the terrifying object out of view were in vain.

The queſtion came home with irreſiſtable force to conſcience, "have you ever been effectually called?" Tho' reluctantly he was obliged to anſwer this queſtion in the negative. The next queſtion, which came to his mind, was, what is effectual calling? This was a puzzling queſtion, which he muſt anſwer, or run the riſk of everlaſting woe. Here the heart proved itſelf to be deceitful above all things and deſperately wicked. Upon this queſtion being urged upon the mind, what is effectual calling? He ruminated, and at laſt his heart invented the following ſolution.—Altho' I have been very moral; yet there are many things in which I have erred—I have ſpent too much time in gay company—I have attended balls—I have viſited my friends and relations, on my return from church, on the Sabbath-day, inſtead of returning home and reading my bible. He reſolved to quit thoſe practices and perform thoſe duties, in which he ſuppoſed effectual calling conſiſted: and immediately, the comfort, that he was not diſobedient to the heavenly call, aſſuaged his poignant diſtreſs. True to his reſolution he quitted gay company and balls, read his bible and formally practiſed ſecret prayer; but it never yet entered his mind that the divine law reſpected any thing, but his external actions.—In reading the ſacred volume, this paſſage ſtruck his mind, Gal. iii. 10. "Curſed is every one that continueth not in all things which are written in the book of the law to do them." The queſtion now, is, have you continued in all things written in the law? The reſult of ſelf-examination is, I have omitted this, that, and the other duty.—Reſolved that I will *continue* in all things.—Here he got ſome comfort.—As part of this *all things* in the view of his own mind, was to read his bible with more attention than he had done before, in apparently proſecuting this duty, theſe words of the ſacred ſcriptures came to view, "I the Lord ſearch the heart, I try the reins, even to give every man according to his ways and according to the fruit of his doings." Jer. xvii. 10. Never did this young man feel before that God condemned evil thoughts as well as evil external conduct. This gave a new ſhock to the mind and added new terror. But the deceitful heart tho' wounded would not give over the ſelf-righteous ſcheme of ſaving itſelf by its own exertions. This correſpondent paſſage, to the Lord's ſearching the heart, came up to view, "keep thine heart with all diligence." Upon viewing this he reſolves to keep his heart according to the divine rule. He finds this a more difficult taſk than he ever before attempted; yet he did not deſpair but that diligence and habit would, at laſt make this duty more eaſy. He would, often, on the Sabbath-day call his mind to attend to the things of religion; but worldly thoughts would intrude—he would check himſelf and renew his reſolution, to keep his heart with more attention; but

he found that he ſo often failed in this laſt reſolved duty, that he began almoſt to deſpair of ever going to heaven upon the preſent ſyſtem of his own righteouſneſs. The next paſſage of ſcripture, which awakened his attention, was Chriſt's words to Nicodemus, "Except a man be born again he cannot enter into the kingdom of God." Now he found that he never would keep his heart as he ought unleſs he had a new heart—and without a ſaving change, he felt that he could never eſcape hell and get to heaven. But the deceitful heart, always trying to get eaſe from preſent conviction, ſeizes this paſſage and applies it to its own caſe. "Aſk and it ſhall be given you."—Upon this paſſage he reaſoned thus, "I cannot change my own heart; but I can aſk God to change it for me, and he has given his promiſe that he will grant my requeſt." Influenced by this falſe reaſoning, the young man reſolved that he would pray to God for a new heart and obtained ſome comfort. But when he was on his bended knees, praying as he thought for a new heart, this paſſage of ſcripture came with irreſiſtable force to conſcience. "The ſacrifice of the wicked is an abomination to the Lord." Conſcience made this application "God does require that whatever we do whether we eat or drink or whatſoever we do, we ſhould do it all to the glory of God as our ultimate object, and God condemns every one as a wicked character who does not comply with this requirement." Upon theſe reflections, theſe queſtions came home with irreſiſtable force to the conſcience.

Have you done all which you have done to the divine glory, as your ultimate object? Has the divine glory been the laſt end of your prayer? Here conſcience bore witneſs that the divine glory was not in the leaſt degree aimed at, in any performance, in any prayer or in any diſtreſs; but ſelf-preſervation was the whole object. Upon this concluſion, conſcience joined with the Deity in pronouncing this ſentence. You are juſtly numbered with the wicked; therefore your prayers are abominable in the ſight of God; and God hath eſtabliſhed no abſolute connexion between your prayers and ſalvation.—God hath given no promiſe, but a threatening to ſuch ſelfiſh prayers.—Conſcience further teſtified—"You have been hypocritical in your prayers; for you have profeſſedly aſked God for a new heart; when you had no direct deſire after a new heart; for the nature of a new heart gives up ſelf and aims at the divine glory as its laſt end; but you are determined not to give up your ſelfiſh intereſt, and you cannot even conceive how you could be happy in having any other chief end but ſelf." Theſe reflections, with the teſtimony of his conſcience, were while the youth was on his bended knees, praying as he thought for a new heart, and conſcience took hold of God's word and charged him with hypocriſy. Here enmity againſt God appeared to come to its height.—His heart roſe up againſt God, and in oppoſition to the dictates of conſcience, charged God as being a hard maſter for requiring him to do a thing, that is to aim ultimately at the divine glory, when conſcience teſtified that there was nothing exiſting in the ſoul that had the leaſt tendencey to make the divine glory the end of any action. Here he felt that his heart wiſhed that there was no ſuch a God as that with whom he had to deal. This act of direct oppoſition to God, was,

in a moment, in the twinkling of an eye, viewed as abominable and odious, and as juſtly deſerving eternal miſery at the hand of an infinitely glorious and good being. Here he felt a pleaſing calm—the univerſe, inſtantaneouſly, appeared to beam forth the creator's glory, in every thing which was beheld. The youth felt that there was nothing wrong in the ways of God, but all the fault was in himſelf.—In the vindictive juſtice of Deity, in ſending him to endleſs miſery, there appeared a beauty. Reflecting upon the direct oppoſition of his heart to God which exiſted but a little before, it appeared to his view as the unpardonable ſin; and his preſent calm appeared as a token of his being given up of God to a ſtate of final reprobation.

The youth argued thus; "I have been under great convictions; but have oppoſed them all, and now, this calmneſs of mind—my convictions and diſtreſs ſo ſuddenly ceaſing, is a token that I am given up of God."—Nothing appeared to be left in view, but a ſudden and remedileſs woe.—But ſin appeared ſo great an evil, that he felt that it was more tolerable to periſh forever in hell, than to indulge one hard thought of the divine government. He took a view of God's ſovereign electing love of a certain particular number of our fallen race, and ſometimes, was ſo ſwallowed up in the contemplation of ſo glorious an object, as even to loſe a preſent ſenſe of the importance of contemplating what would become of himſelf—but then the reflection would return, if you have committed the unpardonable ſin, you have no ſhare in the electing love of God, neither will it be for the divine glory to ſave you from a juſtly deſerved endleſs miſery. The idea of even deſiring to be ſaved, if it was not for the glory of God, appeared to his feelings to be worſe than hell. It appeared that God was ſo glorious in his vindictive juſtice, that there was no excuſe for hating God in the flames of eternal ruin—He felt that the devils ought to love God ſupremely, and he felt, if God ſhould ſend him to hell, that he would condemn the devils for not loving God for his infinite glory.

When the young man apprehended that it might be inconſiſtent with the glory of God to ſave him; he ſincerely deſired of the Lord a diſpoſition to ſay, righteous art thou, O Lord, tho' vindictive juſtice ſhould plunge me to endleſs woe. All theſe feelings he conſidered as not implying any moral goodneſs in himſelf; but only as a ſpeculative diſcovery of the ſupreme worth of the divine being, and the divine perfections. He viewed himſelf as poſſeſſing nothing but vileneſs, pollution and ſin.

Thus this youth, who was about twenty years old, continued for a number of weeks, having no ſenſible diſcovery of any thing in Deity ſtanding in relation to himſelf but vindictive juſtice and divine ſovereignty. The Apoſtle's words, ſpeaking of God, ſaying, "therefore he will have mercy on whom he will have mercy, and whom he will he hardeneth," appeared ineffably delightful. It appeared to him that it was infinitely ſuitable, that God alone, a being of infinite knowledge, goodneſs and power, ſhould diſpoſe of all things according to the counſel of his own will, in the natural and moral world. The abſolute dependence of the ſinner upon God, appeared, exceedingly, to aggravate the criminality of every act of rebellion. The ſinner's finding fault with God

for any of the divine conduct appeared to be as inconſiſtent as the ax riſing up againſt him that handleth it.

Reflecting upon theſe ſublime ſubjects, the youth often realized with exquiſite delight theſe words of the Apoſtle Paul, "Oh the depth of the riches both of the wiſdom and knowledge of God; how unſearchable are his judgments, and his ways paſt finding out!" Rom. xi. 33.

Notwithſtanding all the above views and feelings, he could ſee no ground to expect that he ſhould finally enjoy the divine favor. The firſt gleam of hope, of which he was conſcious, was in the following train of reflections. He was contemplating the glories of vindictive juſtice and divine ſovereignty, and how juſtly the whole human race might have been doomed to endleſs miſery, as the fallen Angels without remedy or hope—ſwallowed up in the grandeur and ſublimity of this ſubject, theſe words of ſacred ſcripture came to his mind, "The old man is crucified with Chriſt Jeſus, that the body of ſin might be deſtroyed that henceforth we ſhould not ſerve ſin." In this paſſage the firſt thing which ſtruck the mind was the glory of Chriſt's divinity. There could not have been greater evidence in the view of the mind that Chriſt was truly the eternal God, if he had ſeen Chriſt in the fleſh work the moſt ſtupendous miracles. The moral evidence of Chriſt's divinity was ſo great that his mind had not the leaſt poſſible doubt.—It appeared that it was impoſſible for infinite goodneſs to pardon one ſin if Chriſt had not been truly God as well as truly man. The neceſſity of an infinite atonement, in order to the pardon of ſinners, appeared beyond all doubt to him who felt ſin to be an infinite evil, and who felt that God was infinitely holy in eternally puniſhing the ſinner.

The way of ſalvation through ſuch a Saviour, appeared to be infinitely glorious, even if he ſhould never have an intereſt in it; yea, the glory of this ſalvation appeared to be entirely independent of his own perſonal ſafety. He felt, if it were poſſible to obtain ſalvation upon any other plan than through the Lord Jeſus Chriſt, it would be undeſirable. If he had ten thouſand ſouls, he felt willing to truſt them all unconditionally in the hands of the Lord Jeſus Chriſt. He felt it to be a ſweet truth that God would have mercy on whom he would have mercy, and that he had an ultimate regard to his own glory in every one he ſaved.

It appeared that the only rational ground to hope that God would have mercy upon him, was, becauſe the ultimate object of the divine conduct was the illuſtration of his own glorious perfections. He felt himſelf inexpreſſibly vile, and that if God had a regard to him perſonally, nothing could be ſeen by infinite wiſdom and goodneſs, but a juſt reaſon for his endleſs miſery. This was the teſtimony of the holy, juſt and good law of God—this was the feelings of his mind, and this was clearly manifeſted in the infinite atonement of Chriſt.—Herein was felt the very glory of Chriſt's atonement that it clearly manifeſted God's holy, and righteous diſpleaſure againſt ſin, and the juſt deſert of the ſinner. In theſe reflections it appeared that the whole plan of ſalvation by the glorious Redeemer was all of infinitely rich, free and ſovereign grace. It was grace to provide ſuch an atonement and it

was rich grace to forgive the sins of any on account of the atonement which was made.

All these reflections came up to view in contemplating that memorable passage "the old man is crucified with Jesus, that the body of sin might be destroyed that henceforth we should not serve sin." After the above reflections from a view of Christ's divinity and the glory of his atonement without any personal interest, being realized in it; the youth took a view of his own moral state, and thus reasoned.

"I remember, but a few weeks ago I aimed at nothing more but my own personal happiness as my last end—I hated the divine law—I hated the divine sovereignty with all my heart—I thought I desired a heart to glorify God; but conscience bore testimony that my ultimate object was my own deliverance from hell and to secure my own future personal or selfish happiness; but now I love the divine law though it condemns me; I long to be delivered from all sin; because it is a hateful thing to oppose an infinitely holy and good God—I love the divine sovereignty, if it should leave me to endless deserved woe—I love the grace of the gospel, though I should never be the subject of God's pardoning grace—I desire to be saved in no other way than through the Lord Jesus Christ, if it were possible." The question came to the view, of the mind, is not this to be born again? Is not this the saving change of which the special grace of God is the efficient cause? With a trembling soul, the youth ventured to hope that God had created him anew in Christ Jesus, that the body of sin might be destroyed that he should not henceforth serve sin. He was ready to say, if this be the change, I know that the whole glory is due to God alone.

In every stage of my conviction I have endeavoured to build up a self-righteous scheme. But as fast as I built, a gracious God destroyed this house which was built upon a sandy foundation, and must have fallen sooner or later. The youth felt that he never did any thing in his unregenerate state, but what had a tendency to lead him from God—that his most solemn prayers were all hypocrisy—that he was opposed to the very nature of a new heart, when his deceitful heart thought he most earnestly desired such a gift of God—that if God did not undertake the whole of his salvation from the beginning to the end, there was no foundation for a hope of final happiness. Sensible that although the whole cause of regeneration, repentance unto life and faith in the Lord Jesus Christ and perseverance unto the end of life, be all of God; yet the whole of the effects produced by divine grace, consist in the voluntary exercises of the creature himself. Therefore he felt that none would be saved without the sovereign efficacious grace of God, and that none would be lost but by their own wilful opposition to those glorious objects, which all are under infinite obligations to regard.

After this young man had obtained a hope that he had met with a saving change of heart, and his conscience bore testimony that he renounced his own righteousness as the ground of his acceptance with God and that he founded his hope of salvation from sin and wrath on the atonement of Christ and the efficacious grace of God; he felt it an unspeakable privilege as well as an indispensible duty to

make a public profeſſion of religion, and to follow Chriſt in the uſe of his appointed means, and the participation of the ordinances of his houſe: accordingly, he joined a Preſbyterian church in the vicinity where he was born; and he ſtill continues to profeſs to be attached to ſalvation by the glorious Redeemer, and derives all his hopes of final victory over ſin from the unchanging promiſe of that God, who, in unſearchable ſovereignty, firſt began the good work of grace in his heart.

(To be continued.)

To the Editors of the Con. Evangelical Magazine.

Gentlemen,

THE following is a reality; if you think it will do good, you are welcome to publiſh it.

I FIND by the complexion of your Magazine, that Connecticut religion, though profeſſedly Chriſtian, is totally different from that of the generality of Chriſtians in this part of the country. Light and darkneſs are not more oppoſite, than you are from each other, in what you each call eſſential points. Of courſe, if yours be the only religion which leads the ſoul to heaven, ours certainly will not ſave us from hell. If yours be the true religion, ours, it appears to me, is worſe than infidelity itſelf; inaſmuch as the one lulls to perfect ſecurity, while the other ſeldom leaves the mind at reſt.

The above remarks I will endeavor to verify by a few incidents taken from real life. As a curioſity to the hearers, I occaſionally read pieces from your numbers, in mixed companies; otherwiſe the work would not be known, except to a few deluded ſubſcribers, who are much pitied by their wiſer neighbours. The obſervations are ſuch as follow. After hearing an account of a revival of religion, one, who I think is a church member, aſked what was meant by *conviction* and *converſion*, ſo often repeated. I explained it, after a manner which you call *orthodox*. Upon which he declared, with a loud laugh, that "he had never heard of ſuch a thing before!" I read the addreſs of the Berkſhire clergy, on the ſubject of catechiſing children, in No. 8, to a circle of polite ladies, ſeveral of whom are profeſſors; which I found to be exceedingly diſguſting to the whole company. One ſaid it was the moſt horrid thing ſhe ever heard in her life; another obſerved, that the odious and ever to be dreaded word *hell* ſhould never be named to children; and that the thought of endleſs puniſhment was too much for any one to reflect upon. Another, who had a number of ſmall children, ſaid, that her determination was, to bring them up in the conſtant *love*, not *fear* of God; that they might always look to him as a friend and parent; and finally die without diſmal forebodings. It was the opinion of all, that children would *naturally* purſue the direct road to heaven, unleſs *joſtled* out of it by external force. The letter addreſſed to two young ladies, reſpecting their attendance on a ball, page 317, I ſent to a young friend who joined the church on Sunday, and went to a ball on Monday; who very ſoon returned the book, with her anſwer, that ſhe "pitied the fool who wrote it." A clergyman lately preached on the ſubject of the *new birth*; and after laboring awhile to prove that it meant nothing out of the common courſe, ſummed up the whole in

these words, "All I know about regeneration is, for one to draw up *strong* resolutions to keep the commandments of God." And I am certain it is not uncharitable to suppose there are many others, who preach much against *infidelity*, and pray earnestly for the spread of the gospel, who dread nothing more, than they do the influence of what you call the *divine spirit*. The spread of this contagion would undoubtedly draw forth all their skill and practice, in opposition. Thus you see, that what you call a "revival of religion," bears no better name here (and I think I may safely say, among a great majority of ministers and people) than "a delusion of the devil." I have myself heard it expressly so called from the pulpit. No great, however, is said particularly of the Magazine; for the work is but little known among the bulk of the people where the writer of this lives. But from these few hints, he thinks you must form a tolerably correct idea of the sentiments of many, to say the least, who pride themselves in being called *Christians*; and who say to unbelievers, especially to those of other countries, "stand off, we are holier than you." It is needless for me to repeat, for I think you must have understood, that I allow of many exceptions here. There are doubtless many, who, whether right or wrong, agree with you as to religious sentiments. It is my earnest wish, Gentlemen, that some of your able writers would come forward, and show the difference, there is between an *open infidel*, and one who *believes* in Christianity, but *not* "to the saving of the soul;" and which of them, according to the usual operations of providence, is in the most likely way to obtain the reward promised to such as "*believe unto salvation*," the former, who is not supposed to feel perfectly secure and easy, or the latter, who is *grounded* in the principle, that regeneration means no more, than "*strong* resolutions to keep the commands of God." BEREAN.

MESSRS. EDITORS,

THE perusal of Mr. Hallock's narrative of a work of God's grace, in West-Simsbury, in your last number, was very edifying. His account of a person under serious impressions, who in his sleep saw his dead daughter come to him and warn him not be damned, excited the following reflections on dreams, which, if you think worthy of a place, you will please to insert in your useful Magazine.

I am, &c.

PEREGRINUS.

THAT the subject may be treated with necessary caution, it is to be observed, that the kind of dreams now under consideration is supposed to be entirely different from that by which, anciently, God revealed his will to the patriarchs and prophets. It is not supposed to have any thing in it of the nature of a divine revelation—or in any degree, to prescribe a rule of life. Nay, in these last days, God has completed the revelation he designed for mankind, by the ministry of his son and the instrumentality of his Apostles; and the sure word of prophecy contains all the articles of our faith, and the perfect and only rule of life.

Dreams are judged to be the operations of the fancy or imagination, when the subject of them is in a slumbering state; in the interval between proper sleep, when the mind is in a state of entire rest

and wholly inactive, and the wakeful moment, when reason resumes its seat, and controls this faculty of the mind.

Natural dreams are supposed to arise from various causes—an obstructed perspiration—a stomach oppressed with food hard to digest—anxiety of mind, &c. &c.—Though it be difficult to determine the real cause of them, yet it is highly probable, that they arise some from one, others from a part, or the whole of these causes conjointly; yet there are others which, it is supposed are the effects of an external influence, which are impressions made on the imagination by an invisible agency. Those which are of this kind only, are the subjects of present reflection.—Though it be impossible to demonstrate the absolute truth, or falsity, of this opinion, yet divesting ourselves of the credulity of ignorance and superstition, instances have been produced which bear such a semblance of truth, that it would be rather incredulous than rational to dispute the justice of this supposition. Of this kind may we not consider the instance in Mr. Hallock's narrative. A sensible gentlemen gave me the following account. In a particular situation he was violently tempted to commit a very criminal act. He consented, and fixed a time for the purpose; the next day. The following night in his sleep a person appeared before him in a mein of peculiar gravity and demanded of him, what, have you consented to perpetrate the horrid deed? And warned him against it with great solemnity. The surprise and confusion produced by this address awaked him from sleep. Considering it as unworthy of notice, being a dream, he again composed himself to rest, resolving to persist in his purpose; but no sooner had slumber closed his eyes, than the same person, with a countenance more stern, and in a tone more menacing admonished him of his danger and warned him to desist. This again awaked him. Reflecting upon it still as a dream, and growing more obstinate, he determined to execute his design at every hazard; but no sooner had sleep locked up his senses, than lo! the same personage again appeared before him arrayed in that majesty and terror which filled him with horror and dismay, rebuked, menaced and addressed him, with that energy and authority, which compelled him instantly to abandon his design—and saved him from ruin.—I know a person of credibility who says, that for many years past, no new scene hath opened, nor event occurred, which materially affected him, whether prosperous or adverse, which had not been prognosticated to him by some dream that preceded it; and tho' he could not conjecture from the dream what the event would be, except the kind of it, favorable or disagreeable, yet when it existed, the coincidence between the event and the dream excited his admiration.

If it be enquired, what is the end of them? It will be replied, various, according to their tendency and the views of the agent.—Some, accommodated to the corrupt taste of the heart, by those whose object it is to entice and destroy, are designed to invigorate and confirm sinful dispositions, by impressing the imagination with strong and lively ideas of the pleasure of sensual gratifications.—Some may be monitory, to apprize the subject that some important event awaits him, and to excite him to prepare for it.—Others, for

the purpose of real piety and Christian comfort, to admonish the subjects of danger, restrain from sin, and administer instruction, encouragement and consolation to the children of God in this dreary world. Suspending other remarks, let us now consider, to what religious purposes this hypothesis may be applied.—Admitting the reality of dreams from an external cause, or invisible agent, we may infer,

1. The infallible certainty of another world, and the existence of immaterial spirits. That such effects are produced, such impressions made, is now supposed, but this most certainly implies a cause which produced, an agent who made them; and the evidence of such an existence which this exhibits, is direct and absolutely conclusive. It is impossible to evade it.—Some who choose to be sceptical, to deny, and doubt, of every thing, will affirm the supposition, that impressions are made on the mind by an external, invisible cause, to be wholly chimerical, though the gravity and credibility of the persons who relate them, the numerous instances in which they appear, the endless variety of form they assume, and the consent of the event to the impression, would irresistibly obtrude a conviction of their reality upon their minds, if they had not abandoned themselves to an obstinate and incurable incredulity.—But to those who admit the reality of such dreams, this evidence of another world and invisible agents, is demonstrative and incontestible, The existence of another world and immaterial spirits can no more be controverted by them, than the existence of other countries and other nations with which they have intercourse. To the subject of them especially, this evidence is direct and intuitive. He has experienced the impression, realized the effect, and the event, surprising him at an unexpected hour, has compelled him to cry out, *this is my dream!* He can no more dispute the dream, than he can dispute his own recollection. He *feels* that the dream portended the event. He is equally conscious that the impression could arise from no natural cause within, and could be produced by no human cause without. It must have been produced by an invisible agent. He is as certain therefore, of the existence and agency of invisible spirits, from the effect which he feels, as he is of the existence and influence of the sun, by the light and heat of its rays; and he is as certain of these, as he is of his own perceptions and senses: and if there be such beings, they must have a place of residence, and there must be an invisible, eternal world.—According to the quality of the dream, its tendency and effect, good or evil, must be its author, as the fountain cannot send forth at the same place sweet water and bitter: and if dreams are of diverse qualities, the authors of them must consist of opposite characters. By the medium of dreams or impressions, therefore, the subject of them has a kind of direct and intuitive evidence of the certain existence of invisible agents, or spirits, of opposite principles and pursuing opposite ends, inhabiting an invisible world—he penetrates the dark recess—discovers good and evil angels—heaven and hell, as the respective places of their abode—and his views ultimately terminate in the incontrovertibly certain existence of one only living and true God, who is over all blessed forever more.

2. These impressions demonstrate, that there is a constant in-

tercourſe between the inhabitants of the inviſible world, and thoſe of this inferior globe. Although we know not the manner of communication, and are inſenſible of their preſence, yet we have full evidence, that they make frequent viſits, and if they communicate with us in our ſlumbering and irrational moments, do they not in our wakeful and ſenſible hours, intereſting themſelves in all our concerns, and as the attendants and ſpectators of our ways, are affected by all our moral conduct according to its nature, the good being filled with regret, and holy reſentment, by all thoſe inſtances of it, which are unworthy of the dignity and relation of man; and the evil exulting in the effect of their ſtratagem, the dark caverns of hell reſounding with ſhouts, in praiſe of thoſe arts of ſeduction which they ſo ſucceſsfully practiſed upon us; or are filled with chagrin and rage at a virtuous and effectual oppoſition to their plots; while the good, pleaſed with the rational and pious effort, with joyful alacrity wing their way, and by communicating the grateful intelligence, diffuſe joy and gladneſs thro' all the realms of purity and bliſs.—In what an inconceivably important view does this ſet the ways of men, as having a mighty effect on the inhabitants of Heaven and hell! And in how conſpicuous a place does it fix the individuals of the human race! In the open view, and engaging the attention of their inviſible ſpectators who inſpect and ſcrutinize their conduct, and wait, in anxious ſuſpenſe, the deciſions they form reſpecting the parts they will act, and affected by their conduct according to its kind; —how auguſt and impreſſive the idea!—What an invincible reſtraint ſhould it lay on all unworthy purſuits and acts!—and what a powerful ſtimulus to each, to fill up his place with dignity, propriety and duty! We are taught,

3. The medium by which inviſible ſpirits operate and produce effects in men; the imagination. It is the peculiar prerogative of the bleſſed God, the ſearcher of hearts to operate on the ſoul by an immediate and irreſiſtable agency. To the rational mind neither angels, nor devils, have immediate acceſs; nor can they excite volition, nor move the affections, but by the medium of the imagination, that faculty in which ideas are formed, by the exhibition or impreſſion of external ſenſible objects.—As the miniſters of God's pleaſure, according to his direction, they premoniſh perſons of intereſting ſcenes which are before them, by impreſſing the imagination, in the ſlumbering hour, either with the events themſelves, or thoſe external ſenſible objects, which typify and repreſent them.—By this avenue they have acceſs to the mind, and influence or excite acts of will, by impreſſing the imagination with glowing ideas of thoſe ſubjects which gratify and pleaſe the taſte, which ſtimulates the will to prefer and purſue them, as deſirable objects.—By this medium evil ſpirits practiſe the arts of ſeduction, impreſſing the imagination, both in the ſlumbering and wakeful moment, with lively ideas of thoſe objects which are accommodated to the corrupt depraved taſte, and ſo entice, enſnare and deſtroy.—How exceedingly neceſſary to watch and pray, knowing the devices of ſatan, leſt he get advantage againſt us?—And do not holy angels reſtrain the pious from acts of vice, by ſuggeſting affecting views of the evil and danger of them? And excite to pious acts by

exhibiting the happy fruits of them, in the most inviting and persuasive form ?—The subject hath been protracted to an enexpected, and very probably to a tedious length ; but if it gives any rational conceptions of the agency of invisible spirits—if it produces an habitual and realizing sense, that we are at all times in their view, and especially in the view of an all-seeing and heart-searching God and judge —if it induces us to exercise a discreet and holy circumspection over all our conduct, and to perform the duties of our characters and relations with assiduity and fidelity, and so to prepare for the society of an innumerable company of angels, and to unite in the employment, delight and praise, of the general assembly and church of the first-born—the fruits of it will be glorious and happy.—

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESSRS. EDITORS,

A READER of your Magazine requests an answer to the following questions, viz.

1. Did God from all eternity, decree that a certain part of mankind, viz. the Elect should go to heaven do what they will ?

2. Did God from all eternity decree that the other part of mankind, viz. the Rebrobates should go to Hell do what they can ?

3. Can God be just in so doing ?

P.

Religious Intelligence.

The following Extract from the Missionary Journal of the Rev. Seth Williston will show the rapidity with which settlements have been formed and churches gathered in a part of the county of Ontario, state of New-York, The date is Pittstown, October 7th 1800.

" In the beginning of 1799, there was a small church here (Pittstown) consisting of only 9 or 10 members ; this church was formed in 1796, when Mr. *Rolph* became their minister. This was the only Congregational or Presbyterian church in the county, which had a pastor in the beginning of 1799.* At this same date, there was a church in Bloomfield No. 10, consisting of about 30 members ; some of these belonged to the neighbouring societies. There was a small disorganized Presbyterian church at Charleston—I believe there were not more than 7 or 8 members. There was, at the same time, a church upon the same plan, consisting of a few more members, but in a neglected and unsocial state, in Palmyra. These were, I believe, all the pedo-baptist churches in Ontario county, in January 1799.

" There are now the following churches upon the congregational plan, viz. One at Canandarqua, consisting of about 20 members. One at Bloomfield No. 11, consisting of about 20 members. The church at Bloomfield No. 10, 4th range, is now composed of nearly 70 members. In the same town, No. 10, 5th range, there is a church formed of about 24 members. At Bristol, No. 9, a church was formed in May 1799, which now consists of 67 members. The church in No. 8, has increased to 22. A church was formed in Middletown in January of the present year ; it contains 12 members. The church at Charleston has been

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* Mr. *Rolph* has been lately dismissed.

revived out of its ruins and re-organized, upon the congregational platform, and now contains more than 20 members. The church at Palmyra has had considerable additions, but I cannot tell how many.

"The local situation of these churches is such that they all adjoin each other, except Palmyra, which is severed from the rest by a single town. These churches have, during the present year, formed themselves into an Association for mutual assistance. The church at Bristol, No. 9, is furnished with a pastor, the Rev. Mr. *Grover*. The church at Bloomfield, No. 11, have the Rev. *Reuben Parmele* for their pastor. The church at Palmyra have the Rev. Mr. *Fairbanks* for their minister; and the Rev. Mr. *Field* is ordained pastor of the church in Canandarqua. These four ministers have all been settled since the revival of religion began in the county, the winter before last. The Rev. *Zadoc Hunn* who resides in the county, occasionally preaches in the destitute settlements. The revival of religion which took place in Ontario, the last year seems to have produced most of these happy fruits."

In other parts of his journal Mr. *Williston* mentions the formation of many churches in other counties, and it appears that the religious state of the country is on the whole flourishing. It will be a long time before the new settlements at the westward can be supplied with regular, settled pastors, and all who have at heart the interest of the Redeemer's kingdom will feel the importance of contributing generously to the support of Missionaries, that those new and scattered settlements may not be wholly deprived of the preaching of the gospel and the administration of Christian ordinances.

Extract of a letter from the Rev. David Huntington, Missionary to the northern counties of New-York and Vermont, dated Hardwick, Feb. 5, 1801.

"Ever since I began my mission, I have experienced much of the goodness of God, in the special divine supports he hath given me, and in the success he hath afforded to my attempts to promote his glorious cause. In many places the hearts of the people have been inclined to receive me with cordiality, and to hear the word of God with great seriousness. In various parts of the state of New-York and also of Vermont, the spirit of the Lord has been evidently poured out, and the appearances of reformation have been and still are encouraging. Once in particular, when I had much exhausted my strength in preaching, the young people were so deeply impressed with a sense of eternal things, that they desired me to preach again in the evening, which I accordingly did; and I trust the season was not lost. This was in a place near the Province line, never before visited by Missionaries. The people have agreed to keep up public worship on the sabbath and are many of them engaged in religion.

"In many other places there are evident beginnings of a good work; *the harvest* in these northern settlements *is* truly *plenteous, but alas! the labourers are few.* Faithful guides to souls, who are skilful in the word of righteousness, are greatly needed. Many enquire whether more Missionaries may be soon expected, and are anxious to have preachers among

them who may teach them the right way, and confront false teachers. The greater part of the people are well indoctrinated, and are most fond of sound, evangelical preachers. Never since the first adventurers came into these parts, as it appears to me, has there been so urgent a call for preachers of this cast. And it is my ardent wish that more Missionaries be sent this way in future, than the Society has formerly sent, even if fewer should on the same account, be sent in other directions."

MISSIONARIES.

The Rev. *David Huntington* returned lately from a missionary tour to the northern part of the States of New-York and Vermont.

POETRY.

COMMUNICATED AS ORIGINAL.

The Christian Soldier exulting in the near prospect of death and judgment.

I'M now prepared, thro' grace divine,
My life to yield, my breath resign;
To bid these earthly scenes adieu,
And hail the scenes, which rise to view.

All hail grim death! relentless king!
I now defy thy potent sting!
And thou insatiate, dreary grave!
Since great Emanuel, strong to save,

Has past thy gates, in humble clay,
And rent the massy bars away;
No more thy mighty victory boast,—
Thy trophies spoil'd, thy victory lost.

I've fought, array'd in arms divine,
And heaven proclaims the conquest mine;—
The arduous race, with patience run,
And now the prize of glory won.

My soul, on wings of faith, descries
Her crown immortal, in the skies,
Where saints redeem'd, with angels join,
In lofty notes of praise divine.

Thence I behold the judge descend,—
Angels his chariot wheels attend;—
Before his face, in dire dismay,
The heavens and earth shall flee away.

Those humble souls, of heavenly birth,
Who wait his last descent to earth,
He'll raise to his divine abode,
And be their Everlasting God.

TROPHIMUS.

The Glory and Sufferings of our Saviour.

ADIEU to earth and all terrestrial joys,
A nobler theme my wondering thought employs,
I'll quit the earth to visit yonder skies,
There reigns my God! thither my soul arise.

Lo! near the father's side the eternal son
With equal glory fills the eternal throne
In him I view a Saviour and a God,
The father's equal join'd with flesh and blood.

Amazing sight! didst thou once bleed and die?
Nail'd to th' accursed tree on Calvary
Were thy fair temples with sharp thorns defil'd,
Thy spotless face with blood and spiting soil'd?

Yes! here (by wretches doom'd to quenchless flames,
The same thou cam'st to save from dark domains
Of everlasting woe) thou wast condemn'd,
Yea, mock'd and buffeted, scourg'd and contem'd.

O matchless grace! that staid the vengeful flames,
And bound the thunders in thy mighty chains,
Which check'd the flaming seraph's of the sky
When thus they saw their God and maker die!

Worthy art thou! forever live and reign,
Who thus by death hast loos'd the prisoners chains;
Thy name, O King of Kings, shall ever sound,
Great Lord of Lords the echoing heavens resound.

THE

Connecticut Evangelical Magazine.

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The Gospel a Doctrine according to Godliness.

(Continued from page 375.)

NUMBER VI.

TO the argument stated in the last preceding number, some may be ready to urge an objection, derived from the supposed tendency of some of the doctrines taught by Christ and his apostles. They may be ready to admit, that the gospel, by its invitations, calls and offers, promises and threatenings, would be well adapted, and greatly tend, to promote true religion, and to excite to the study and practice of universal holiness, if it contained nothing of a contrary nature, tending to weaken the force and to counteract the tendency of these. But, according to their view of things, there are other doctrines in the gospel, of a very discouraging nature, tending to prevent the good effects, which might otherwise be expected from its invitations, promises and threatenings. It seems necessary to pay some attention to this objection, that the truth may not be obscured, or its beneficial tendency obstructed by it.

According to the doctrine taught by Christ and his apostles, "They that are in the flesh cannot please God. Except a man be born again, he cannot see the kingdom of God." This, some may be ready to plead, is very discouraging doctrine, and tends to make men neglect all attention to religion, from an idea, that no attention or concern of theirs, no endeavors or exertions, will be of any advantage to them, till they first find themselves wrought upon, or their hearts changed, by the Spirit of God.

In reply to this, I shall make a few brief observations.

1. Encouraging people to think they are better than they are, or less dependent on divine grace, may serve to strengthen a self-sufficient, self-righteous spirit, to stimulate to action from such a spirit, and to make them think they are very pious and godly, whilst they perform no true and acceptable obedience to God; but it has no tendency to promote gospel holiness, or true religion. It tends to make them rest in those selfish affections, and superficial performances, which fall entirely short of

real holiness or real obedience to the will of God revealed in the gospel. But this, instead of serving, would manifestly tend to disserve the cause of real piety and true religion.

2. It being a fact, that mankind are so depraved, that none ever do or will repent and turn to God, and serve him in sincerity and truth, without special divine influences—a change of heart by the power of the Holy Spirit, being indispensibly necessary to holy practice; it is important and necessary that *this* should be plainly declared, and well understood and believed, to prevent their resting in a form of Godliness, without the power or life and reality of it.

A thorough conviction, that they who are in the flesh, cannot please God—that except a man be born again, he cannot see the kingdom of God, is suited to produce, in those who are sensible that they have not been the subjects of any such change, a conviction and sense of their dangerous and miserable state—to prevent their settling down quiet and easy, without some good evidence of a change of heart—to excite earnest inquiries as to the most hopeful way of becoming partakers of so great a mercy, &c. In this view, the doctrine under consideration, when understood and thoroughly believed, instead of tending to produce a careless inattention to the things of religion, really tends to directly the reverse, even to excite the most serious alarm in the unconverted, and such earnest inquiry and attention, and cries for mercy, as are not gone into by men whilst in a state of carnal ease and security. And, if I am not greatly mistaken as to matters of fact, awakenings, serious attention, deep concern, earnest inquiries, and happy revivals of religion, have much more frequently taken place under the preaching, in which the total depravity and helpless state of mankind, without special grace—the necessity of being born again, and other doctrines of the like tenor, have been clearly exhibited and urged, than under the preaching, in which these doctrines have been kept out of sight, and either plainly or implicitly denied. This leads me to observe,

3. That the gospel clearly holds forth, that notwithstanding the necessity of special divine influences on the heart, to render the truth savingly efficacious; yet, according to the method of God's operation in this case, the *word of truth* is necessary, and some way subservient to the saving conversion of sinners—a cause without which, no man has any reason to expect a true and saving conversion.

When Christ appeared to Saul, to make him a minister and a witness, he sent him to the people and to the Gentiles, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them who are sanctified by faith."—Paul accordingly told the Romans, that "faith cometh by hearing, and hearing by the word of God." To the Corinthians he said, "Who then is Paul, and who is Apollos, but ministers *by whom* ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." In this passage the apostle plainly denied, that he or Apollos had any power or sufficiency, to render their preaching and instructions of any effect upon

their hearers, and ascribed all the beneficial effects of their preaching to the gift—the agency of God; and at the same time clearly asserted, that they were instruments, whose ministry God had employed in causing the Corinthians to believe, as he saw fit to give to every man. The apostle accordingly said, "In Christ Jesus I have begotten you *through the gospel.*" To those Thessalonians, whom God had chosen to salvation through sanctification of the spirit, and belief of the truth, he likewise said, "Whereunto he called you *by our gospel*, to the obtaining the glory of our Lord Jesus Christ." And the apostle James, speaking of the unchangeable God as the source and author of every good and perfect gift, said, "Of his own will begat he us *with the word of truth.*"

These passages clearly show, in conformity to the general tenor of the scriptures on this subject, that although a change of heart by the special agency of the Holy Spirit is absolutely necessary; yet according to God's established mode of operation, men have no reason to expect they shall be converted and saved, without hearing, and attention to the gospel—the word of truth.

An objection, similar to that which we have now been considering, has also been taken from several declarations of Christ and his apostles, which plainly import, that God, in the bestowment of his special grace, acts as a sovereign, doing what he will with his own—having mercy on whom he will, and leaving whom he will, to their own chosen rebellion and hardness; and particularly, that *he* made choice of the objects of his saving mercy, before the foundation of the world; so that men's salvation takes its first rise, not from any thing which they do, in willing or running but from God, who showeth mercy.

Such doctrine, some seem to have supposed, tends to make men think it a matter of perfect indifference, so far as respects their own salvation, whether they are religious, or not; or whether they take any care or pains to be so, or not. To this it may be replied,

1. The doctrines of God's absolute sovereignty, and particular election, as stated in the gospel, and viewed in connection with the whole gospel-system, do not destroy or disprove, but fully prove and establish the necessity of personal holiness, in order to salvation. The apostle Paul informed the Ephesian saints, that God had chosen them in Christ, before the foundation of the world, that they *should be holy*, and without blame before him in love. Holiness and unblameableness in love, being an end to which they were chosen, this choice or election surely did not disprove, but established the necessity and certainty of their personal holiness. The same apostle told the church of the Thessalonians, that God had from the beginning chosen them to salvation through sanctification of the Spirit, and belief of the truth. This again proved the necessity of their faith and sanctification, or personal holiness, as without these, the divine purpose or choice respecting them, would fail of its effect—without these, they could not obtain salvation *as* God had chosen, or in the way that he had chosen them to it. For he chose them to it in no other way, than thro' sanctification of the Spirit, and belief of the truth.

2. The doctrine of particular election, doth not remove, but fully proves and establishes the ne-

ceſſity of uſing the appointed means of ſalvation, and rightly viewed, is calculated to ſtimulate and excite to a diligent and careful attendance on them. This doctrine teaches, that notwithſtanding the total depravity of mankind, and their indiſpoſition to return to God, a number will be ſaved through ſanctification of the Spirit and belief of the truth, accompliſhed in the way of God's revealed method of operation by the word of truth; but leaves it uncertain to men, who will be ſaved, until it is diſcovered by their obedience to the goſpel. Hence, it is ſuited to excite the moſt ſerious concern in thoſe who are conſcious, that they have hitherto lived in ſin eſtranged from God; and, of courſe, to put them upon enquiring after the way and divinely appointed means of ſalvation, and to engage their attention to them.

3. The doctrines of divine ſovereignty and particular election, are ſuited to prevent deſpair in awakened convinced ſinners.

When ſinners are awakened to a ſerious attention to the concerns of their ſouls, and thoroughly convinced of the truth reſpecting their real character and ſtate, they ſenſibly find, that they are indeed ſinners, under a righteous ſentence of condemnation; from which it is impoſſible to obtain deliverance by any thing which they can do or offer. They are convinced, that God might juſtly execute upon them the curſe of his law, and that if juſtice ſhould take place, without the intervention of mercy, they muſt be miſerable without hope. Yea, they are convinced and ſenſibly find, that notwithſtanding the gracious promiſe of forgiveneſs and acceptance, on the ground of Chriſt's atonement and righteouſneſs, to every penitent believer in him—to every one who forſakes his ſins and returns to God; yet it is not in their hearts to repent and return, or to render the leaſt degree of ſincere obedience to the great and fundamental requiſitions of the goſpel. In this ſituation, what could keep their hearts from ſinking in deſpair, without a perſuaſion that God is a wiſe and gracious ſovereign, who extends his ſaving mercy to whom he pleaſes, not according to their works, but according to the good pleaſure of his will—according to his own purpoſe and grace, and ſometimes to even the chief of ſinners; and that he hath determined to ſanctify and ſave a number of ſuch guilty, helpleſs, ſelf-ruined, hell-deſerving creatures, as they now find themſelves to be?

4. Theſe doctrines are ſuited to make us careful in examining, whether we are, in fact, the ſubjects of the ſanctifying influences of the Holy Spirit, and to warn us againſt confident hopes of ſalvation, whilſt we are wholly without any real holineſs.

Since theſe doctrines, as ſtated in the goſpel, clearly ſhow, that none will be ſaved without perſonal holineſs, and teach us to look for ſanctification, as the evidence of our election of God, they are evidently calculated to excite us to a careful examination, whether the effects of the ſanctifying ſpirit are perceivable in our hearts, and viſible in our practice; and to guard us againſt ſettling down in a firm perſuaſion, that we are in the ſure way to eternal life, without ſome good evidence, that God hath made us partakers of his holineſs.

5. The doctrines under conſideration, are particularly adapted to promote in Chriſtians theſe important branches of real holineſs, humility, gratitude, and praiſe.

In a clear view and belief of the truths imported in these doctrines, Christians see themselves in a state of absolute dependence on God, self ruined, helpless and lost forever, without his sovereign aid, and all their holiness and happiness originating in and proceeding from his self-moved goodness and mercy —the effect of his sovereign good pleasure. This surely is well suited to excite low and abasing thoughts of themselves, and high and admiring thoughts of God—to fill their hearts with gratitude, and their mouths with praise.

From the observations which have been made, I trust, it will appear to candid inquirers after truth, that the doctrines of divine sovereignty and particular election, in their genuine tendency, are so far from having an unfavorable aspect on the interest of true religion, that they tend to enforce it, and to excite that serious attention and concern, and those views and exercises in general, which are favorable to the promotion of it; and, of consequence, that the tendency of the calls, offers and warnings, promises and threatenings of the gospel, in favor of religion, is not destroyed or weakened by these doctrines. I shall only add here, that whilst the gospel in its whole system, is as well adapted, as it can be conceived any system of external means consistent with truth, could be, to prove subservient to the awakening, conviction and conversion of *sinners*, it is peculiarly well calculated to preserve and strengthen, to maintain and increase the holiness of those who are born of God—to excite in them every right exercise and affection, and to prompt them to a holy conversation and practice in all its branches.

(To be continued.)

MESS'RS. EDITORS,

THE following answer to three questions in the last No. of the Connecticut Evangelical Magazine is submitted to consideration.

"1. Did God from all eternity, decree that a certain part of mankind, viz. the Elect, should go to heaven, do what they will?

2. Did God from all eternity decree that the other part of mankind, viz. the Reprobates, should go to hell, do what they can?

3. Can God be just in so doing?"

THERE appears to be no occasion for answering each of these questions separately. The two first of them must doubtless be answered alike; and, I think, in the negative. God never decreed, from all eternity nor at any time, either that the slothful and unholy should go to heaven; or that those who improve the talents given them, as his good and faithful servants, should go to hell. He hath said, Gen. iv. 7. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." He hath said, Isa. iii. 10, 11. "Say ye to the righteous, that it shall be well with them, for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Our Saviour hath said, John v. 28, 29. "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." And again; "Behold, I come quickly, and my reward is with me, to give every man according as his works shall be." Rev. xxii. 12.

Such are the *revealed* decrees of Heaven. Such are the ſolemn divine aſſurances given us, not only in the beginning, and middle, and end, but all over the bible. Certainly, then, thoſe who believe the word of God, can have no ground to fear, or hope, that he hath *ſecret* decrees; dooming ſome to everlaſting puniſhment, let them do ever ſo well; and appointing others to obtain eternal life, let them do ever ſo wickedly. And if it be certain that the Judge of all the earth has no ſuch dark unequal decrees, the third queſtion will be ſuperſeded.

I might here ſtop; only it would probably be ſuppoſed, that the good old Calviniſtic doctrine of election, was wholly given up: So that by thus briefly ſatisfying many, ſome others might be diſſatisfied. If, therefore, the queriſt has leiſure, and can have patience, we will examine carefully, not what Calvin taught, but what the holy ſcriptures teach, and what reaſon obliges us to believe, concerning this doctrine.

We have, indeed, once learnt by heart, that "God, out of his mere good pleaſure, from all eternity, elected ſome to everlaſting life": but this was when we were little children; and now we are become men, it may be time, perhaps, to put away theſe childiſh things.

It muſt be admitted, however, that mention is made, both in the old teſtament and the new, of a certain number of mankind, who were given to Chriſt in the covenant of redemption; and whom, in that covenant, he engaged to ſave. Theſe ſeem to be ſpoken of in the 53d chap. of Iſaiah, almoſt throughout; particularly in the laſt verſe: where God the Father ſays of the Son, "Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death: and he was numbered with tranſgreſſors, and bore the ſin of many, and made interceſſion for the tranſgreſſors." Of theſe, our Saviour expreſsly ſpeaks, John xvii. 1, 2. "Father, the hour is come; glorify thy Son, that thy Son alſo may glorify thee: As thou haſt given him power over all fleſh, that he ſhould give eternal life to *as many as thou haſt given him.*" And verſe 6. "I have manifeſted thy name unto the men whom thou gaveſt me out of the world." And verſe 9. "I pray for *them*: I pray not for the *world*, but for *them whom thou haſt given me*; for they are thine."

That this happy number were thus elected of God, and given to Chriſt, *from all eternity*, we are plainly and abundantly told. See Eph. i. 3. "Bleſſed be God, who hath bleſſed us with all ſpiritual bleſſings in Chriſt, according as he hath choſen us in him, *before the foundation of the world.*" And 2 Tim. i. 9. "Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus *before the world began.*"

And indeed, that all the purpoſes of a being who is infinite, eternal and unchangeable, in every natural and moral perfection, muſt have been from all eternity, reaſon obliges us to believe. "Known unto *God* are all his works from the beginning of the world." This, though an apoſtle had not ſaid it, muſt have been evident. And if known, then decreed. For to ſay God knew he ſhould do, what he had not determined, is a plain

contradiction. If, therefore, the salvation of every man that is recovered to holiness and happiness, be a work of God, he must, from all eternity, have decreed, as well as foreknown, how many, and who, were to be saved.

That none of these can by any means fail of salvation, hence also undeniably follows. And this is fully implied in the words of our Saviour, Mat. xxiv. 21, 22. "Then shall be great tribulation, such as was not from the beginning of the world to that time; and except those days should be shortened, there should no flesh be saved: but for the *elect's* sake, those days shall be shortened." And verse 24. "For there shall arise false Christs, and false prophets, who shall shew great signs and wonders; insomuch that (if it were *possible*) they should deceive the *very elect*."

Indeed, had the election of these been only conditional, as some have supposed, they might have been cut off by violence before their conversion, or have been left to fatal delusions, as well as others. But this is not the doctrine of scripture. The divine decree concerning the salvation of the elect, was not merely, that they should be saved, provided they should do their part; or what was necessary to be done by them. Had that been all, then, before repentance and saving faith, one sinner would have been a chosen vessel of mercy no more than another. It is the decree of God in regard to all men, that they shall be saved, if they turn from the errors of their ways, become the faithful disciples of Christ, and endure unto the end. But had nothing further been decreed concerning any, the salvation of none would have been secured. Christ might have had no seed to serve him, and to reap the benefits of his obedience and death, notwithstanding such conditional election. In that case, it is true, all to whom the gospel comes, would, in a sense, have been put into a salvable state. That is, into a situation that they might be saved, unless it were their own fault. But to what purpose is there a price in the hand of a fool, who has no heart to improve it? All under the gospel have such a price. They might have life, any of them, if they would hearken to the calls of Christ. *He* would have gathered the reprobate children of Jerusalem, as a hen gathereth her chickens under her wings, only *they* would not. So much is done for the finally impenitent, that they need not perish, would they forsake their sins, and accept of offered mercy. But it is not enough for depraved fallen men, that they might be saved, were it not *their own fault*. To secure their salvation, that must be done for them which will effectually prevent their perishing, *through* their own fault. This, therefore, God decreed to do for the elect. He determined that Christ should not fail of seeing the fruits of the travail of his soul, through man's unbelief and hardness of heart. With respect to a certain part of mankind, he determined to remove all fatal obstacles, to their salvation, *moral* as well as natural—those arising from their own perverseness, as well as from every other quarter. He determined to take away their stony heart—to give them a penitent and believing disposition—to create them in Christ Jesus unto good works; and then to keep them by his power, through faith, unto salvation. Very express to this purpose, among a multitude of others, are the two following texts: Psal. cx. 3.

"Thy people ſhall be willing in the day of thy power:" and John vi. 3. "All that the Father giveth me ſhall come to me; and him that cometh to me, I will in no wiſe caſt out." In the firſt of theſe paſſages, God ſpeaks concerning a people of Chriſt not as yet his willing people; and he promiſes that they ſhall be willing. In the other text, our Saviour ſpeaks of thoſe given him, who had not then come to him, and declares that they all ſhall come; and not one of them ſhall be caſt out, or left to periſh. The election of theſe to everlaſting life, you ſee, was not left ſuſpended on any precarious condition. It was not merely, that if they were willing, they ſhould be the peculiar people of Chriſt—that if they would come to him and abide in him, they ſhould be ſaved in the day of the Lord. No; like the covenant of grace, it was ordered in all things and ſure; as implying alſo that they *ſhould* be willing—that they *ſhould* come—that they *ſhould* abide.

All this, it ſeems muſt be admitted. Unleſs we will reject the ſcriptures, and likewiſe the perfections of God, and his government at all events; we muſt believe that a certain part of mankind, even all that will be ſaved, were, from all eternity "predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will;" in ſuch a manner that it is impoſſible any of them ſhould fail of ſalvation.

But, it may be aſked, will it not thence follow, contrary to what was at firſt aſſerted, that the elect are ſure of going to heaven, do what they will; and that the non elect muſt go to hell, do what they can? Or that it is all one what men do, in regard to its making any alteration in their eternal deſtiny? I think not. It is apt to ſeem ſo; but this is owing entirely, to our putting aſunder what God hath joined together—the *means* and the *end*. Thoſe to whom God decreed the prize of the heavenly race, he decreed ſhould run. Thoſe whom he decreed ſhould obtain pardoning mercy, he decreed ſhould comply with the terms on which alone it is offered. Thoſe whom he decreed ſhould have right to the tree of life, and enter in through the gates into the city; he decreed ſhould do his commandments. See Acts xiii. 48. "As many as were ordained to eternal life, *believed*." Rom. viii. 30. "Whom he did predeſtinate them he alſo *called*." Eph. i. 4. "He hath choſen us in Chriſt, before the foundation of the world, *that we ſhould be holy, and without blame before him in love*." And 2 Theſſ. ii. 13. "God hath from the beginning choſen you to ſalvation, *through ſanctification of the ſpirit, and belief of the truth*."

If we would ſteadily conceive of the divine decrees, and the execution of them, in their proper order and real connexion, all difficulties reſpecting them would be removed. The decrees of heaven are never inconſiſtent with themſelves, nor inconſiſtent with the neceſſity of that line of conduct in creatures, which is ſuitable for bringing them to paſs. But by ſuppoſing caſes which never can happen, and never were intended; or by taking in one part of a divine decree, and leaving out all the other parts, we make the bible, and the governing providence of the Moſt High, appear full of unrighteouſneſs, darkneſs and contradiction. It is decreed that, on a certain time, a man ſhall go from

Hartford to New-York: then, we ſay, he will certainly get there at the hour appointed, though he travel all the time appointed for his journey, in the direct road to Boſton. It is decreed that a man ſhall recover from a dangerous ſickneſs, by applying to a certain phyſician, and uſing a certain remedy preſcribed by him: then, we ſay, he will certainly get well, though he ſhould never call in the phyſician, nor take the remedy. It is decreed that a man ſhall live twenty years, by taking a prudent care of his health, and uſing proper means of ſuſtenance: then, we ſay, he muſt live his appointed time, tho' he ſhould be ever ſo careleſs and intemperate; or though he ſhould eat and drink nothing at all, or nothing but rank poiſon. God never made any ſuch inconſiſtent decrees. We make them in our own abſurd imagination, and then charge them upon him. When he decreed that a man ſhould be juſtified, he decreed that he ſhould repent, and believe to the ſaving of the ſoul. When he decreed that a man ſhould go to heaven, he decreed that he ſhould turn his feet from the broad way to deſtruction; and take, and keep the narrow way which leadeth unto life. He never decreed that any man ſhould be damned, who did not deſerve to be turned into hell; nor that any man ſhould be ſaved, who ſhould not, upon juſt goſpel grounds, be entitled to the kingdom of heaven. What then becomes of the queſtion, "Can God be juſt in ſo doing?"

I ſhall conclude with part of one of Dr. Watts's Hymns.

The potter moulds the pliant clay,
And forms to various ſhapes with eaſe.
Such is our God, and ſuch are we,
The ſubjects of his high decrees.

May not the ſovereign Lord on high
Diſpenſe his favours as he will,
Chooſe ſome to life, while others die
And yet be juſt and gracious ſtill?

What if, to make his terror known,
He lets his patience long endure,
Suff'ring vile rebels to go on
And ſeal their own deſtruction ſure?

What if he mean to ſhow his grace,
And his electing love employs
To mark out ſome of mortal race,
And form them fit for heavenly joys?

Shall man reply againſt the Lord,
And call his Maker's ways unjuſt,
The thunder of whoſe dreadful word
Can cruſh a thouſand worlds to duſt?

But, O my ſoul, if truth ſo bright
Should dazzle and confound thy ſight,
Yet ſtill his written will obey,
And wait the great deciſive day.

Then ſhall he make his juſtice known,
And the whole world, before his throne,
With joy or terror ſhall confeſs
The glory of his righteouſneſs.

EVANGELICUS.

Obſervations on the nine laſt chapters of Ezekiel.

A Friend requeſted the writer to communicate his view of the deſigns and meaning of the nine laſt chapters of the book of the prophet Ezekiel.

As ſuch a communication, ſhould his thoughts be juſt, may be uſeful to others, and if not, may induce ſome abler expoſitor to exhibit their true intent and meaning, he ſubmits the following ſcheme of thoughts on this difficult paſſage of holy ſcripture.

The firſt object which invites our attention, is, that the prophet in this paſſage is relating a divine viſion, exhibited to his view at a time, and in a manner of which he gives a particular relation, together with the ſeveral explanations, inſtructions, and directions, which he received.

The particular ſubjects of this prophetic viſion were thoſe which follow.

1. The prophet appeared to himſelf to be miraculouſly brought from the country of his captivity to the land of Iſrael, and being placed on a very high mountain, where he beheld the frame of a city, *(a)* and a man with the inſtruments of meaſurement, who gave him a particular charge, carefully to treaſure up in his memory, every thing which he ſhould ſee and hear, for to this end he was brought thither, and he was to declare the whole, to the houſe of Iſrael.

2. The prophet was led thro' the various parts of a ſpacious building, which takes its deſcription, principally, from the temple of Solomon, the ſeveral parts of which are found, by exact meaſurement, to be duly proportioned, and each of them ſuited to its particular uſe, and the whole adapted to the convenient and regular exerciſe of all parts of the temple-worſhip, and the various functions of the prieſts, and other officers of the temple. *(b)*

3. The prophet next ſaw, in viſion, the glory of the God of Iſrael come from the eaſt, and enter the temple at the eaſt gate. This viſion, he informs us, was like that which he ſaw at the river Chebar, when he came to deſtroy the city. i. e. He had a view of the ſame glory which he ſaw departing from the city, previous to its deſtruction, by the king of Babylon, the viſion of which is recorded in the eighth and following chapters of this book. As the viſion of the eighth chapter denoted the removal of the divine preſence from Iſrael, or that God had forſaken them, ſo this viſion of the return of the glory of the Lord, ſignified that from the time herein referred to, his gracious preſence ſhould return and abide with them. Accordingly the prophet ſaw that the glory of the Lord filled the houſe, and he heard the divine voice ſpeaking to him and ſaying, "Son of man, the place of my throne and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael forever." *(c)* Thus the prophet is led to underſtand that the viſion of the return of the glory of God to abide in the temple is to denote that the Lord, the God of Iſrael hath returned to dwell with his people, forever. *(d)*

4. He is inſtructed concerning the qualification of the prieſts and miniſters of the temple, and the ordinances which they are to obſerve, *(e)* the whole importing the purity of their character, and their exact attention to divine inſtitution. —to which are added rules for the conduct of the prince and people in their worſhip.

5. The next object of particular attention in the prophet's viſion is the water, iſſuing out from the altar eaſtward, at the door of the houſe where the glory of the God of Iſrael had entered in. This water ran eaſtward, and though the ſtream was ſmall in the beginning, it gradually increaſed, till it became a great river. He is then informed that this river ſhall paſs into the ſea eaſtward, and heal the waters of it, ſo that every thing ſhall live where theſe waters come: —the fiſh ſhall exceedingly abound, and the banks of the river ſhall be covered with trees, which ſhall yield fruits at all ſeaſons, which ſhall be for meat, and the leaves ſhall be for medicine.

6. In the laſt place, the viſion exhibits to the prophet, a diviſion of the land of Iſrael, for the ſanctuary, for the prince, and for the

a Chap. xl. 2. *b* Chap. xli. 22.

c Chap. xliii. *d* Chap. xliv. *e* Chap. xlv.

people, and a view of the holy city of their solemnities, four square, with twelve gates according to the number of the tribes of Israel, and distinguished by their names. The prophet is informed of the dimensions of the city, and that its name from that day shall be *Jehovah Shammah, Jehovah is there.*

The following observations will, I trust, cast light on the true intent and meaning of this vision.

1. Divine visions are designed to represent one thing by another, or to exhibit truths, facts, and events by the appearance of sensible objects, impressed on the bodily organs, or imagination. This is the case of most of the visions recorded in the old and new testament, especially when designed to signify prophetic truth. We refer the reader at present, only to the visions recorded in other parts of this book, and in the book of Daniel.

Hence we are to look for a meaning of this wonderful vision, in a state of things bearing as near a resemblance to the different parts of the vision as will agree to the nature of the things represented and to the analogy of faith. Hence

2. We may be assured that this vision is designed to represent a state of things in which the church of God will be raised to great improvement and glory, in the exact observation of the institutions of religion, in the eminent accomplishments and fidelity of the ministers of religion, and in the manifestations of the gracious presence and acceptance of God, for nothing short of this, will in any measure comport with the divine representation in the vision of the prophet.

3. This prophetic vision cannot be designed to represent a state of religious prosperity in the Jewish church under the ancient dispensation, or antecedent to the coming of Christ; because such a state of that church never existed, after the Babylonish captivity, during that dispensation.

The second temple, and the general state of the nation was far inferior to the temple of Solomon, and the state of the nation during his reign, from the date of this vision till the coming of Christ; and the little prosperity which was sometimes enjoyed was of short duration.

The invisible token of God's gracious presence in the pillar or fiery cloud that rested on the mercy-seat was the peculiar glory of the first temple, but after its departure as represented in vision to this prophet, a little before the destruction of that temple, it never appeared to the Jews, accordingly this was one important article, in which they considered the state of their church in the days of the second temple, inferior to what it was in the time of the first. It is indeed true that the prophet Haggai, in the time of the erection of the second temple, animated the builders with the assurance that the glory of that house should exceed the glory of the former. But he at the same time informed them how this should be effected, viz. that the promised Redeemer should appear during its continuance, and should enter into it.*(f)* This prediction was accomplished when Jesus of Nazareth entered into that temple and acted as the rightful owner, as the God and king of Israel.

This was an event exceedingly important and glorious. But still widely different from that predic-

f Haggai ii. 7.

ted in this viſion, in which the God of Iſrael thus addreſſes the prophet, when he enters into the temple, "Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael forever."(g) It is further to be remembered that the ſtate of things in the Jewiſh nation and church, at that time, in no reſpect anſwered to the repreſentation in the viſion of Ezekiel.

4. It is, if poſſible, ſtill more evident, that this prophetic viſion cannot be deſigned to point out any revival of the Jewiſh church-ſtate in the obſervations of the Moſaic ritual, ſince the commencement of the Chriſtian æra, not only becauſe nothing like it has appeared in the ſpace of almoſt two thouſand years, and all appearances are againſt it in future, but eſpecially becauſe the coming of Chriſt and the introduction of the Chriſtian ſyſtem, founded on his ſufferings and exaltation, has aboliſhed the whole Moſaic ritual, which was only "a ſhadow of good things to come, but the body is Chriſt." So that the reſtoration of that ritual, would be an implicit denial that Jeſus Chriſt is come in the fleſh.

5. From the preceding articles, in their connexion, it clearly follows, that the viſion we have been conſidering, is a divine repreſentation and ſure prediction of a proſperous ſtate of the church of God, during the days of the Meſſiah, or under the Chriſtian diſpenſation, in which the worſhip and ordinances of the goſpel will be carried to a very high degree of perfection.

This ſeems to be the import of the very exact meaſurement of the temple, and arrangement of the officers and ordinances of divine worſhip.

The extenſive and bleſſed influence of the Holy Spirit on the hearts and lives of God's people, are to be underſtood by the waters, iſſuing out from the ſanctuary, becoming a great river, and purifying the waters of the ſea, and by the vivifying fruits on the banks of the river.

Waters, and eſpecially, running and pure waters are the well known ſcriptural emblems of the Holy Spirit in his ſanctifying influences, and no one who has read the deſcription of the river of the water of life, and the fruit on its bank, as deſcribed near the concluſion of the Revelation to St. John, will doubt the ſignification of the ever green and life-giving fruit-trees on the banks of the river in this viſion of the prophet.

The return of the glory of God, or the abundant manifeſtation of his gracious preſence, never more to be taken from his people, and, finally, the name of the city, or church, from its moſt diſtinguiſhing characteriſtic, confirms the true intent of the whole viſion, and all its parts clearly evince the gracious deſign of the God of all comfort, to procure to himſelf a glorious church, in which the divine Saviour "ſhall ſee his ſeed, ſhall prolong his day, and the pleaſure of the Lord ſhall proſper in his hand."

6. This bleſſed ſtate of God's people is evidently future. The import of this viſion has never yet been accompliſhed.

It was not accompliſhed in the Jewiſh church before the incarnation of the Son of God, and none will ſuppoſe it has been accompliſhed ſince.

It may perhaps be difficult to determine with certainty whether

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g Ezekiel xliii. 7.

the vision respects the Jews only, or whether it may not also extend to the Gentiles.

Be this as it may, it is equally evident on either hypothesis, that nothing in the state of the Christian church or Jewish people has appeared which answers to the import of the vision, and that the great and happy event is yet future.

Many divine predictions lead us to expect the future conversion of the Jews to the Christian faith, and some of them seem fully to imply that they shall return to the country of their ancestors and dwell in their inheritance, about the time of their reception of the gospel.

This important event seems to be implied in the prophecy concerning the army of Gog, and his destruction, in the mountains of Israel, recorded in the chapters immediately preceding the account of this vision.

This with various other considerations, would lead us to suppose that the conversion of the Hebrews to Christianity, and their happy state, in the land of their fathers, in the service of God and the enjoyment of his favor, is, at least, the primary object of the vision.

This, however, is perfectly consistent with the idea that the vision ultimately embraces the conversion of the Gentiles, and the diffusion of Christianity to all nations, in the happy millennium. Such an extension of the import of the vision, is rather agreeable to the analogy of divine prophecy, respecting the Redeemer's kingdom, which usually embraces, not one event individually, but a series of events of the same kind.

Whatever conclusion may be formed touching the extent or application of this vision, it is exceedingly manifest from many scripture prophecies, that, not far from the time of the calling in of the Hebrews, there will be a general revival of pure Christianity, which shall extend to all nations, and "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Conclusion.

We close our discourse on this divine vision, with the following reflections.

1. We learn the benefit of an acquaintance with scripture prophecy.

The predictions of holy scripture are the same to us in regard to events which are future, that the sacred history is as to the events which are past; with this difference, however, that past events derive their principal importance from connexion with the future, and as divine operations advance, the field widens, and the prospect becomes exceedingly interesting and important. It is the object of scripture prophecy, to reveal to us the ends which God will obtain by all his great works recorded in the bible-history, and the means by which he will obtain them. Creation, the fall of man, the work of redemption, the whole scheme of the moral and providential government of God, and all the dark and mysterious events in all ages will be cleared of their darkness and mystery, in the accomplishment of prophecy. This is effected by "the Lamb that was slain." He has already taken the book and is opening the seals. *(b)*

Hence it is especially the duty and privilege of christian ministers, who must be able to teach others, and to feed the sheep and lambs of Christ; to study scripture prophe-

b Rev. v. 9.

cies, and be able to bring from that divine treasure "things new and old." In this course we may edify ourselves and those who hear us, and be "scribes well instructed into the kingdom of God."

That we may study with success, we must study with humility, dependence on divine teaching, an ardent desire to know the mind of the spirit, that we may honor God and be useful to men; and with humble supplication for his sanctifying, and enlightening influences, that we may behold the wonderful things contained in his word.

2. We learn the importance of living by faith on the word of God. This applies to all parts of divine revelation, but especially, to the prophetic scriptures. "Faith is the substance of things hoped for, the evidence of things not seen." It brings future and distant events present to the mind, and produces effects similar to what would exist if they were present.

Hence Abraham, looking, by faith, through prophetic vision, "saw Christ's day and he rejoiced and was glad."*(i)*

The effects of divine faith will be similar in us, and furnish support and consolation under the darkest events and most trying afflictions.

Faith, in proper exercise, will also overcome the world, reduce the power of lusts and temptations, and animate us to engage in the most difficult and trying duties, and to endure to the end.

Let all our studies be subordinated to the faith of the gospel and a life animated by it, in the service of God and man, and in a preparation for death and heaven.

3. This subject furnishes substantial encouragement for the most diligent and persevering exertions in the cause of the divine Saviour—for the promotion of pure religion among ourselves, and in our new settlements, and among the heathen on our borders.

We are encouraged to be instant in prayer for the success of the gospel—for the presence of God with his ministers—with our Missionaries, and with all the Missionary Societies in the United States, and in Europe—for the revival of pure Christianity and the spread of the gospel to all nations, and especially that the Jews may partake in its saving power.

The prophecies and promises of holy scripture, lay abundant foundation for the prayer of faith. Let our humble supplications meet and unite at the throne of Grace, that God would graciously "remember his covenant with Abraham, and remember the land."

PHILANDER.

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i John viii. 56.

The least in the kingdom of heaven.

JOHN the Baptist was as great a prophet as any who, before him, had been born of women. But, said Christ, "He that is least in the kingdom of heaven is greater than he." To me it appears an easy and natural exposition, to understand the word *prophet*, as annexed to the word *least*. *The least prophet*, in the kingdom of heaven, is a *greater prophet* than John the Baptist.

By a *prophet*, in this place, is meant an inspired teacher, who had the spirit of prophecy in the church, after the resurrection and exaltation of Jesus Christ.

By the kingdom of heaven, is meant the church itself, under the new and last dispensation of it.

Although Christ set up this kingdom, by his own power and

agency; yet he was pleaſed to give "ſome apoſtles; and ſome prophets; and ſome evangeliſts; and ſome paſtors and teachers; for the perfecting of the ſaints; for the work of the miniſtry; for the edifying of the body of Chriſt." Chriſt, therefore, ſpeaking of a character ſimilar to John the Baptiſt, had reference to the *real prophets*, which ſhould appear in his kingdom, which was then about to be eſtabliſhed.

Mere teachers may be called prophets; but to ſuch, it is evident, Chriſt did not refer, when he ſpoke of a character, more eminent than that of John the Baptiſt. And as the apoſtle diſtinguiſhed prophets from evangeliſts and others; ſo it is natural to ſuppoſe, that Chriſt did, in the caſe before us: For *real prophets* were the characters then under conſideration.

To me it appears to have been the deſign of Chriſt, in his diſcourſe, to ſet forth the peculiar light and glory of his kingdom, on earth, under this new and laſt diſpenſation; and, that he did it, by obſerving, that the *prophets*, under this, ſhould be greater, than under any former diſpenſation.

This is the light, in which the paſſages alluded to in Matt. xi. and Luke vii. are viewed by many; and in this conſtruction, there appears to be nothing ſtrained, nothing obſcure, nothing inconſiſtent with moſt obvious truth. Thoſe prophets who lived after Chriſt's reſurrection, and the gift of the Holy Ghoſt, and who had been witneſſes of what he had done and taught; muſt have had far greater acquaintance with the nature and glory of Chriſt's kingdom, and muſt have been led much further into a view of the latter day glory of the church, and of the glories of the final judgment, and of the eternal ſtate, than any of the ancient prophets; or even, than John the Baptiſt.

Whoever carefully obſerves the prophecies of the apoſtles, and eſpecially of John in the Revelation, is ſenſibly ſtruck with the ſuperiority of theſe laſt prophets; and it is eaſy to ſee the declaration of Chriſt verified, when he was ſpeaking of the *comparative greatneſs of prophets*, that he who is leaſt in the kingdom of heaven, is greater than John the Baptiſt.

From this view of the ſubject, we learn, that the glory, of the Redeemer's kingdom is progreſſive in this world; and, from analogy, we infer, that the church will riſe in glory in the world of ſpirits till the reſurrection of the dead; and appear in ſuperior glory at Chriſt's right hand in the great, deciſive day; and probably, riſe and increaſe in glory forever and ever.

A. B. C.

On a death-bed repentance.

IT is very natural for ſinful creatures to delay the concerns of their ſouls, until a future and more convenient ſeaſon. And though multitudes live inattentive to religion, in a time of health and proſperity; yet there are but few who diſcover no anxiety reſpecting their eternal ſtate, when they view death near at hand. And ſome, who have ſpent their lives in wickedneſs, have manifeſted great remorſe and penitential ſorrow for their ſins, when ſeized with ſome threatening diſorder. Amongſt theſe, ſome have obtained a hope before they left the world, that they had become new creatures—that their ſins were forgiven, and that they ſhould enter into the kingdom of heaven. Others have died un-

der great darkneſs, and perplexity of mind.

How large a proportion of people are converted on a death-bed, no man has any warrant to determine. But we have reaſon to fear the number is ſmall. I can recollect but one inſtance, mentioned in the ſacred writings, of a perſon becoming a ſincere pentient, in the laſt hours of his life: viz. the thief upon the croſs. And tho' this inſtance may teach us, that none ought to deſpair of mercy, who have neglected repentance 'till life is near a cloſe; yet from what has actually taken place in numerous inſtances, and from the treachery of the depraved heart, we have reaſon to fear, but few death-bed reformations are genuine.

1. We find that many perſons, who have exhibited the marks of penitence, when they viewed themſelves near eternity, have again recovered their health, and when placed in their former ſtate of proſperity, all their religious exerciſes have diſappeared, and their goodneſs, like that of Ephraim's, has proved as "a morning cloud and as the early dew that goeth away." If there is any difference betwixt their former, and their latter courſe, it is for the worſe, and not for the better. Had ſuch perſons have died, they muſt have gone to perdition, notwithſtanding their apparent reformation.

2. We find the hearts of ſinners are ſo full of deceit, they will appear to relent, and to manifeſt ſubmiſſion to God, and a willingneſs to comply with any terms, when they view themſelves in imminent danger of death and miſery. Thus when the people of Iſrael ſaw the fearful manifeſtations of the power and majeſty of God, at Mount Sinai, they very readily promiſed, "All that the Lord hath ſpoken we will do." But not more than forty days after this, they were *dancing* and *ſhouting* around a *molten calf*.

When ſinners view themſelves in the hands of an angry God, and conſcience points them to a dreadful hell, they will make the moſt ſolemn vows of repentance and reformation; and it frequently happens, that after a few ſerious exerciſes, and what they call fervent prayers, they imagine God is pleaſed with them, and that Chriſt loves them, and will ſave them; this thought excites a ſelfiſh affection, which they miſtake for love to God, and thus therefore begin to hope for heaven. But,

3. Tho' there ſhould be ſome inſtances of ſaving converſion on a death-bed; yet how inconceivably great muſt be the danger of thoſe, who delay 'till that ſeaſon? Many are then bereft of their reaſon; others are ſo racked with pain that their thoughts are ſcattered and confuſed. Some flatter themſelves they ſhall recover their health; others though convinced they muſt die, remain ſtupid till their laſt gaſp. And what a great proportion of mankind, are ſtruck out of time, without a moment's warning! And were people certain of having particular warning of their latter end, and of having ſome penitent exerciſes on a dying bed; yet it is worthy of obſervation, that all perſons need ſome time and opportunity, for the trial of their love, their faith and repentance that they may know whether their religion is genuine, or whether they are deſtitute of root in themſelves. Who, that has but a few days or hours on earth, after his ſuppoſed converſion, can tell whether his faith would endure the fiery trial, to which Chriſtians are expoſed, and be found "unto praiſe, and

honor and glory, at the appearing of Jesus Christ."

4. Whatever may have taken place with some sinners in their last hours, yet who, that has a proper view of the character of God, of the worth of Christ, or of the preciousness of the soul and of eternal salvation, will run the dreadful hazard of putting off the all-important business of religion, till the last hours of life? Do not all who have right conceptions of God and eternity, view their whole life sufficiently short, to serve the Redeemer, and to gain a clear evidence of their title to heaven? Do not sincere Christians, who for many years have been devoted to the service of religion, find their growth in grace so small, and their attainments in the divine life so low, that they are frequently filled with fear and trembling, lest they should turn out hypocrites in the end?

5. All delaying sinners are guilty of the highest presumption. They are liable each moment to be cut down, as cumberers of the ground, and to have their portion appointed with hypocrites, and unbelievers. Do any take encouragement from the conversion of the thief, to defer the business of their salvation? Let them consider, that he never had been favored with such spiritual advantages as those, who are brought up under the clear light of the gospel.

And let all who are delaying the work of their salvation, attend to the solemn words of an inspired writer: "Because I called, and ye refused, I stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh: when fear cometh as desolation, and destruction as a whirlwind; when distress and anguish cometh upon you: Then shall they call upon me and I will not answer; they shall seek me early, and shall not find me."

JETHRO.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

IF you judge the following to be calculated to promote the design of the Magazine, please to publish it.

THERE is no inquiry, which a person can make, more important than this, am I interested in the great salvation of the gospel? Have I a title to the great and important blessings of the covenant of grace? No true and rational peace can be enjoyed, unless a person has good evidence of such an interest and title. He must, otherwise, consider himself as liable, every day to plunge into remediless ruin.

It is a question that one, who has a proper concern for his own well-being, will daily put to himself. As it is of great moment, that every individual obtain satisfaction, on this subject, an inquiry into the proper and direct evidence of being an heir of the gospel salvation, will not be esteemed uninteresting. It would naturally be supposed, that the gospel, which wholly relates to the salvation of men, would contain some sure marks of a title to the salvation it offers. And whoever attends, carefully, to the instructions, contained in the gospel, on this subject, will find, that the heir of glory has marks and evidences of his being set apart and designated for glory, which are clear and decisive. That heirship become evident, it is necessary, that there be

something in or belonging to a person, which is peculiar to the heir of glory, and cannot be found in any other person. *That* which is common, to those who are set apart for salvation and to those who have no part or lot in it, can give no satisfaction, or afford any evidence of a person's belonging to the redeemed.

The inquiry is, what is that in men, which will certainly and infallibly determine them to be heirs of the salvation of the gospel? That there is something of this nature and what it is, I apprehend is clearly taught in Ephesians, chap. i. 13, 14 verses. "*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom, also, after that ye believed, ye were* SEALED *with that holy* spirit of promise. *Which is the* EARNEST *of our* inheritance, *until the* redemption of the purchased possession, *unto the praise of his glory.*"—On reading this passage, it will appear extremely evident, to the attentive mind, that the believer, who is the only heir of salvation, has a mark, or something belonging to him, which designates, and is given to assure his mind, of his title to the gospel salvation, till he shall actually enter on the purchased possession. He hath *sealed* them with the holy spirit of promise, which is the *earnest* of, &c. The use of the *seal* is, to mark and designate. It marks and ratifies an instrument. An *earnest*, is something given beforehand, to ratify, bind and confirm a bargain. In like manner, the apostle, in the passage under consideration, teaches us, that the blessed God gives something before hand, to assure the heir of glory of his title to the heavenly inheritance, till he shall actually enter upon the possession of it. The words further clearly teach us, what *that* is which actually *seals* the title and is an *earnest*, or something given to the believer and heir of glory, to assure him of his heirship; and that is, *the holy spirit of promise.* "After that ye believed, ye were *sealed* with that *holy spirit of promise*; which is the *earnest*," &c. The holy spirit of promise is certainly the seal and earnest. It is *that* which designates and assures, that a person is set apart as an heir of glory. And this is spoken of, as being a mark which is universally applied, as being common to all believers, and respecting all the heirs of salvation. "*After that ye believed* ye were *sealed*," &c.

There is, therefore, in every heir of glory, a distinguishing mark of heirship. The mark and distinguishing characteristic is, the gift of the holy spirit of promise.

An inquiry will here arise, how and in what sense, is the holy spirit of promise given to believers, or the heirs of salvation? This, undoubtedly, has reference to some influence or operation of the spirit of God, on the heir of glory. The spirit of God is given to men, in various senses. Sometimes as an immediate *revealer* of truths. Sometimes as an *awakener* of the consciences of men.—Sometimes as a *sanctifier* of the hearts of men. In the present case, there is a respect had to such kind of influence and operation, as is *common* to believers, and as is *peculiar* to them. It is therefore certain, that the gift of the spirit of promise, respected in the text, has not a reference to such influence, as consists in an immediate revelation of new truths; or awakening the consciences of men; for such influences of the spirit, have been given to wicked men and sinners, or unbelievers.—The gift of the

holy ſpirit of promiſe, as a ſeal and earneſt of ſalvation muſt, therefore, have a reſpect to him as a ſanctifier—to his ſanctifying influence or operation. This is the only operation, which can be peculiar and common to believers. This was the legacy which Chriſt left his diſciples. And the apoſtle John ſays, "*Hereby do we know that we dwell in him and he in us*, becauſe he hath given us of his ſpirit. *And hereby do we know that he abides in us*, by the ſpirit he hath given us." And that the ſpirit in his ſanctifying influence is meant, is further evident, as ſuch influences are peculiar to believers, as they qualify for heaven—as they are a preſervative againſt apoſtacy, and as they actually begin ſalvation in the ſoul—and carry a foretaſte and anticipation of the joys of ſalvation.

It may be neceſſary to obſerve further, that the gift of the ſpirit, in his ſanctifying influence, in the text, has not a reſpect to ſome *tranſient* influences of that nature, but to ſuch as are *permanent*—to ſuch as are abiding. It means, that the ſpirit of promiſe is given to dwell perpetually with them; or as it is expreſſed in the paſſage before cited, "*until the redemption of the purchaſed poſſeſſion.*"

The holy ſpirit, given in this ſenſe, is a moſt diſtinguiſhing mark of heirſhip. It is a mark which ſatan cannot affix were he ever ſo deſirous of it; nor would he do ſuch a work, were it in his power. It is a mark which none but God can ſet. And all this accords with innumerable other expreſſions in ſacred writ. In this ſenſe, the ſpirit witneſſes with the ſpirit of believers, that they are the ſons of God.—And believers have the witneſs—the evidence *in themſelves*, that they are the children of God. It is ſtamped upon their hearts.—They carry about the witneſs with them wherever they go.

It follows, from theſe obſervations, that whenever perſons have evidence, that they are the real ſubjects of the ſanctifying influences of the ſpirit of God, they have proportionable evidence, that they are the heirs of ſalvation; but otherwiſe, that they have no part nor lot in this matter. And no concern, no joys or comforts carry any evidence of heirſhip, any further than they ſanctify and make men holy.

It may be aſked, how can a perſon determine, that the ſpirit, as a ſanctifier, does dwell within him.

The anſwer is, in general, in the ſame way that a perſon can determine, that the ſpirit of this world dwells in him. He would conclude thus, from finding that his heart, feelings and affections center in this world, and from his being principally active in it. In the ſame way a perſon muſt and may determine, relative to the holy ſpirit of promiſe dwelling in him. If he is made really holy, if his heart, feelings and affections center in God and in ſpiritual things; and he is above all active in them, and does live a holy and ſpiritual life, he may conclude that the ſpirit dwelleth in him.

But, my limits will not permit me to enlarge any further here. On the whole, it appears from what has been ſaid, that the heir of ſalvation hath ſomething in himſelf, which is abſolutely diſcriminating—that he is under as good advantages to determine his ſtanding, relative to futurity, as reſpecting this world; having "*the evidence in himſelf.*"

And it appears, from hence, that frequent, faithful and diligent ſelf-examination is a moſt intereſt-

ing and important exercise and duty. It is in this way alone, that persons can determine their own spiritual state. They can, in no other way, arrive to a knowledge of it. If persons deceive themselves here, they will be deceived respecting their spiritual state. Every one should examine himself, with all the impartiality, with which he will be tried, when he comes to appear at the bar of the final Judge.

EUSEBIUS.

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New England, in the years 1798 *and* 1799, *in a series of Letters to the Editors.*

[Continued from page 386.]

LETTER XVIII.

Second letter from the Rev. JOSEPH WASHBURN, *of Farmington.*

GENTLEMEN,

AGreeable to the intimation given in my first letter, I now resume the subject of the late revival of religion among the people of my pastoral charge.

In this letter, I purpose to give you a summary account of several particular cases. I am induced to this from a belief, that it will give variety to the subject and render it more interesting to many—and a hope that it may be of special advantage to individuals in similar circumstances with those respected, if, as is not improbable, this narrative should ever fall into the hands of such. The most eligible method, it is conceived, of doing this, is to introduce the persons themselves to repeat their own exercises, in the first person, and, as far as practicable, in their own language. This gives the reader an opportunity to be so far, a spectator of the work, and to hear and judge for himself. I have accordingly adopted this method, and selected the following cases.

The first, is of a man about 30 years of age; of a religious family and a good understanding. He was in the view of the world a good man—a praying man: and one who was not considered by any who were acquainted with him, as inclined to be enthusiastic, or subject to any uncommon dejection, or gloominess of mind. As he had enjoyed special advantages, by means of a religious education, to know himself, and be influenced to his duty; so he was also called upon, and peculiarly tried by distressing and alarming providences—particularly by the very sudden death of his two only sons, within a few days of each other, in the fall of 1798. This distressing scene awakened him to some concern and attention at first; but it very soon passed off and he became as careless and inattentive as ever—living, however, as before, in the formal observance of family religion and external morality. At length in the month of February following, God was pleased, by his Almighty spirit, to fix that conviction of sin and sense of guilt on his mind, which the most powerful means, and awakening calls of his providence and word, had not been able to do. From this time I shall give the exercises of his mind as I took them and committed them to writing from his mouth, chiefly in his own language, and in some places, verbatim. His narrative, which I found to be the same he had given me long before, when he had no idea of its being made public, was as follows:

'I was first awakened at a lec-
'ture which I attended in a neigh-

'boring society. The truths which 'I then heard had a very power- 'ful effect on my mind. I was in 'great distress under a sense of sin 'and guilt, and my distress con- 'tinued and encreased for two or 'three weeks, when I found a ser- 'mon by Dr. Doddridge upon the 'diversity of the operations of the 'spirit. Before this I had no idea 'that I had experienced any thing 'of true religion; but after reading 'that book I began to feel more 'easy. For several days I thought 'I loved to pray and to read the 'scriptures. But the next sabbath 'I heard a discourse which in some 'measure confounded me. The 'design of it was to describe the 'nature of true religion, and dis- 'tinguish it from that which origi- 'nates in selfishness. The obser- 'vations appeared to be just and 'scriptural, and yet to be against 'me. A few days after this I be- 'gan to have heart-risings against 'God, and was filled with pain and 'opposition, whenever I saw others 'appear to delight in God and re- 'ligion. After this I had a great- 'er sense of the plague of my heart 'than ever before. My mind had 'been more fixed before this, up- 'on particular outbreakings of sin. 'But now I was led to a sight and 'sense of the fountain of wicked- 'ness within me, from which all 'had flowed—and I was convin- 'ced that I was an enemy to God. 'Before this, when I tho't or 'spoke of my sins, I often shed 'tears, but now I was unable to 'weep. I considered this, at that 'time, as the effect of a greater 'degree of hardness and stupidity. 'And it appeared to me to be oc- 'casioned by conversing with Chris- 'tians and Ministers. The more 'I conversed with them, the more 'hard and unfeeling I seemed to 'grow; and it was suggested to 'my mind that I had better whol- 'ly avoid them.

'About the first of April my 'distress of mind was so great that 'I had no appetite for food, and 'could get but little rest by night 'or day. For about two months 'I rarely slept more than half an 'hour or an hour in a night. In 'several instances I spent the whole 'night without sleep, in great ago- 'ny of mind, looking one way 'and another for relief. At one 'of these times, among other things 'my mind turned upon the subject 'of the truth of the scriptures. 'I queried with myself whether 'there were not some ground to 'hope that the bible would prove 'to be false. It appeared that if 'I could believe there was, it 'would give me relief—but I could 'not for a moment. I knew and 'felt it to be the truth and the word 'of God, tho' I had no love for it. 'I could therefore find no relief; 'but was filled with such an appre- 'hension of the miseries of the 'damned, that I thought I should 'lose my reason.

'My health was now bro't so 'low, by means of the anguish of 'my mind, and want of rest, that 'I was obliged entirely to desist 'from labor, and apply to a phy- 'sician. And as I viewed my- 'self one of the greatest sinners 'in the world, I tho't it likely 'God was about to take me out 'of the world, and destroy me as 'an example and warning to oth- 'ers. Indeed my distress was so 'great that I did not wish to live; 'and I began to be under tempta- 'tions to destroy myself.

'Being at this time unable to 'attend public worship, I did not 'regret it: for preaching or reli- 'gious conversation, or whatever 'bro't up the character of God, 'was exceedingly painful to me.

'I was unwilling also, that my 'wife or friends should attend 'meeting: And I endeavored to 'prevent them as far as I possibly 'could with decency; or so as not 'to have my motives discovered. 'For I could not endure to have 'them, or any others, enjoy any 'comfort and satisfaction in reli-'gion. The happiness of others 'in religion, and the service of 'God, was a source of torment 'to me. I found also, as I tho't, 'that I did not love my friends; 'and that I had not that regard and 'tenderness for my wife and child 'which I used to have. And 'whenever I heard of any per-'son's being of a good disposition, 'it would cause my heart to boil 'with a kind of envy.

'After I had arrived at this 'pitch, I would willingly have 'given ten thousand worlds, if it 'had been in my power, to have 'been deprived of my reason. 'My conscience stung me so, that 'I should have been willing to 'change circumstances with a toad, 'or the meanest and vilest creature 'that ever was. I would have 'given any thing to be put out of 'existence. I tho't that if I 'knew that thousands of years 'would end the miseries of hell, 'it would give me some relief. I 'tho't if I could but justify my-'self and cast the blame upon God, 'this would relieve my distress. 'But I felt this to be impossible; 'and I saw my heart so opposed to 'God that I concluded I was left 'by his spirit, and was in an un-'pardonable state. A great part 'of the time I was in total des-'pair, and I tho't I felt as misera-'ble as the damned. No one who 'has not experienced, can have 'an idea of the distress I endured. 'I don't think but that I could 'have sat down and put both my 'feet into the fire, and held them 'there, and borne the pain easier 'than to bear what I did in my 'mind.

'In the month of July, my de-'spair and distress continuing, the 'dreadful temptations to suicide, 'which I had before resisted, over-'powered me. During the dread-'ful struggle in my mind, I was 'conscious that I was guilty of 'the most heinous wickedness, in 'harboring for one moment, such 'shocking temptations. The 'words of the sixth command-'ment were in my mind and I often 'repeated them, "*thou shalt not* 'kill." I knew what I was con-'templating would fix me in end-'less misery. But this reply was 'suggested, that endless misery 'would certainly be my portion; 'and that the longer I lived to re-'ject the offers of salvation, and 'fill up the measure of my sins, 'the more dreadful would be my 'final doom. While these things 'passed in my mind, I was in such 'agony that the sweat rolled off 'from me abundantly.'

After giving an account of his yielding to temptation, and, in several instances, making actual preparation to accomplish his dread-ful resolution; and of the provi-dential circumstances by which he was very remarkably prevented, when fully resolved, and on the very point of executing his pur-pose—he proceeded:

'And now reflecting how many 'times, and how providentially I 'had been prevented from accom-'plishing so dreadful a purpose, 'the query rose in my mind, wheth-'er it was not possible that I might 'yet be brought to repentance, and 'be made a monument of the al-'mighty power and grace of God. 'And being at the same time 'strongly subjected by my friends,

'and preſſed exceedingly by them, 'to diſcloſe my temptations, as 'the beſt method of oppoſing them, 'I complied, and found great re- 'lief. Nor did I after this find 'that degree of deſpair in my 'mind, nor of rage and boiling 'oppoſition of heart to God, and 'the goodneſs and happineſs of 'others, which I had before ex- 'perienced—tho' I was yet for a 'long time in great diſtreſs of mind. 'But my diſtreſs now, aroſe not 'ſo much from feeling direct enmi- 'ty towards God, as from view- 'ing myſelf as one of the greateſt 'of ſinners, in having thus reſiſted 'the ſtrivings of his Spirit, and 'an apprehenſion that I muſt have 'my portion with the fearful and 'unbelieving, which I was ſatisfied 'would be juſt.

'I continued in this ſtate of 'mind, from the forepart of Au- 'guſt 'till the latter part of Sep- 'temper or beginning of October. 'About this time I began to en- 'tertain ſome hope that I was re- 'conciled to God. I thought I 'could take pleaſure in meditating 'on the divine character, and thoſe 'truths and doctrines of the goſ- 'pel which had once been ſo pain- 'ful. It appeared that all God's 'ways were right and all his re- 'quirements reaſonable; and that 'it would be the greateſt happineſs 'to be able to ſerve him. Soon 'after I heard a Sermon from the 'words, "*My grace is ſufficient* 'for thee." It was a text and 'ſubject which came with great 'power and comfort upon my mind, 'and it appeared now more than 'ever, to be reaſonable and deſir- 'able, to ſubmit myſelf into the 'hand of God, to be diſpoſed of 'by him as he pleaſes.'

Upon being aſked whether he could fix upon any particular time in which he was renewed and humbled if ever—he replied, 'I can- 'not: And I have often great 'fears that I have never been truly 'humbled. But at times if my 'heart does not deceive me, I feel 'a happineſs in meditating on the 'character of God, and in the 'thought that I am in his hands, 'and that all things are at his wiſe 'diſpoſal. And tho' for the moſt 'part I derive a hope in his mercy 'through Jeſus Chriſt, yet I am 'ſenſible that in myſelf I am infi- 'nitely unworthy and ill-deſerving: 'And that it would be perfectly 'juſt and righteous in God to caſt 'me off. And if this ſhould be 'my portion, and it ſhould finally 'appear that I had been left, for 'my great wickedneſs, to deceive 'myſelf with a falſe hope, I could 'have nothing to ſay.'

Upon being aſked what his preſent feelings were, towards careleſs, impenitent ſinners, he replied, 'I feel that they are to be pitied. It 'ſeems when I reflect upon it, as 'if I could not bear the thought 'of any one's going on, and final- 'ly ſuffering ſuch a hell as I have 'talked. An eternity of ſuch diſ- 'treſs and torment as I experien- 'ced for a time in my breaſt, by a 'view of the divine character, and 'the happineſs of others in ſerving 'God, would be intolerably dread- 'ful.'

With reſpect to the dreadful degree of enmity, terror and deſpair, which this perſon was the ſubject of according to his account, I would remark, that his appearance, at the time, was ſuch as abundantly confirms it. It appeared to his friends, in the time, that if his ſenſe of guilt and danger ſhould be encreaſed or continued much longer, and his heart remain unhumbled, he could not live.—They trembled leſt they ſhould ſee in him the awful example of a ſinner

plunging into death and eternal woe, rather than submit to a holy and sovereign God, and accept the salvation of the gospel. He was therefore a subject of the earnest, private and public prayers of the people of God.

Another person, a youth, rising of 20 years of age, gave me a narrative of which the following is an abstract. It not only exhibits the native opposition of the heart to the divine character, but shows in a striking manner, the disposition of the sinner, when awakened to a sense of guilt and danger, to fly for relief to false schemes of religion, and various refuges of lies—and that nothing but the Almighty Spirit of God, is able to bow the heart into a sweet submission to the way of life in the gospel.

'My advantages have been great 'from a child. And I have often 'had some concern of mind re- 'specting religion; but nothing 'very special, 'till the time of the 'religious attention in this society 'four or five years ago. I was 'then considerably impressed—but 'my concern soon left me in a great 'measure, and I lived in a state of 'carelessness and stupidity, 'till the 'beginning of the fall 1798. A- 'bout this time a solemn providence 'was made a mean of alarming me, 'and awakening my attention to 'my spiritual state and prospects. 'My anxiety for a time, was great, 'but it was not long before I began 'to entertain a hope that I was in 'a safe state, and was much re- 'lieved. But soon I became con- 'vinced that I was still in the gall 'of bitterness and bond of iniqui- 'ty; and that my hope had been 'without any just foundation. My 'anxiety therefore returned, and 'continued more or less 'till the 'winter following. In February, 'before any appearance of uncom- 'mon attention in the Society, my 'conviction and distress of mind 'greatly encreased. I had a clear 'sense of my sin and guilt, and ex- 'perienced sensible opposition of 'heart against God, and against 'the doctrines of the gospel which 'I heard preached. I was con- 'vinced of their truth and yet ha- 'ted them.—Often when I have 'heard them held up with plainness, 'in the house of God, on the sab- 'bath, I have wished that I could 'be absent. To be obliged to sit 'and hear things so disgusting, and 'yet which I knew were the truth, 'was exceedingly painful. The 'bible also, was to me a most pain- 'ful and odious book. I could 'not endure to read it—every page 'appeared to be against me. While 'in this situation I looked on every 'side for relief.—I fled to every 'thing for refuge, but to God.— 'For a time I strove hard to dis- 'believe the doctrines of the gos- 'pel. I searched diligently to find 'arguments against them—particu- 'larly the doctrine of the endless 'future punishment of the wicked. 'I listened to the arguments of the 'Universalists—I endeavored to 'persuade myself that God was 'such a merciful being that he nev- 'er would punish any of mankind, 'or at least, not with endless pun- 'ishment—whatever might be their 'treatment of him, and of his 'Son, in this life. But all was in 'vain—the scriptures were decisive '—and I was obliged to admit the 'necessity of religion, and an in- 'terest in Christ, in order to any 'true peace in this, or another 'world.—Accordingly I set my- 'self very earnestly, as I thought, 'to obtain it—labored hard to make 'my heart better, and to recom- 'mend myself to the Saviour.— 'But finding all attempts of this 'kind fail—and that the opposition

'of my heart continued, I fled 'for refuge to Antinomianism. I 'thought it must be impossible for 'a sinner to love God, as long as 'he supposed that his sins were not 'forgiven, and that God was his 'enemy. I therefore endeavored 'to think that Christ had died for 'me in particular, and that my sins 'were all pardoned—hoping that if 'I could persuade myself of this, 'it would give me peace, and be 'unto me according to my faith—'or as I now view it, my vain self-'flattery. But I was not suffered 'to wrap myself up in this delu-'sion.—I next attempted to per-'suade myself that there was no 'such thing as free moral agency, 'or accountability—nor any dis-'tinction between virtue and vice—'but that mankind were mere ma-'chines, actuated by a blind and 'fatal necessity. But I was unable 'to reason myself into a belief of 'this. I had a consciousness of 'sin and guilt which I could not 'throw off.—I felt my desert of 'misery and of the perfect reason-'ableness of my being required to 'give my heart to God. My heart 'however was still opposed—his 'character and conduct I did not 'love—especially his leaving me in 'this situation when he was able 'to deliver me, and did deliver 'others and give them hope and 'comfort; and whenever I heard 'of any particular instance of this 'it caused the opposition of my 'heart to rise very high. I was 'told that I must submit. I at-'tempted to do it—and to flatter 'myself that I did submit—but my 'submission would last no longer 'than 'till the character of God 'came clearly into view again:—'After these things I had a live-'ly sense of the hypocrisy I had 'been guilty of in every thing I 'had been doing.—That in all my 'strivings I had had no sincerity 'or regard to God—but had been 'actuated in every thing by perfect 'selfishness:—That all my cries to 'God had been mere mockery—'flowing from a heart totally oppo-'sed to him:—That in every pray-'er I had made for the Holy Spir-'it, God had seen that it was not 'from the heart, but that my heart 'and words were at perfect vari-'ance. Never before, had I such 'an idea of the plague of my heart '—or of the sensible enmity a-'gainst God, which an awakened 'sinner may be the subject of. My 'distress was now such that I tho't 'I could not endure it. I slept 'but little, and whenever I awoke 'from sleep my distress and anguish 'come upon me in a moment. I 'used to think that if I could but 'be relieved for a few moments, it 'would be more tolerable. But 'I had no relief—and what added 'exceedingly to my distress was 'the thought that it would proba-'bly not only be constant, but for-'ever.

'But notwithstanding all my 'distress, yet I greatly dreaded the 'tho't of falling back into my for-'mer stupidity—being convinced 'that if I was given up to care-'lessness I should perish, and that 'the light and conviction I had 'resisted would greatly aggravate 'my condemnation.

'After continuing a while in 'this state, doubts began to rise in 'my mind respecting the divinity 'of the scriptures—I questioned 'whether the bible was the word 'of God, and I even sometimes 'harbored the tho't that there was 'no God! This, when I came to 'reflect upon it, if possible, in-'creased my distress. I viewed it 'an evidence that I was left of 'God—and that I was about to 'be given up to delusion to believe

'a lie. I now began to despair of 'ever being bro't to repentance— 'and for a considerable time, ex- 'cept at intervals, I chose death 'rather than to continue in life. 'I thought there was no happiness 'for me in this world, nor in the 'next—and that the longer I lived 'the more intolerable would be 'my future misery. In these 'dreadful moments of despair, the 'most shocking temptations would 'rush upon me to destroy myself— 'but thro' the mercy of God I 'was preserved from a compliance 'with them.

'While under these temptations, 'and during all the time of my 'greatest distress, I was very care- 'ful to conceal my feelings and 'exercises. For this purpose, I 'kept much alone, and endeav- 'ored to avoid conversation as 'much as possible. I felt ashamed 'and afraid to let the state of my 'mind be known—judging from 'my own former views and feel- 'ings respecting such things, that 'were I to relate what I experien- 'ced, no person would credit me; 'and that I should be considered, 'either as delirious, or disposed to 'deceive. I am now fully convin- 'ced that my conduct in this res- 'pect, was unwise and injurious. 'Had I freely opened my mind to 'some person acquainted with the 'exercises of sinners under con- 'viction, and the devices of Sa- 'tan to destroy them, I might 'have been much relieved under 'the despair and temptations I ex- 'perienced, and perhaps wholly 'prevented from falling into them. 'But God is wise in all he has per- 'mitted to take place. And he is 'infinitely merciful; or when I 'was thus guilty of the heinous 'sin of *despairing of his mercy*, 'I should have been immediately 'destroyed forever. . . . . .

'It was several months after I 'began to be delivered from that 'despair and peculiar distress 'which I have mentioned, before 'I entertained a hope that the en- 'mity of my heart was subdued. 'I fix not on any particular time 'when this took place, if ever. 'I am far from being confident 'respecting myself—I know the 'heart is deceitful above all things, 'and desperately wicked. Yet 'for the most part I entertain a 'hope, grounded upon the sub- 'mission and peace, which, if I 'am not deceived, I sometimes 'find in contemplating the char- 'acter of God and the Saviour, 'and the truths and precious prom- 'ises of his word, and in a desire 'to be conformed to his holy will.'

I will subjoin a brief account of another case, the particulars of which are taken chiefly from the person's own private writings, which had been penned for the help of memory soon after the events took place, and without the least expectation of their contents ever being made public.

'Before the late awakening took 'place, I was exceedingly careless 'and stupid respecting the things 'of religion. The vanities and 'amusements of youth absorbed 'my whole attention. The reli- 'gious duties of the family, to 'which I attended that I might 'not displease my friends, were a 'very burdensome service. I used 'to think I would give any thing 'to live where I should not be cal- 'led daily to attend family prayer. 'Yet I vainly tho't I approved of 'religion, and had no idea that I 'was an enemy to God. It has 'since appeared very surprising to 'me that I could live as I then did 'from year to year, and yet not 'consider myself an enemy to 'God. But in the time of the

'late awakening, thro' the mercy 'of God, my eyes were opened 'on this subject, and I saw myself 'to be dead in trespasses and sins.

'Upon a certain evening I fell 'in company with several young 'persons, who had been seriously 'impressed, and were greatly en-'gaged, and apparently delight-'ed in conversing upon religion 'and the wonderful work of God 'in the neighboring towns. While 'I sat and heard them I felt that 'I was very vile and sinful—un-'worthy to be in their company, 'and incapable, with my present 'feelings, of enjoying it.

'I continued serious and tho't-'ful thro' the next day. On the 'day following that, there was a 'public lecture. I attended and 'was powerfully impressed with 'the truths which were delivered. 'Never, never did I hear a ser-'mon till that day. Every word 'came with power, and was sharp-'er than any two-edged sword. I 'was much affected and distressed 'thro' all the exercises; but when 'the congregation rose to go out, 'I felt such a load of sin and guilt, 'that I could not stand—and sunk 'down upon the seat. After a 'few moments I recovered myself 'and went out, but with a heavy 'heart. In the evening I attend-'ed another meeting. In the 'course of the exercises, my im-'pressions and agitation greatly in-'creased. Never before did I feel 'such distress and trembling. I 'knew not what to do nor how to 'escape the penalty of the divine 'law. But as I had been taught 'that there was no salvation but by 'Jesus Christ, I looked to him, as 'I tho't, to take my part against 'the divine law, and plead in my 'behalf with the Father. While 'I was in this frame of mind, a 'psalm was read which appeared 'to apply particularly to my case, 'and seemed as if addressed to me, 'and made a very great impression 'on my mind. At the same in-'stant I imagined I saw suspended 'in the air, a visible representa-'tion of the Lord Jesus Christ 'upon the cross. Upon this I was 'filled with such joy that I could 'hardly refrain from crying out. 'I saw nothing very glorious or 'lovely in him, only as being a 'Saviour to deliver from punish-'ment; and as such I tho't I re-'ceived him, and rejoiced in him. 'O what reason have I ever to 'adore the infinite goodness and 'mercy of God to me, a hell-'deserving sinner, that he did not 'leave me, as I then was, to be 'deceived by the wickedness of 'my own heart, and the devices 'of Satan.*

'The rapturous joy which I 'experienced at meeting continued 'after I returned, and was so great 'as to banish sleep from my eyes 'a great part of the night. But 'the next day the scene was chan-'ged. The distress I endured in 'the exercise of enmity and heart-'risings against God, was such as 'will never be effaced from my 'memory. Upon that dreadful 'day I was convinced that there 'was indeed a hell, for I experi-'enced its pains. O what dis-

* "Infinite goodness and mercy" indeed! It was a deliverance from a dangerous delusion—a narrow escape from destruction by the devices of Satan. Doubtless thousands have been thus deluded and destroyed. How cautious ought awakened sinners to be, lest in the distress and agitation of their minds, they make some such application to themselves, of a psalm or text of scripture, or yield to some such impression upon the imagination, and thus settle down upon a false hope. The last state of such an one must be far worse than the first.

'treſs and enmity of heart did I 'feel. I ſaw that I was dead in 'treſpaſſes and ſins, and eternal 'miſery appeared before me as my 'portion. I was ſenſible that 'Chriſt was able and ready to ſave '—that he ſtood inviting and en-'treating me in the moſt earneſt 'and tender manner, to come un-'to him and find reſt. But my 'heart was as hard as a ſtone, and 'refuſed to aſk, or accept mercy. 'I felt as if I had rather periſh 'than to aſk for mercy or accept 'the Saviour and give myſelf up 'to God in the way of the goſpel. 'I was alſo conſcious that for this 'obſtinacy I was vile and criminal, 'and that I juſtly deſerved the 'miſery I dreaded. And yet my 'proud and obſtinate heart roſe 'againſt God for leaving me in this 'ſituation. Sometimes I regret-'ted that I had put myſelf ſo much 'in the way of conviction, and 'tho't I would endeavor to throw 'off all thoughts of religion, that 'I might be as eaſy as before.— 'And yet no ſooner did I perceive 'ſuch thoughts riſing in my mind 'than it filled me with trembling, 'being ſenſible of the dreadful ſi-'tuation I ſhould be in, if left to 'fall into my former ſtupidity.

'In this diſtreſs, a friend, per-'ceiving it, tenderly enquired the 'ſtate of my mind and propoſed 'joining in prayer. I conſented in 'words, but not in heart. I had 'no diſpoſition to pray. While 'apparently joining in the duty, I 'was full of enmity and heart-ri-'ſings againſt God—and felt diſpo-'ſed to ridicule and mock my 'friend who was pleading for me 'at the throne of grace. I now 'thought that I was a ſingular in-'ſtance of depravity, and was feel-'ingly ſenſible that nothing but 'the Almighty power of God, 'was able to break down the hard-'neſs and obſtinacy of my heart. 'Yet ſo inconſiſtent was I as to 'continue ſtriving to do ſomething 'for myſelf—rather than ſubmit to 'God. Thus I continued a ſub-'ject of various and confuſed exer-'ciſes, and in great agony of mind, 'for many hours. At length I 'began to forget my diſtreſs. My 'mind was wholly abſorbed in a 'view of the character of God and 'Chriſt. My heart ſeemed to be 'drawn out in love to the Saviour, 'who now appeared excellent and 'glorious, the chief among ten 'thouſands. The views I now 'had of God and myſelf were ve-'ry different from what I had a 'little before. I was aſtoniſhed 'that I could have entertained a 'thought of attempting, as I had 'done that day, to make myſelf 'better, or do any thing to recom-'mend myſelf to the favor of God. 'I now realized my own inſufficien-'cy, and that I was poor and 'wretched and miſerable and blind 'and naked. But I ſaw a glori-'ous fulneſs in Chriſt, and that 'nothing was required but a bro-'ken and contrite heart. The 'world appeared nothing worth.— 'I thought I could part with every 'thing for the enjoyment of God. 'I then I could kneel at the feet of 'Jeſus and adopt the prayer of the 'humble Publican, "God be mer-'ciful to me a ſinner." I rejoiced 'that there was ſuch a being as 'God at the head of the univerſe, 'who had the diſpoſal of all things. 'I rejoiced to be in the hands of 'ſuch a Being, and felt a ſweet 'willingneſs to reſign myſelf up to 'ſuch a good and glorious God, 'though I knew not how he would 'diſpoſe of me. But I knew he 'would be juſt and glorious, if he 'ſhould caſt me off forever;—and 'my deſire was, that the will of 'the Lord might be done, what-

'ever became of me. The next day 'I had fears that the peace and joy 'I had experienced were from de-'lusion; and that I was given up 'to the influence of Satan to be 'deceived and destroyed by him. 'But such was the sense which I 'soon had of the beauty and ex-'cellency of the divine character, 'that the joy of my mind rose still 'higher than before. At the same 'time I felt humble and more mean 'and vile than the dust: And I 'wondered that God should con-'descend to notice such a vile, 'sinful wretch, who was so inca-'pable of making any suitable re-'turn, or being of any service to 'his cause. I rejoiced however 'in the thought that God knew 'his own designs, and wise and 'gracious plans—and that he knew 'how mean and vile I was, before 'choosing me, and how little I 'could or should do for his glory.

'Soon after this, my mind was 'turned upon the perishing state of 'sinners; and especially those who 'were my acquaintance, and near 'friends and relatives O what 'anxiety and pain did I feel for 'them! I attempted to reason and 'plead with them—not thinking, 'at first, but that the things which 'now appeared so important to me, 'would equally engage their atten-'tion. But finding myself in a 'great measure disappointed, I was 'surprised and grieved.—I had no 'resort but to Him with whom 'was the residue of the spirit—'and I poured out my heart for 'them, in prayer, and with ma-'ny tears. But this, again, upon 'reflection, caused me much dis-'tress. I feared that my tears for 'them were sinful—that they pro-'ceeded from an unresigned will, 'with respect to their being at the 'sovereign disposal of God. I 'knew indeed that he would be 'just and glorious, should he leave 'them in stupidity. Yet it dis-'tressed me greatly to see them go-'ing on careless and thoughtless, 'to appearance, plunging them-'selves into endless ruin, and 'wounding and crucifying the Son 'of God, who died for them, and 'in whose merits there was a suffi-'ciency for all who would come 'unto him. I thought I could al-'most wish to suffer for them, if I 'might but see them praise God. 'It seemed to me that their salva-'tion was much more important 'than mine, and that it was of but 'little consequence what became 'of me, a mean vile sinner, whose 'proper place was hell, if my 'friends and acquaintance, and oth-'ers might be brought to praise God 'and enjoy him forever.—But un-'der all my concern for others, as 'well as for myself, it gave me 'great consolation to reflect that 'all things were in the hand of 'God, and that he would effect 'his own wise purposes, and never, 'in any thing, be disappointed.

'After a little time, when my 'mind had become more compo-'sed I began to contemplate more 'attentively, my situation, and to 'look forward upon what was prob-'ably before me in life. It seemed 'as if I had just begun to live in 'the world, and that I knew noth-'ing as I ought, and had every 'thing to learn—having spent 20 'years of the prime of my life, in 'vain, and worse than in vain, in 'the service of sin and Satan, and 'in a most criminal neglect and ig-'norance of God and divine things. 'I had now a desire, if I was not 'deceived, to be devoted to God, 'and to redeem time for his service. 'I had a great sense however of 'my weakness and insufficiency—'and the need of looking to Christ 'for strength. My experience to

'the preſent day, has taught me 'more and more, the neceſſity of 'this. My only hope of perſeve-'ring, then was, and ſtill is, in 'the power and grace of God.— 'To him therefore will belong all 'the glory, and let it be given to 'Him, for He is infinitely worthy.'

With reſpect to the experiences of theſe perſons, I deſire it may be remembered, that they are not given to be a teſt by which others are to try themſelves. There is a great diverſity in the operations of the Spirit in awakening and converting ſinners, and we have no ſtandard to which we are to bring ourſelves but the word of God. It is by no means ſuppoſed that all whoſe hopes are well founded muſt have experienced the ſame degree of diſtreſs, deſpair of mercy, and horror of mind, with thoſe above mentioned. Much leſs is it ſuppoſed that ſuch things as ſome which are there related are right, or to be approved of. They are expreſſions of the moſt dreadful enmity and hardneſs of heart, and therefore moſt abominable in the ſight of God. They are to be conſidered as remarkable inſtances—ſuch inſtances, however, as infinite wiſdom many times ſuffers to take place, to ſhow the awful depravity of the human heart—and that it may appear from fact, that ſinners are capable of reſiſting the cleareſt light and conviction, and will reſiſt it in full view of the awful conſequences, until God in ſovereign mercy ſubdue and humble them by the renewing influences of his ſpirit.

I would remark further, with reſpect to the perſons whoſe experiences have been now related—and all who entertain a hope, and have been reſpected in this narrative, that after all, it is very poſſible they may be deceived. We ſpeak of them as hopeful converts —and we are bound in charity to do ſo, as long as they do not contradict their profeſſion by their external conduct and deportment. "But the Lord trieth the hearts." We doubt not that they have been ſubjects of deep conviction, and that many of them have experienced inexpreſſible diſtreſs, while in the dreadful wickedneſs and obſtinacy of their hearts, they have reſiſted the ſtrivings of God's Spirit. It is evident alſo that they are now relieved from this diſtreſs. But whether their preſent relief and hope are the conſequence of a renewed, humble heart, or of their being left to blindneſs and ſelf-deception, muſt be decided by their life and converſation, and the light of the great day. As yet we have not been pained with any inſtances of ſpecial declenſion or apoſtacy. But it is not improbable, that, among ſuch a number, ſome may hereafter prove to be of the character of the ſtony ground hearers. It certainly becomes all to give diligence to make their calling and election ſure, and to be circumſpect and prayerful. This is important both as it reſpects themſelves, and the cauſe which they have ſolemnly engaged to ſupport. They are as a city ſet on an hill, which cannot be hid; and the eyes of all are upon them. May God, who alone is able, keep them from falling, and ſtrengthen, ſtabliſh, ſettle them, that they be not moved away from the hope of the goſpel, and that they may adorn the doctrine of God our Saviour in all things.

It is now, at the date of this letter, more than a year and an half ſince the awakening commenced. It continued about 7 or 8 months without any evident declenſion. After this there were but very few new inſtances of con-

viction. But the attention to the things of religion continued, and ſtill continues to be much greater than before the late awakening. And tho' the ardor and fervency which at firſt appeared, have conſiderably abated, yet the ſerious people, in general, appear engaged reſpecting religion, and very deſirous to grow in the knowledge of the ſcriptures. Our lectures and conferences are about as frequent as they have been at any time (excepting the public lectures at the meeting-houſe) and they are full, and appear ſolemn.

Since the number mentioned in my laſt, nine have been added to the church, making in the whole, an addition of 70, in a little more than one year.

In view of what has taken place in this ſociety, we have abundant occaſion for gratitude, and humility. "The Lord hath done great things for us." From ſcenes of ſtrife and unhappineſs we have been brought to a ſtate of peace and great enlargement. Within about five years we have experienced two ſeaſons of revival, by means of which about 160 have been added to the church, in the whole time, and the number of profeſſing Chriſtians more than doubled. At the ſame time, we have occaſion for trembling in view of the unhappy ſituation of many amongſt us, to whom the kingdom of God has been brought nigh, but who are ſtill far from being awake and attentive to the things which belong to their peace. And we have reaſon to fear, leſt by the unſuitable returns of God's people, as well as others the Holy Spirit may be grieved, and depart from us.—May the Lord quicken us, for his name's ſake; and revive a ſpirit of prayer, here, and univerſally—and "do good in his good pleaſure unto Zion."

I am, Gentlemen, yours, &c.

JOSEPH WASHBURN.

Farmington, Dec. 1800.

(To be continued.)

A Narrative of the Converſion of a Family in the State of Delaware.

(Continued from page 393.)

BUT it is time that I inform the reader of God's conduct with the other part of the family. This youngeſt brother, after his converſion, was very earneſt to convince his elder brother and ſiſter, reſiding under the ſame roof, of their loſt and ruined ſtate by nature, and the neceſſity of the ſpecial ſovereign grace of God to change their hearts. Upon converſation the youngeſt brother, ſoon found, by experience, the truth of this ſacred paſſage, "A man's foes ſhall be they of his own houſehold." All the ties of friendſhip, which were drawn by natural affection and the force of a ſelf-righteous education, were broken in a moment. When the youngeſt brother began to realize and ſeek the ſpiritual good of the elder brother and ſiſter, they deſpiſed him for his love, and treated all his friendly advice and admonitions with contempt and ſcorn. But the ſalvation of their ſouls was ſuch an important object in his view, that they always came to remembrance at the throne of grace, in his retirement, when the eye of no being but God was upon him. Tho repeatedly fruſtrated in his attempts to convince his kindred according to the fleſh of their diſeaſe and remedy, yet he did not give over the purſuit. Sometimes, he had a gleam of hope, that the Lord would convert his brother and ſiſter; and ſometimes he was

ſo diſcouraged that he was tempted to think that ſuch a deſirable event would never take place. But a conſideration that they were in the hands of God, and that God would glorify himſelf in reſpect to them, raiſed him above all his diſcouragements. When he was talking, one day, to his ſiſter of the undone ſtate of man by nature, and the neceſſity of ſovereign grace for ſalvation, the ſiſter, with warmth, replies, that ſhe had not committed ſins enough to condemn her, that ſhe always lived a good moral life, and therefore it would be unjuſt in God to deſtroy her, and that ſhe was not afraid of it. Thus matters went on for about twelve months, when one day, in the afternoon, at the table, in the preſence of his elder brother and ſiſter, the youngeſt brother made ſome obſervations on the happineſs of heaven, in giving all honor and glory to God, and in feeling the divine glory to be the very good enjoyed in heaven. Upon theſe reflections, the elder brother, in a rage, threatened violence, if his younger brother did not hold his tongue.—The younger brother turned with an affectionate, ſolemn countenance, and ſaid, "brother, I am not angry with you." The enraged brother ſaid no more, but appeared to be condemned in the view of his own conſcience for his treatment of one whom he had the greateſt reaſon to believe ſought his good. This conference, in which love was manifeſted on the one part and enmity on the other, made a ſenſible impreſſion on the conſcience of the elder ſiſter of both parties. She began thus to reaſon, what can be the cauſe when our younger brother is treated with ſuch hatred and contempt, that he ſtill appears to treat his elder brother with kindneſs and affection? Is it, becauſe true religion inſpires with feelings which I have never experienced? She was, ſhortly, after this taken with an indiſpoſition of body, though not apparently dangerous; but the diſtreſs of her mind, under a view of her danger of periſhing forever, was much more keen than any bodily pain. The younger brother, who but a little before, was treated by this ſiſter with contempt, is now reſorted to for counſel and direction concerning her eternal welfare. She at firſt appeared to be in great dread of future miſery, but her conviction of ſin was very ſmall, for ſhe only felt guilty for her external gaiety. Her younger brother endeavored to convince her that ſhe had no thorough conviction of ſin. He endeavored to convince her of the exceeding depth of wickedneſs and depravity of her heart. The firſt diſcovery which ſhe gave him of her genuine conviction of ſin, which was a few weeks after her firſt diſtreſs of ſoul, ſhe gave him the great joy of having reaſon to hope that ſhe was truly converted.—She frankly told him her whole heart, and how ſhe felt towards him, while ſhe was under diſtreſs. She ſaid that ſhe wanted him to give her comfort; but that every repeated converſation filled her mind with more keen diſtreſs than ſhe had before.—She ſaid ſhe viewed him in time paſt as very cruel in talking to her of her wickedneſs and ill-deſert and the reaſonableneſs of cordially acknowledging the juſtice of God in her eternal damnation; but now ſhe viewed all ſuch converſations as the effects of loving kindneſs; for ſhe felt that ſhe was a vile and hell-deſerving creature.—She ſeemed now to be pleaſed with divine ſovereignty, with particular election, with God's univerſal providence,

reſpecting all events—the doctrine of man's total moral depravity—with the abſolute neceſſity of ſpecial, unſought, ſovereign grace in regenerating the ſoul, and that God ſhould have all the glory of man's ſalvation: She appeared to be pleaſed with the infinite atonement of Chriſt and with the plan of ſalvation founded on his righteouſneſs and death. From former hatred and contempt ſhe turned to a warm and affectionate friendſhip to her brother. She appeared to perſevere in this begun path of righteouſneſs and peace, and altho' ſhe had to paſs through many intervening clouds of dark trials, her path appeared, upon the whole, to ſhine brighter and brighter through the courſe of a number of years, after ſhe firſt appeared to be in a renewed ſtate, and ſhe at laſt appeared to die in the triumphs of faith—and the lively hope of joining with the redeemed in heaven, in ſinging the ſong of Moſes and the Lamb for-ever and ever.

After the converſion of this ſiſter, the younger brother gained ſtrength in the family, having an own ſiſter to join with him in talking to his elder brother about the important things of religion. But while the younger brother lived in the family, there appeared no change in the elder brother and nothing like a rational conviction of truth. But as the younger brother was engaged in the purſuit of learning, with a view to the miniſtry, he found it convenient for the better proſecution of his ſtudies to remove to a Grammar ſchool, about forty-five miles diſtant. In about ſix months after his departure from his native home, he received a letter from his elder brother which appeared to favour of true religion. —He went to viſit his brother and found abundant reaſon to believe that this brother who oppoſed him with ſo much bitterneſs for nearly two years, was now an humble, penitent believer in the Lord Jeſus Chriſt. With what joy and conſolation, and true friendſhip could theſe two brothers, and ſiſter, now converſe upon the great and important glories of the Redeemer's kingdom no tongue can fully expreſs. This elder brother made a public profeſſion of religion and joined a Preſbyterian church—and ſtill continues to appear to perſevere in the faith of the goſpel.

I ſhall now paſs from the conſtituent parts of the family, who lived a conſiderable time together under the ſame roof after the death of their father, to the younger ſiſter, who, I gave notice, was married to a young gentleman in the vicinity.—For ſeveral years ſhe appeared to be careleſs and gay, and in about five years after the converſion of the firſt in the common family which I have mentioned, ſhe was bereaved of her huſband, by his death, and ſhe was left a widow with two children. The laſt converted brother who lived in the old manſion houſe of their deceaſed father, took her, and her children into his family.—But ſhe ſtill continued without giving any evidence of any religious impreſſion.—At this time the younger brother had taken his degree in College and was ſtudying divinity about one hundred fifty miles from the place of his nativity.—Being from his native place about ſix months from the time of his laſt viſit, he had an earneſt deſire and intention to make another viſit to his friends. About two weeks before he ſet out for this viſit, the ſtate of his younger ſiſter came to the view of his mind, in all its affecting importance. He viewed her as in an unconverted ſtate; and often did he carry her

case, within these two weeks, with more than his common engagedness, to the throne of grace. But while he was earnestly praying for his sister, with an importunity which could not be satisfied, unless his petition should be granted: these questions came to view, are you not selfish, in praying for your younger sister? God hath converted all who are left of your father's children, but her, why are you not now satisfied? He was afraid that he was selfish; but still his anxious desire continued for her conversion, and he desired that God would, in unmerited mercy, make his intended visit a mean of this desired object.

With sweet delight, he goes to the throne of grace and feels a pleasure that his younger sister is in the hands of a merciful and sovereign God.

Thus the younger brother gave up his youngest sister, with cheerfulness, into the hands of a sovereign God; but he was still more and more fervent in prayer, that if it were consistent with the sovereign purpose of an infinitely good God, he would convert her, and make the intended journey a mean of this desirable object. At the appointed time, the younger brother went to visit his friends in the Delaware state—repaired to the place of his nativity—saw to his great joy his elder brother and sister whom he believed to be in a gracious state. But the apparent state of his youngest sister now residing in the same family, marred his joy. He began to talk to her of the wickedness and danger of an unconverted state.—Thus, from day to day, he talked to her about religion; but he could get no direct answer which was a source of great discouragement to him. But in about ten days, she frankly confessed her wicked feelings towards him. She told him that before he came home she had, from the feelings of natural affection a desire to see him; but no sooner than he began to talk to her about religion, she heartily wished that he had not come home, because it appeared that he had come home to torment her. She appeared, feelingly to confess her vileness, and rejoiced in the divine sovereignty; but she could not see how it could be for the glory of God and the happiness of Angels, for God to save her. Upon the youngest brother's explaining the nature of Christ's infinite atonement, to declare God's righteousness and her ill-desert, and that it was for the glory of God, freely to pardon all who felt aright towards their own character,—and that those whom God saves, he saves, not for their sakes, but for the sake of his own glory; she was pleased with the plan of salvation through the Divine Redeemer, obtained an humble hope of mercy—made a public profession of religion in joining a Presbyterian church, and hath appeared to persevere in true religion through the course of a number of years, and it is hoped that she will persevere to the end of life, and at last be admitted to the celestial kingdom to the praise and glory of divine grace, through Jesus Christ our Lord.

An evangelical parody of the queen of Sheba's words, on hearing the wisdom and beholding the earthly glory of Solomon.—1 Kings, x. 6, 7.

"AND she said to the king, it was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit, *I believed not the words, until*

I came, and mine eyes had seen it; and behold, the half was not told me."

"*The half was not told me,*" said the enraptured queen of the South, when from unbelief in the reports, which circulated at her court of the wisdom and greatness of Solomon, she had come up to Jerusalem, to behold, with her own eyes, the glory of his kingdom; and to hear, with her own ears, the charms of his wisdom.—"*I believed not the words, until I came, and mine eyes had seen it.*"

"*The half was not told me,*" said the pleasant and gay Matilda to her sister, (who had frequently written to her, on the happy revival of experimental religion, in her absence,) on the first evening that she attended a religious conference meeting, after her return to the place of her nativity, from a summer's employment in a distant town, "*I believed not the words, until I came, and mine eyes had seen it.*"—"When I read your letters, I thought it could not be real;—that there was nothing in reason, or religion that could so affect people's hearts. But, when I entered the place of worship, this night, all was solemn and silent as the grave. My gay companions had dropped all their thoughtless and trifling airs;—their countenances were solemn;—their eyes were wishfully turned upon the preacher.—When he arose, a solemn silence and universal attention prevailed; and when he spoke, if an angel had come down from heaven, to alarm a guilty world, and bid them prepare for the day of judgment, it seemed, as tho' there would not have been a greater attention paid. How many weeping eyes were to be seen! How many covered faces, to hide from public view, the pangs and sorrows of a guilty soul!—When I went to meeting, I thought I should return light and airy as ever:—but, I was struck—I was astonished—I never felt so solemn in my life, before, eternity never seemed so near.—I began to feel myself on its very borders. I could not for my life keep from being serious, I became alarmed, to think how different my feelings were from all that were present, lest I should make myself forever miserable, in trifling with the concerns of eternity.—*O, the half was not told me,* in your letters. These meetings cannot be described upon paper. None will ever believe the reports of them, who have never been witnesses."—

"*The half was not told me,*" said the trembling Matilda to a female friend, with whom, (from a religious meeting,) she went home to sleep, a few evenings after, when a discourse had been delivered from these words,—"If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin."—"O, I never knew what it was to be a sinner before. I had no sense of my own guilt and wretchedness;—no sense of this dreadfully wicked and rebellious heart.—But, now, alas! I see I am totally depraved—I see my guilt—I feel my danger.—O, I shall die—I shall perish—I shall sink down to everlasting misery, a wretched sinner. Christ has come from heaven, in infinite compassion, to redeem. O, the dying, Redeemer has spoken to me from his cross, and in his gospel; but, I have rebelled. I have turned a deaf-ear to all his warnings and entreaties. I have, even wickedly derided that, which I now believe to be the glorious work of divine grace. O, I am, certainly, the guiltiest of mortals. I have no cloak for my sin, it is so great; nothing to cover it—nothing to ex-

cuse it—nothing to give me any hope of happiness.—Oh, how Mr. Y. preached! His text—his sermon—all was directed to me. It is true—it is all true. He has described the very feelings of my soul. Oh! All is guilt—all is rebellion. There is no cloak that can cover the greatness of my sin. There is nothing to hide it from an holy God. Can such painful sensations of guilt, as I now feel, be conviction, Almira? If they be, *the half was not told me.* Oh, I fear, that it is but the condemning evidence of the greatness of my guilt before God, to shew me, that I am without excuse, and I fear, wholly without hope. Oh, Almira, pray for me, pray for me, an undone sinner, pray for my poor soul. O, Lord, have mercy upon me, a guilty sinner! Save me, Oh! save me from perdition." In this manner, as Almira told me, Matilda spent a sleepless night, in tears, and cries, and prayers to heaven for grace and salvation.

"*The half was not told me,*" said the humble Matilda, to her Minister, a few days after, when having hopefully found a pardoning God, and an all-sufficient Saviour, she came to him, to relate the joyful exercises of her soul. "Oh! I never believed this, I could not believe it. What glorious happiness there is in religion!—What an amazing change!—What relief!—What comfort!—How did the light break in upon my soul, in that ever memorable morning, after unutterable anguish, when I beheld the glory of God, in his goodness—in his hatred of sin—in his holiness and justice; and felt an heart to resign up all to his sovereign disposal!—How sweet the lines of the promise read, which bid me live; for that the grace of God was sufficient for me, through the merits of a suffering Redeemer! Is this religion?—Blessed then—truly blessed are they that hunger and thirst after righteousness, that they may be filled.

"What joy can be compared with this. To serve and please the Lord?"

"Once, I thought Christians the most gloomy and uncomfortable people in the world; but now, I believe them to be the most happy. How inconsiderate—how blind I have been to God—to religion—to my own happiness!—When I look back upon my past life, I am amazed at the long forbearance of an holy God, in sparing such an hardened, ungrateful sinner! When I reflect on the dreadful abyss of misery, from the brink of which, I have just been hopefully snatched, by almighty grace, as an out-cast—a brand from the burnings, I tremble for fear of a mistake; but my soul rejoices, and I cannot but cry thanks be to God; by all on earth and all in heaven thanks—eternal thanks be to God, for his unspeakable gift. I never believed the words of Christians, when they related their spiritual joys, *until I came, and mine eyes have seen it,* and my heart hath experienced it; and behold, *the half was not told me.*"

"*The half was not told me,*" said the watchful Matilda, to her pious friend Angelina, twelve months after entertaining a hope of regeneration. "Oh! What a tempting world we live in! How full of snares and trials! How many tempting, easily besetting sins! Angelina, we were directed to watch and pray—to watch continually, lest falling into temptation, we should dishonor God—be instrumental in hardening the hearts of the unbelieving, and bring a reproach upon ourselves. Little then

did we feel any need of such advice. Our hearts were warm—they were full, God and his grace engaged all our thoughts. But, alas! *The half was not told us.* How treacherous and wandering our hearts! We are still helpless, still weak, still dependent creatures. In God only is all our help. Our grace, our comfort, our spiritual rejoicing is still all-dependent upon our living nigh to him, in prayer, in public worship, in Christian communion, at the Lord's table, in short, in all religious duties. Let us then watch and pray. Let us remember that we are strangers and pilgrims on this earth. O, Angelina, let our hearts be upon an heavenly inheritance."

Reader, if thou art a stranger to regeneration, when thou hast read all the interesting narratives of revivals in religion, which are recorded in the Connecticut Evangelical Magazine, though thy heart may have risen in unbelief and in enmity against the manifestation of the glorious power of God therein described; yet, let me tell thee, if ever thou shalt be so happy as to become truly acquainted with thine own heart, and to feel the vital power of religion, thou wilt be found, among the first, to say, *I believed not the words, until I came, and mine eyes had seen it; and behold, the half was not told me.* The power, the sweetness, the glory of divine grace are incommunicable by words, or by paper and ink to unsanctified men. To the souls of such, when described, they are as a glorious light shining in darkness, while, alas! the darkness comprehendeth it not.

AMANA.

AN EXTRACT.

A letter from one sister to another, penned from her mouth while dying.

Dear Sister,

BEFORE this can possibly reach you, death will terminate my probation here, and I shall be happy, or miserable forever. None about me have hopes of my seeing another morning. Short space to accomplish the mighty work of preparing for eternity! Yet I cannot leave the world, without admonishing you to be more early in preparing for that dreadful hour, which you are sure not to escape, and know not how soon it may arrive.

We have had the same education, have lived in the same manner, and though accounted very much alike, have resembled each other more in our follies, than in our faces. Alas! Of what a waste of time have we been guilty! To dress well, and appear polite, has been our only study; parade, equipage, and admiration, have been our ambition; pleasure our avocation, and the mode our God.

How often, alas! have I profaned in idle chat that *sacred name*, by whose merits alone I have hopes of forgiveness! How often have I sat, and heard his miracles and sufferings ridiculed by the false wits, and abandoned Deists of the age, without feeling uneasy emotions at the awful blasphemy! Nay, how often have I myself, because I have heard others do so, called in question that futurity, which I now go to prove, and of which I am already convinced!

One moment methinks I see the blissful seats of paradise unveiled, and hear ten thousand myriads of celestial beings tuning their golden harps in songs of praise to the unutterable *name*. The next, a scene all black and gloomy presents itself to my view, whence issue nought but sobs, and groans, and horrid shrieks. My fluctuating

mind varies the prospect, and involves me in a sad uncertainty of my eternal doom. On one hand, beckoning angels smile upon me, while on the other, infernal furies stand prepared to receive my fleeting soul. I dare not hope, nor will the Reverend divine suffer me to despair. He comforts me, on the ground of faith, with promises in holy writ, which, to my shame, I was unacquainted with before; but now I feel them as balm to my tormented conscience.

I must now bid you a final adieu. And, O my dear sister, the last warning I give you is this, that you forsake the vanities and pleasures of the world, and make your peace with God; and may my death, which you will soon hear of, give it that weight, which I wish and pray for. You are the last object of my earthly cares; I have now done with all below, shall retire into myself, and devote the few moments allowed me to that penitence, which alone can prepare me for a glorious immortality.—I die, your affectionate sister.

CONTRITIO.

MESS'RS. EDITORS,

IF you think the following worthy a place in your Magazine please to insert it.

SHAPHAN.

Birth-day Reflections.

ONE year more of my mortal life is gone. How rapidly has it hastened away! How many precious hours have passed unimproved! How little has been done for God, who has lengthened out my life and has been the health of my countenance! How little has been done for my fellowmen! And how little for my soul! O criminal neglect! How manifold have been the mercies of God! How many sins have I added to my former offences! Base ingratitude! Surely I live to show forth the long-suffering of God. Wounding reflection; that I cannot remedy past neglects of duty, nor recall misspent time. I am now one year nigher the moment appointed in the calander of time for my dissolution—one year nigher death, that unknown something—one year nigher a new and untried state of existence—one year nigher the moment in which my state will be settled forever—one year nigher the judgment day, when the universe will know what I have been, what I have done, what I am and what I shall forever be. Solemn thoughts! Let them ever dwell upon my mind and increase my watchfulness, prayerfulness and obedience.

I now enter upon another year; perhaps the last year of my life. It may carry me to the grave and usher my soul into eternity. Then gird up thy loins, O my soul! Be sober and watch unto the end. Let not the present be numbered amongst thy misspent years. What new scenes will open is now unknown. The wheel of Providence is continually turning. Whether it raise thee up or cast thee down is perfectly uncertain. It is then thy wisdom to prepare for adversity. To this thou art a stranger. But adversity will come, if thou hast a share in the salvation of Christ. Put on patience and submission, and guard against repining and despondency. If thy sun shall continue to shine be not elated and forget not thy God. Remember thy dependence and be humble. Improve all the events of Providence for a greater acquaintance with thy Maker and thyself. Per-

form the duties of the day and the hour, in the day and the hour and thy work will always be done. Let this year be thus begun and life thus finished, and thou shalt hear this eulogium pronounced upon thyself; Well done good and faithful servant, enter thou into the joy of thy Lord.

Religious Intelligence.

Extract of a letter to one of the Editors; dated Orford, State of New-Hampshire, April 2d, 1801.

"God has seen fit to arrest the attention of a number in this town, and we are indulging the pleasing hope of a still greater harvest. The religious attention to the eastward, in this state, during the past year, has been considerable. I lately saw a letter, from a gentleman who preaches in the vicinity where this revival has taken place, stating that 368 persons had been added to the church in a few towns in that neighborhood. I am also informed there is a good work begun at Newbury Port. May the Lord build up Jerusalem!"

Extract of a letter from Francistown, New-Hampshire, dated March 4, 1801.

"Pieces from the Connecticut Evangelical Magazine are read frequently in a conference meeting in this town with apparent good effect. Religion is at a low ebb amongst us, but more attended to, within a year past, than usual. There has lately been a religious revival in the north parish in Amherst, N. H. the effects of which I hope will be lasting. Upwards of forty, in about six months, made a public profession of their faith in a *crucified Redeemer*. There has been a considerable attention and a goodly number hopefully converted in the old parish of Rawley, Mass. I have lately heard that there is a very uncommon attention to religion in Newbury-Port. Besides crowded and solemn assemblies on the Sabbath, there are frequent lectures and conferences on other days of the week; numbers under conviction, and some in a charitable judgment brought out of darkness into God's marvellous light."

ORDINATION.

On Wednesday April 8th the Rev. *Ephraim Treadwell Woodruff* was ordained to the work of the gospel ministry in the Society of North Coventry. The Rev. *Joseph Washburn* of Farmington made the introductory prayer; the Rev. *Hezekiah N. Woodruff* of Stonington, brother of the Pastor elect, preached from 2 Timothy 1. 7. The Rev. *George Colton* of Bolton made the consecrating prayer; the Rev. *Nathan Williams* D. D. of Tolland gave the charge; the Rev. *Charles Backus* of Somers gave the right hand of fellowship; and the Rev. *Nathan Perkins* of West-Hartford made the concluding prayer.—

POETRY.

COMMUNICATED AS ORIGINAL.

On Spring.

1. LO the gay Spring returns again,
And cloaths the earth in cheerful green;
While charming flowers the fields resume
And fill the air with rich perfume.

2. All nature's in its glory dress'd,
Praises resound from birds and beasts;
The birds, each morn & evening, raise
Their voices in high sounds of praise.

3. With lofty wing they soar on high,
And sing their anthem in the sky,
Or sit on boughs and charm each wood,
With the high praises of their God.

4. But man, the noblest work of God,
Scarce e'er proclaims his name abroad;
Or rarely sings that wondrous love,
Which points our hopes to joys above.

5. Rouse then, dull man, from bonds of sloth,
And sing thy blessed Saviour's worth:
Let thy melodious powers in concert ring,
The God of nature and the God of Spring.

VERNUS.

A Hymn for Redemption.

1. Celestial muse, inspire my lays,
And animate our hearts to praise
The great Jehovah's glorious name;
May all our souls as one conspire,
To imitate the heavenly choir,
And sing his everlasting fame.

2. Thou great first cause, whose piercing eye
The latent thoughts of all descries,
In heaven and earth & gloomy hell;
Though highest heaven is thine abode,
Thou condescendest, Oh our God,
With Adam's guilty race to dwell.

3. Thy glorious throne is built in love,
Thy tender mercies rebels prove,
While they neglect to seek thy face:
Thy smile exalts the humble soul,
And makes the wounded spirit whole;
How matchless is thy pard'ning grace!

4. When we transgress'd thy first command,
Stern *justice* rais'd its awful hand
To seal us heirs of endless pain!
But Jesus, our incarnate God,
Propos'd the ransom of his blood,
And calm'd the heavenly wrath again.

5. Through all thy works thy glories shine,
Creation speaks thy hand divine,
And loud proclaims its maker God;
Redemption opes a nobler scene!
Offended justice smiles serene!
While mercy spreads her arms abroad.

6. Here all thy attributes combine,
And with celestial glory shine,
While peace and pardon are reveal'd;
Now all the vile apostate race,
Salvation freely may embrace,
For Jesus has the pardon seal'd.

7. Let all below conspire to raise
A universal song of praise,
For pardoning grace and dying love.
Accept, great God, our feeble strains,
We would rejoice that Jesus reigns,
And join the song of saints above.

To BEREAN.

THE Editors acknowledge the receipt of a second letter from BEREAN *which they decline publishing. They were not blind to his real object in his first letter, which was to satirize that vital religion which alone prepares men for heaven. It is beyond the power of* BEREAN'S *genius to satirize so insidiously, as not to be detected. In his first letter, in attempting to perform a task to which he was not competent, he exprest important truths which the Editors thought proper to give to the public. Thinking that the bait had taken, he has, in his second letter, thrown off the mask, and evidenced the deep depravity of his heart, and the perversion of his moral taste. They leave him to reflect, that the first attempt of his impiety hath been overruled for the good of the cause which he wishes to destroy.*

THE

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The Gospel a Doctrine according to Godliness.

(Continued from page 405.)

NUMBER VII.

VIII. FROM the doctrine contained in the gospel, respecting Christ's second coming—the end of the world—the resurrection of the dead—the general judgment—and the eternal state, its suitableness and tendency to promote true religion may clearly appear.

According to the doctrine delivered on these heads, by Christ and his apostles, "In the end of the world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. The Son of man shall come in the glory of his Father, with all his angels; and then he shall reward every man according to his works. All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

On the day appointed for the revelation of the righteous judgment of God, "He will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile—in the day when God shall judge the *secrets* of men by Jesus Christ, according to the gospel." For the Lord, when he comes, "will bring to light the *hidden things of darkness*, and make manifest *the counsels of the hearts*."

The judgment will be universal, decisive and final. The Lord Jesus Christ shall judge *the quick and the dead* at his appearing and kingdom. He shall come with clouds; and *every eye* shall see him. He shall come in his glory, attended with all the holy angels, and sit

upon the throne of his glory. All nations shall be gathered before him, and placed, the righteous on his right hand, but the wicked on his left. Then with the authority and power of the great king and supreme judge, *he* shall say to the former, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—But to the latter, with the same authority and irresistible energy, he shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal."

The time, the manner, and the effects and consequences of Christ's second coming, are represented as being to the wicked, awful and distressing, beyond all human conception. To them, his coming will be sudden, unexpected, and with dreadful surprise and ruin, like that of a thief in the night. "For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up." Even their bodies, though dead and buried or immersed in the ocean, ever so many ages, shall appear with their souls before the omniscient and righteous Judge. The dead, small and great, shall stand before God. The books shall be opened, and the dead shall be judged out of those things which are written in the books, according to their works. The sea shall give up the dead which were in it; and death and hell shall deliver up the dead which were in them. And every one who is not found written in the book of life, shall be cast into the lake of fire. Yea, all the finally wicked, impenitent and ungodly, shall have their part in the lake which burneth with fire and brimstone; which is the second death. But to the godly, on the other hand—to the faithful and obedient, Christ's second coming, and its attendants and consequences, are represented as joyous, happy and glorious, beyond the powers of language to describe, or of the human mind, in its present state, to conceive. When Christ, who is their life, shall appear, they also shall appear with him in glory. They shall see him as he is, and be like him. He shall change even their vile body, and fashion it like unto his own glorious body. Their bodies, when raised at his coming, shall be spiritual, incorruptible, glorious, and immortal; and the bodies of those who shall be then living on the earth, shall be instantaneously changed, and rendered in like manner spiritual and immortal. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise. Then they who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall they ever be with the Lord. With him they shall dwell forever in the heavenly city, the magnificence, splendor and beauty, happiness

and glory of which, surpass all description—in which is the throne of God and of the Lamb, where his servants shall serve him, and see his face, and have his name in their foreheads—where there shall be no curse—where there shall be no night—where they shall need no candle, nor light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

Surely upon reading these gospel doctrines and contemplating these scriptural representations, it must be admitted, and clearly seen, by candid minds, that the gospel is admirably suited and peculiarly calculated, to restrain from sin, and to excite to the study and practice of righteousness and true holiness.

NUMBER VIII.

IX. THE suitableness and tendency of the gospel, to subserve the interest of true religion, and to excite to the study and practice of universal holiness, appear, with abundant evidence, from the variety and greatness of the motives, which it exhibits and presents before us.

These indeed, at least a great part of them, have been suggested under the foregoing particulars. A general view of them in this place, will, of course, be comprised in a concise repetition or recapitulation of the principal things more largely stated in the preceding numbers. I, however, conceive it may be useful, and pertinent to the general design of treating on this subject, to collect and exhibit them together, in one summary view. This will now be attempted.

From a review of the various particulars which have been stated and illustrated, it will appear, that in the gospel are exhibited and presented before us, all the *motives* to the exercise and practice of piety and holiness, which are founded in and result from all the obligations to love and serve the living God, which crowd upon the mind, from a view of him as being inexpressibly and infinitely amiable and glorious, excellent and perfect—our Creator and constant preserver and rightful sovereign—the fountain, source and comprehension of being and all good; and therefore infinitely worthy of our supreme and constant love and service; and from all the obligation which strikes the mind, from a view of his authority as original, underived, and infinitely binding, and of the sacredness and unchanging obligation of his law; and also from a view of a great number of particular precepts and prohibitions, clothed and enforced with the authority of the great God and our Lord Jesus Christ, expressly forbidding all the variety of particular sinful lusts and passions, works and ways, which are contrary to or inconsistent with true piety and real holiness, and injoining all the variety of particular exercises and affections, works and duties, which are comprehended in true religion in all its extent.

From this review it will also appear, that the gospel exhibits all the motives to holiness and true religion, which can be derived from the most disinterested self-moving goodness and love of God and Jesus Christ, displayed in the plan and work of redemption—the love of God, in appointing and giving his only begotten Son to be the propitiation for our sins; and the love and grace of the Son, in freely undertaking and performing the arduous work, at the infinite expense of his humiliation and o-

bedience unto death, the death of the cross.

In the gospel are likewise exhibited all the motives presented to view, in the most gracious invitations, calls and offers, and great and precious promises, on the one hand; and on the other, in the most solemn warnings and reproofs, and awfully tremendous threatenings, and terrible denunciations of the eternal wrath of the living God: and all which naturally arise to view and croud upon the mind, from a very striking and affecting representation of the solemn scenes of Christ's second coming—the end of the world—the general resurrection—the last judgment, and the eternal state of retribution. In a word, the gospel presents to view all the motives derivable from every consideration of duty and interest—all that are suited to operate on our consciences, or our hearts—our benevolence or our gratitude—our hopes, or our fears.

On the whole, may I not venture an appeal to the reason, judgment and conscience of all, who have read the preceding numbers, and retain an idea of the principal things which have been stated as witnessing, that the gospel is indeed a doctrine according to godliness—that in its whole system, it is not only consistent with true religion, but admirably well calculated to enforce and promote it—that the scriptures are indeed well suited, as means, to make men wise to salvation, through faith in Jesus Christ; and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works?

REFLECTIONS.

1. In a review of all that has been stated and illustrated, can we avoid the conclusion—can we refrain from confessing, that the gospel bears upon it the evident marks of a divine origin—that it justly claims for its author the only true God?

The scriptures claim our belief as being a divine revelation—the word of God. In perusing them we find a very singular description of his character. They present to our view a character exceedingly different from, and inexpressibly more excellent and amiable, majestic and glorious, consistent and perfect, than was ever described or conceived by any human being, whose ideas of the Deity were not derived either directly or indirectly from this source; and proportionably better suited to promote righteousness and piety. Who then, could possibly be the author of this description, but God himself? He alone has a perfect, intuitive knowledge of himself. He alone is capable of clearly and fully describing his own character, and exhibiting before us a just view and representation of it. Therefore, when we find this actually done in a book which professes to be the word of God, whilst nothing like it, nothing anywise comparable to it, was ever effected by any human creature, not excepting the greatest philosophers and moralists, and wisest of men, who did not derive their information from the same source, can there be the least room for doubt respecting the author of this book? Is it not demonstrably and beyond all dispute, the very thing it claims to be—the word of God? Again,

Upon a careful examination of the scriptures, they are found to contain and inculcate, under the professed sanction of divine authority, a system of doctrines, institu-

tions and commands, instructions, precepts and prohibitions, counsels, warnings and admonitions, encouragements and reproofs, promises and threatenings, bearing testimony against and forbidding all unrighteousness and sin—all impiety towards God, and all injustice, unmercifulness and cruelty towards men—every thing injurious and hurtful to ourselves or others—every thing morally base and defiling—every thing opposite to or inconsistent with integrity and uprightness, justice and mercy, truth and holiness, and the most perfect benevolence and goodness; and positively requiring every just, right and benevolent exercise and affection towards God and men, with their correspondent fruits and expressions in practice; enforced by motives the most weighty and interesting, awful and alluring, that the heart of man can conceive; and accordingly calculated, in a degree not to be expressed, beyond any other system ever presented to the view of mankind, to encourage, promote and enforce, and to excite to the constant study and practice of universal righteousness and true holiness. Now is it possible that men, interested, designing and wicked men, should be the inventors and authors of this system, so different from, and so inexpressibly surpassing all others, in self-consistency, purity and excellence, energy and adaptedness to its end, and so contrary and crossing to the darling lusts and passions of mankind? The supposition is too absurd to be admitted by a rational mind, not exceedingly blinded by prejudice and a very perverse disposition. It is manifestly impossible to account for the existence of this system, without acknowledging God for its author. Hence,

2. How worthy are the scriptures of our most cordial reception and grateful acknowledgment—of our admiration and esteem—of our attentive perusal and daily study! How precious should they be in our eyes, and to our hearts!—Hence,

3. How great is the folly, and how aggravated the wickedness, of disregarding and neglecting the Bible; and especially, of slighting, despising, and rejecting it as an imposture, reproaching it, and attempting to make it a subject of ridicule, and to render the scriptures generally disbelieved and rejected! If, under such light and advantages as we enjoy, any of us should conduct in this manner, or only continue to live in sin estranged from God, how can we expect to escape a distinguishingly awful punishment? Let us, therefore, take warning, before it is too late; and apply, with diligence, to the study of the holy scriptures, as being indeed the word of God. And may his grace effectually teach us, to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godlily, in this present world; looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ: that at his coming, we may stand among those, whom he hath redeemed from all iniquity, and purified unto himself a peculiar people, zealous of good works. Amen.

On the growth of Christians.

1. THEY, who are made subjects of the sanctifying influences of the Holy Spirit, are likened to *new-born babes*. 1 Pet. ii. 2. "*As new-born babes desire the sincere milk of the word.*"

This is a moſt ſtriking ſimilitude to illuſtrate the beginning of ſpiritual life in the hearts of depraved men; and one which the Holy Ghoſt hath frequently made uſe of for that purpoſe. Our divine Saviour, who was a *perfect teacher*, who was *perfectly wiſe* in the choice of words to communicate truth, was the firſt to call the implantation of grace in the heart, a *being born again*. This ſimilitude was adopted in the conference he had with Nicodemus, a ruler of the Jews. The Saviour very well knew what inſtruction this man *needed*, and with which of the Chriſtian doctrines to open the conference he had ſought, with ſo much pains. He began immediately with regeneration, or the neceſſity of a change of heart. "*Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.*" Nicodemus, conceiving Chriſt had reference to the natural birth, ſaith unto him, *How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born?*" The Saviour then explained, and gave him to underſtand, that he had made uſe of a ſimilitude to illuſtrate a *ſpiritual* and *important truth*. "*That which is born of the fleſh is fleſh; and that which is born of the ſpirit is ſpirit.*" Thus reaſoned our Saviour, while inſtructing this Jewiſh ruler. He likened thoſe who are made ſubjects of the ſanctifying influences of the Holy Spirit to *new-born babes*. As their natural exiſtence began by being born into the world, and by having the breath of life breathed into them, ſo their ſpiritual life began by being regenerated by the Holy Spirit. John, in the firſt chapter of his goſpel, deſcribes the implantation of grace in the heart, by the ſimilitude of *being born*. "*But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.*"

Keeping our eye on this ſimilitude, we ſhall readily ſee, that men are no more active in producing *ſpiritual exiſtence*, in their hearts, than they are, in producing their *natural exiſtence*. There is a time when men *begin* to have holy exerciſes, or *begin* to be *ſpiritually alive*, as much as there is a time, when they *begin* to breathe the breath of life: and before this, they are deſtitute of life, deſtitute of all holy affections.—There is a variety of phraſes, in ſcripture, which repreſent the implantation of grace in the heart, in the ſame light; phraſes, which imply that when ſinners are adopted into the holy family of God, they are *new-born babes*, in a *ſpiritual ſenſe*.

2. After being ſpiritually born, men are ſaid to *grow*. They grow as ſpiritual men, as well as natural men. At firſt, they are babes, then children, and afterwards perfect men in Chriſt. They are born again, to *live* and *grow*. The growth of Chriſtians is declared, and abundantly teſtified, by many of the inſpired writers. It is ſaid in the book of Job, "*The righteous ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.*" The wiſe man in his proverbs, aſſerts the ſame idea with ſtill greater clearneſs. "*But the path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.*" We may know there is ſuch a thing as Chriſtians *growing in grace* from its being ſo often commanded that they ſhould grow. "*But as touching brotherly love,* (ſaid the apoſtle

to the Thessalonians) *ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it towards all the brethren, which are in all Macedonia: but, we beseech you, brethren, that ye increase more and more.*" In the 2d epistle of Peter, we find this express command, "*But, grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.*" When in prison, the apostle Paul used to *pray* for the saints, that they might grow, and be more conformed to God. "*The Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you.*" We have also examples of Christians praying for themselves, that they might be made to grow. The apostles said unto the Lord, *Increase our faith.*

The growth of Christians, therefore, is made certain not only from express declarations of scripture, but from their being commanded to grow, as a thing attainable, and from examples of prayer, in which growth in grace was the burden of the petition. And how reasonable it is, that Christians should be actually making progress in religion! Is it becoming them always to be *babes?* The apostle sharply reproved the Hebrews, because their growth in divine things was so slow. Heb. v. 12, 13, 14.—All the real children of God are making *more* or *less* progress in divine things. Doubtless there is a great *difference*, as to their improvement; owing, as may be the case, to their different advantages, or to their different degrees of faithfulness.

3. In what does their growth consist? This is a very important inquiry; in pursuing which we ought to make accurate distinctions. Unless we understand in what the growth of Christians consists, we may draw very dangerous conclusions with respect to ourselves and others.

1. Do Christians grow better, in their *own apprehension?* Do they view themselves to increase in worthiness? No; this is very far from being the case. The more they *know* of themselves, the more they are *ashamed* of themselves. As light increases, they see more and more of their own deformity. Notwithstanding all the conviction of sin, which they were made to feel, before their hearts bowed to Christ, they afterwards learn, that their views were very faint. A few years of experience in this world of temptation and trial, after conversion, lead Christians to say of the corruption and deceitfulness of their hearts, as the queen of Sheba said of the glory of Solomon, The one half was never told us. When they are brought under severe trials—trials which are calculated to scan their hearts, they become astonished at themselves—astonished that they carry about such a load of iniquity in their breasts. Did *David* think he was growing better, and was increasing in worthiness, after he was made to see what he had been doing in the affair of Uriah? So far was he from this, that he probably never before sunk down so low in his own esteem. What had he to say? "*I acknowledge my transgression and my sin is ever before me.*" With his sin ever before him it is plain he could not see much worthiness in himself.—Did *Peter* think he was growing better, when he was made to reflect on his denial of his Lord? Probably he never before experienced such shame in view of himself, and that he never before viewed himself so

unworthy. It is true these were two extraordinary instances; but they were designed in providence to admonish Christians how little they know of their hearts. David and Peter were made to sink in their own esteem; but they learned nothing more than all Christians are learning in a greater or less degree. The more the Children of God study the scriptures, and the more they acquaint themselves with God's character—his greatness, and infinite holiness, the more sin and deformity they discover in *themselves*. What can be the reason of this! The reason is easily assigned. They have an object with which to compare themselves. Comparing themselves with the infinite holiness of God, all their own holiness vanishes, and they appear to be nothing but sin. A sight of the glorious majesty of God, and of the holiness of his nature, has always had this effect upon Christians. Instead of making them feel *worthy*, it has caused them to feel altogether *unworthy*. With this observation the appearance of Job exactly corresponds, when he said, *I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.* The same effect was produced on the mind of Isaiah, that eminent saint, and distinguished prophet, when the Lord made him see his glory. He expressed himself thus. *Wo is me, for I am undone, because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts.* When Christians are led into a close meditation on the divine law, their hearts say, it is holy, just and good; but we are carnal, sold under sin. It is clear, therefore, that the growth of Christians is not their growing better in their own apprehension. Such an idea is contrary to scripture facts, and inconsistent with the very nature of salvation by grace.

2. Though they do not grow better in their own apprehension, is it not true that they are less guilty in the sight of the law, and less deserving of punishment? Why should Christians be less guilty in the sight of the law? and why less deserving of punishment? On no ground whatever can this be admitted. To suppose this would be making their views, of their own unworthiness, unjust. The fact is, Christians, as viewed by the law, are guilty of all the sins they committed *before* their conversion, and to these are to be added all the sins they have committed *since*. This is the way to ascertain the real criminality of Christians: and this is the way to measure their desert of punishment. Admitting, therefore, that Christians sin, which is abundantly evident from scripture, and no less so from fact, it will follow, that they are continually increasing in guilt, and in desert of punishment. He, who has lived twenty years in the family and school of Christ, is more criminal in the sight of the law, and more deserving of God's holy wrath, than he was before he was regenerated; because he has been all this time adding to the catalogue of sins. If, when in a state of impenitence he deserved to be cast off, and to experience the vengeance of a holy God, he deserves it much more *now*. The number of his sins, though a Christian, has greatly increased in twenty years. In making these observations, reference is had to *real desert*, to that which would be required at his hands, were it not for the mediation of an almighty Saviour. Reference is had likewise to that which ought to be *seen* and

felt in order to receive the pure grace which flows to sinners from the cross of Christ. It may, therefore, be said that the apostle Paul was never so criminal in the sight of the law, never so deserving of the torments of the damned, as when he closed this mortal life. The catalogue of his sins kept increasing until the day of his death. The atonement of Christ did not take away, nor lessen his *real criminality*, though it was the sole ground of his being *pardoned*. It was necessary that he should be pronounced *guilty*, in order to be a subject of *forgiveness*, and to *feel* guilty in order to have a sense of his obligation to be *thankful*, and to adore the exceeding richness of divine grace. The growth of Christians, therefore, cannot consist in their growing less criminal, as viewed by the *law*, nor in their growing less deserving of eternal punishment. While they are in this life, the opposite of this is invariably true.

3. Does not their growth consist in this, that their sins become less aggravated than those committed in former life? What can be mentioned to lessen the criminality of the sins of Christians? Have they less light than they formerly had, or than the impenitent now have? Nay; they have more. Do they violate less obligations by sinning now, than was formerly the case? Nay; they violate greater. God has done more for them, and they have also solemnly covenanted to abstain from sin. To say the least, therefore, it appears there is no ground to suppose the sins of Christians are less criminal than those of the impenitent.—Christians have been left to prevaricate, and to tell that which is false. Was the sin less aggravated than if it had been committed by the impenitent? Nay; it was more aggravated, for in doing this Christians have resisted greater light, and broken covenant obligations. Does it appear to be a smaller thing for a Christian to trample upon the sabbath—to take God's name in vain, and to defraud, than it does for an impenitent sinner to do the same? Let the enlightened conscience judge. It must appear that the growth of Christians does not consist in their sins being *less aggravated*.

4. To observe positively—They grow in grace. This is a scripture phrase. They grow in the knowledge of our Lord and Saviour Jesus Christ. Growing in grace is perfectly consistent with the idea of their viewing themselves more and more unworthy, and more and more deserving of punishment. Christians grow, by having an increasing sense of the amazing corruption, vileness and deceitfulness of their hearts; and by possessing a corresponding spirit of self condemnation. This is very important knowledge.—They grow, by having increasing views of the great and eternal God—of his holiness, his unchangeableness and his sovereignty. They grow by having an increasing sense of their own dependence and nothingness by gaining in their views of their utterly lost and undone state—by learning to reject their own righteousness, and to depend wholly on the righteousness of Jesus Christ—by living more and more by faith, and by increasing in their willingness to trust in God, in his government and righteous disposal of all things. They become more and more satisfied with the thought of leaving themselves, their families, their relatives, their nation, the church, and the world in the hands of God. They grow,

by having their views of the great scheme of redemption enlarged, by having an increasing sense of the marvellous love of Christ in dying on the cross, and by being more attached to those sacred scriptures, which reveal these truths. They grow, by sinking in their own esteem, and by feeling their constant need of the pardoning love and mercy of God. It may, therefore, be observed,—Job exhibited evidence of his growth, when he said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes."—David exhibited evidence of his growth when he said, "I acknowledge my transgression, and my sin is ever before me." Isaiah exhibited evidence of his growth, when he said, "Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts." Such self-abasement, and self-abhorrence are exceedingly important, and are the very things which Christians need, and which constitute their growth.

In a state of nature, men are totally destitute of holiness, and totally unlike God. When regenerated, there is a *beginning* of holiness in their hearts—a beginning of a *likeness* to God, though they are *mere babes*. They are new born babes, and have that feebleness of spiritual existence, which may be represented by that feebleness of natural existence, which is seen in infants. The work of sanctification, which is carried on in their hearts, by the Holy Spirit, is what we are to understand by their growth. Though they are daily adding to the number of their sins, and though the sins they commit are very aggravated, yet they are growing more and more into the image of God. Their relish for spiritual and divine things increases, and having a knowledge of their hearts, they grow more devoted to watchfulness and prayer. H.

On the Misconduct of Professors.

MANKIND are naturally opposed to the doctrines, duties, and restraints of the Christian religion, and therefore are very ready to lay hold of any plausible pretext to quiet their consciences and sooth their fears in disregarding it. Among the many excuses, by which they encourage themselves in sin, and in neglect and disbelief of christianity, none perhaps has a greater influence than the imperfections and misconduct of professors of religion. It is to be lamented, that professors in general are not more careful to abstain from all appearance of evil, and in all things to adorn the doctrine of God their Saviour by a holy life and conversation—that so many at times are guilty of conduct, very unbecoming their holy profession, and that numbers walk in such a manner as to manifest, that they have not the Christian temper, but are in the gall of bitterness and the bonds of iniquity. Impenitent sinners being unfriendly to the cause and people of God, are much more careful to notice the failings than virtues of professors, are glad to find occasions against them, and will make little or no allowance for human frailties in judging of their conduct. They at once condemn them as hypocrites, if guilty of any misconduct; and often censure them *all* as hypocritical on account of the faults or hypocrisy of *some*.

On this account also the wicked frequently reproach and think lightly of religion, conclude that there is little or nothing in it, and thus make themselves easy in the neglect of it. But in a matter of such infinite consequence, let us seriously enquire, whether the misconduct or hypocrisy of professors does afford any just occasion for such conclusions and conduct.

1st. Is it any evidence against the truth or inspiration of the scriptures, that professors are guilty of misconduct, or that many of them may prove hypocrites? Certainly not. For the bible is far from holding up the idea, that all professors are real Christians, or that real Christians are free from all sin and imperfection, and will never fall into any sinful misconduct. On the contrary it plainly teaches, that there will be stony ground hearers, whose religion will endure but for a time—that many will call Christ, "Lord, Lord, and yet do not the things that he says" and that there will be tares among the wheat. And when the Lord Jesus represented his church or professors by ten virgins, he says, "Five of them were wise and five of them were foolish," shewing, that there would be many false, hypocritical professors among the true. Yea, there was a traitor Judas among the twelve chosen disciples, and in the family of Christ.

And instead of teaching, that real Christians are free from all sin and imperfection, the scripture expressly declares, that there is not a just man upon earth, who doth good and sinneth not, that in many things they all offend, and that there is a "law in their members, warring against the law of their minds, bringing them into captivity to the law of sin, which is in their members." It also shews, that persons eminent for piety may be overcome by temptations, and fall into gross sins, as was the case with David, Solomon, Peter, and other ancient saints. This clearly proves, that altho all professors may have imperfections, and many of them be guility of gross misconduct, or manifest themselves hypocrites; yet it affords no evidence against the truth of scripture, but rather confirms it, since this exactly corresponds with what the bible has taught us to expect. Such things in professors, who are under peculiar obligations and inducements to be holy and exemplary in all their conduct, also greatly confirms the scripture account of the great depravity and wickedness of the human heart. Nothing therefore can be more unreasonable than to disbelieve or make light of the Bible on account of the misconduct of professors, which rather confirms than discredits its truth.

2d. Does the misconduct or hypocrisy of professors afford any just ground to reproach and condemn the scriptures or christian religion, as tho they countenanced such things? So far from it, that the word of God expresly forbids all sin upon pain of the divine displeasure, and commands us to be holy, as God is holy, and to be perfect, as our heavenly Father is perfect. It requires us by the most powerful motives to repent of, and forsake all sin, to abstain from all appearance of evil, to be holy, harmless, and undefiled in all our conduct—to love our neighbors as ourselves, and to do good to all as we have opportunity. It teaches, that all real christians will be greatly influenced by this holy temper—will desire and seek conformity to the divine im-

age and deliverance from all remaining sin—will carefully watch and strive against it, and will not allow themselves in any sinful practice—that "if we have not the spirit of Christ, we are none of his" and that all who live in sin are of the devil, in the gall of bitterness, and in road to everlasting destruction. How unjust and absurd then to reproach or condemn the christian religion on account of the faults of its professors which it expressly condemns, or because they in many cases act contrary to its requirements? This is as irrational, as it would be to censure justice and honesty as of ill tendency; because some, who pretend to act upon these principles, are guilty of injustice and knavery. It is evident therefore, that the faults and hypocrisy of professors afford no just ground to reproach or condemn Christianity; but they strikingly manifest the great wickedness and deceitfulness of the human heart, and thus confirm the declaration of scripture, that "the heart is deceitful above all things, and desperately wicked." The Bible is given to teach the nature and excellence of the religion of Jesus, and what it requires. From this therefore we ought to form our judgment of Christianity, and not from the conduct of those who profess it. But if we neglect the scriptures, and reproach or disbelieve the Christian religion because of the misconduct of its professors; our conduct is certainly very unreasonable and inexcusable.

3d. As many are apt to excuse or justify themselves in sinful practices from the example of professors; let us enquire, does their misconduct afford others any excuse or justification in such practices? The example of professors certainly cannot turn wrong into right, sin into holiness, or render a sinful practice less evil or criminal. Those things, which are contrary to the laws of God, are wrong and criminal, whoever may practise them. The conduct of professors is no rule for us any further than it agrees with the word of God, that infallible standard of right and wrong. "To the law, and testimony; if they walk not according to this word, it is because there is no light in them." How unreasonable then, with the Bible that perfect rule in our hands, to excuse or justify ourselves in neglect of duty or in any sinful practice from the example of professors?

4th. Do the misconduct and hypocrisy of professors in any degree lessen the necessity and importance of religion, or the danger of impenitent sinners? Do these things render heaven less glorious, happy and desirable, or hell less wretched and dreadful? or will they lessen God's displeasure, or disannul his threatnings against sinners? Will the company of hypocritical professors at all alleviate future misery, or will their wickedness alter the terms of salvation, and render the way to heaven more broad? We are taught in scripture, that we must give all diligence to make our calling and election sure—that we must strive (or aggonize) to enter in at the strait gate—that without holiness no man can see the Lord—that strait is the gate, and narrow the way that leadeth to life, and few there be who find it—that we must repent and forsake sin, and love Christ above father, mother, wife, children, houses, lands, or any earthly object, and must deny ourselves, take up our cross, and follow him, or we cannot be his disciples—that except we are born

again, we cannot enter the kingdom of heaven—that if born of God, we shall not commit, or live in sin, and that whosoever committeth or worketh sin is of the devil. Whatever then may be the conduct of professors, it cannot disannul these solemn truths which unalterably fix terms of salvation.—Consequently it cannot render it less necessary and important for us to repent, become holy, and give all diligence to secure our salvation; neither can it lessen the danger of neglecting divine things or living in sin and impenitence. It is therefore exceedingly unreasonable and dangerous for any to make light of religion, or to encourage themselves in the neglect of it from the misconduct or hypocrisy of professors.

5th. And is it not equally unreasonable and unjust to reproach and censure professors in general, as vile and hypocritical, on account of the imperfections and wickedness of some? As already observed, it is evident from scripture, that although real Christians will not live or allow themselves in sinful practices, yet they all have remaining sin and imperfections, and may at times be overcome with temptations and fall into open sin, and that among professors there will be some hypocrites and stony ground hearers. Nothing then can be more unjust and illiberal than to censure professors in general as hypocrites on account of the misconduct of some individuals.—It is as unreasonable, as it would be to condemn all mankind as thieves and murderers, because some are of this character.

These observations clearly shew, how exceedingly irrational and unjust it is for any, on account of the misconduct or hypocrisy of some professors, to reproach and make light of religion, encourage themselves in sin, or censure professors in general as hypocrites or enthusiasts.—Such feelings manifest a heart opposed to the truths and duties of religion, and unfriendly to the cause and people of God.—For did we love religion, we certainly should not be pleased to find occasion against it, or be disposed to revile or neglect it, because some who professed it acted contrary to what it required; but should take pleasure in its duties, let others do as they would. Neither should we be disposed to exaggerate the failings of professors, or to censure them generally as hypocritical.—On the contrary we should be grieved to see God dishonored, and his cause wounded by any of its professed friends.—If we love our country, we shall not be disposed to publish and exaggerate the failings of its professed friends, or condem them all as traitors, because some of them may be of this character.—But we shall be grieved to see it dishonored or injured by the misconduct of any, who pretend to be its friends. These will also be our feelings towards the cause and people of God, if we are friendly. Nothing more clearly manifests a heart opposed to God and his cause, than a disposition to reproach and neglect religion, and censure professors in general on account of the unchristian conduct of some. It shews a desire to find occasion against it.

Further, it is very sinful and dangerous for any thus to revile and make light of religion, or encourage themselves in sin. It is acting directly against God, by reproaching and opposing his cause, and therefore tends to draw down his displeasure, and provoke him to give them up to blindness and stupidity. It has a most direct ten-

dency to shield against conviction, harden in sin, and lead persons securely on in the broad road to destruction. For they can never embrace religion, or flee from the wrath to come, while they indulge such a temper.—They are therefore not only opposing God, but destroying their own souls.—It becomes all such seriously to consider what they are doing, and what will be the end of their ways.—Can their hearts endure, or their hands be strong in the day, when God shall come out in judgment against them, and render vengeance to his enemies? Then all, who have not obeyed the gospel of the Lord Jesus, will "be punished with everlasting destruction from the presence of the Lord."

Again, since a number of those, who profess, and for a time appear, to have religion, prove hypocrites, or stony and thorny ground hearers, how important is it, that all should take heed, and carefully examine themselves, lest they build upon a foundation of sand? How necessary and pertinent then the caution of the apostle, "Let him that thinketh he standeth take heed lest he fall." And since, as our Saviour declares, many, who shall seek to enter in at the strait gate, or pay some attention to divine things, will not be able to enter in; it is manifest, that those, who live in sinful practices, or are careless and negligent of divine things, will certainly fall short of heaven—"For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" These considerations shew, how necessary and important it is, that we should "give all diligence to make our calling and election sure," if we would obtain the heavenly inheritance.

Finally, since mankind are so prone to reproach and make light of religion, and encourage themselves in sin, error, and neglect of divine things from the misconduct of professors; it is of the highest importance, that they carefully avoid all occasions of offence, "abstain from all appearance of evil, and adorn the doctrine of God their Saviour" by a holy life and conversation. These things are much insisted on in the word of God. Professors are like "a city, set on a hill, which cannot be hid." Their conduct is critically watched by the world, many of whom will be glad to discover such sinful misconduct in them, as will justify and encourage them in sin, and give them occasion to reproach and neglect religion. For as sinners dislike the truth and duties of religion, so they wish for occasions to disbelieve, censure, and neglect it. How important then, that professors be exemplary and circumspect, since their misconduct tends to dishonor God, wound religion, give its enemies occasion to reproach it, harden sinners, and lead them down to destruction? How weighty the motives, which urge them in all things to adorn the doctrine of God their Saviour. All real Christians will feel these to be most important considerations—will have a tender concern for the honor of God, interest of religion, and good of souls, and will be careful to let their light so shine before men, that others may be influenced to glorify their heavenly Father—They will be disposed in a great measure to give up their private interest and feelings, rather than wound and dishonor the cause of Christ, and will be grieved and humbled, whenever they are sensible, that they have injured religion by any unchristian conduct. If these are not the feelings of professors, it is an evidence, that their

profeſſion is falſe, and that they are yet in the gall of bitterneſs. "He that hath an ear, let him hear."

HE.

Peter's Improvement of his fall.

JESUS CHRIST warned his diſciples of their approaching trial, when he was about to be betrayed into the hands of his enemies. He declared to them that they all would be offended becauſe of him, and would deſert him when he ſhould be apprehended. Peter was very confident that he ſhould not forſake Chriſt, tho' all others might; and affirmed, with great warmth, that he was ready to go with his Lord and maſter into priſon, and to death. "The Lord ſaid, Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted ſtrengthen thy brethren."* Chriſt expreſsly told Peter that he would deny him thrice, before the common time of cock-crowing which was next to come. The melancholy event verified the prediction. Peter denied his Lord and maſter, and added prophanity to his denial.

Peter was among the firſt of Chriſt's diſciples, and had that knowledge of him which fleſh and blood cannot reveal. He was, like all other true believers, "kept by the power of God through faith unto ſalvation." He was not ſecured againſt a temporary lapſe; but his faith did not finally fail. He was included in the prayer which Chriſt offered up for his whole elect church, recorded in 17th of John. Not one included in that prayer will periſh. Chriſt ſaid to this warm and raſh diſciple, in particular, "I have prayed for thee, that thy faith fail not." And while he told Peter of the petition which he had preſented to his Father, in his behalf, he commanded him on his recovery from his lapſe, to ſtrengthen his brethren. "*And when thou art converted ſtrengthen thy brethren:*" i. e. "When thou haſt returned from thy backſliding by repentance, labor to engage all thy brethren in the faith, to adhere ſteadily and firmly to my cauſe amidſt all their temptations and trials."

Peter continued a backſlider but a ſhort time. When Chriſt turned and looked upon him after his third denial, conſideration returned, his heart was tenderly touched and he went out and wept bitterly. His ſubſequent life evidenced, that he remembered the charge which he had received to ſtrengthen his brethren. He never afterwards diſcovered ſuch confidence in himſelf as he did a little before his maſter was betrayed; he became more humble and watchful, and by his exemplary life promoted the edification and comfort of his brethren.

In the hiſtory of the Acts of the Apoſtles, we find Peter very active and zealous in his endeavors to win ſouls to Chriſt. Though he was very ſucceſsful in his preaching on the day of Pentecoſt and afterwards, he never appeared to be puffed up with pride. He was courageous in encountering difficulties and dangers, and was patient under ſufferings. In theſe ways he confirmed the faith of his brethren, and animated them in their labors and perils.

But I conceive that Peter was inſtrumental in "ſtrengthening his brethren," more eſpecially by the Epiſtles which he wrote. The reader will find in them many paſ-

* Luke xxii. 31, 32.

ſages, which are highly adapted to encourage and ſtrengthen the people of God, in times of temptation and trial. Let him read the Epiſtles of Peter with a particular view to his improvement of his fall by his ſtrengthening his brethren. My limits will permit me to ſelect only a few paſſages. 1 Epiſtle Chap. i. 6, 7. "Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations; that the trial of your faith, being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe and honor, and glory at the appearing of Jeſus Chriſt." Chap. ii. 11. "Dearly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul." Chap. iv. 7.—"Be ye ſober, and watch unto prayer." Read alſo from the 12th verſe of the ſame Chapter to the end. As this paſſage is ſo long I ſhall not tranſcribe it. Chap. v. 8, 9, 10. "Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, eſtabliſh, ſtrengthen, ſettle you." In the firſt Chapter of the ſecond epiſtle of Peter, he exhorteth his brethren, with a preſſing warmth, to "give diligence to make their calling and election ſure." In the beginning of the ſecond Chapter he predicts the riſe of falſe teachers within the pale of the viſible church, "who privily ſhall bring in damnable hereſies;—and that many ſhall follow their pernicious ways." As an incitement to watch and pray againſt the ſnares laid by Apoſtates, he ſaith in ver. 9th, "The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed." He begins the third and laſt Chapter of his ſecond Epiſtle with the following words, "This ſecond Epiſtle, beloved, I now write unto you; in both which I ſtir up your pure minds by way of remembrance." The word *both*, in this verſe, is added by the tranſlators, and it appears to be added with propriety; becauſe the Greek relative rendered *which*, is in the plural number, and muſt therefore refer to both of the Epiſtles which Peter wrote. He goes on to tell for what purpoſe he deſired to ſtir up the pure minds of his brethren by way of remembrance, verſes 2, 3, 4. "That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour: Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts, and ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep all things continue as they were from the beginning of the creation."

Peter proceeds to give a lively and awful deſcription of the conflagration of the earth, and the future judgment. To adopt the language of Mr. Brown, in his Dictionary of the Holy Bible, "The conflagration of the earth, and the future judgment, are ſo deſcribed, that we almoſt ſee the flames aſcending into the midſt of heaven, feel the elements melting with fervent heat, and hear the groans of an expiring world, and the cruſh-

es of nature tumbling into universal ruin." After describing the day of the Lord, in which he will appear as judge, and put an end to this earth and to these material heavens, he admonishes, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." He speaketh of the scriptures being wrested by the unlearned and unstable, to their own destruction, and closes his writings with warning and counsel to his brethren, "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now, and forever. Amen."

From the short view which has been taken of Peter's life and epistles, we may see that he improved his fall in the wisest and best manner. He was brought soon after his lapse, to remember the command of his Lord to strengthen the brethren. The warnings and counsels which he gave by the immediate direction of the Holy Ghost, have been highly instrumental of encouraging and animating the people of God down to this day, especially when they have been exercised with trials, and harrassed by temptations.

If we love God, we shall adore the riches of his wisdom and grace, in bringing good out of evil. We see one who was a real friend of Christ, and a member of his immediate family while he tabernacled in flesh, falling in a shameful manner; and we behold the backslider soon in tears, and lying low before his offended Lord. We see him humbled by the occasion of his fall, and made more holy and watchful in his subsequent behaviour. Scandalous and abominable as Peter's conduct was in the denial of Christ, he was not given up to ruin. Christ had prayed for him that his faith might not fail; and by a reproving and kind look, brought him to a renewal of godly sorrow; and made him highly instrumental in confirming the faith of others, and in engaging them to adhere with greater constancy to the rules of holy living.

None but the openly wicked, or hypocritical professors, will encourage a presumptuous hope in themselves from the momentary lapse of Peter. The real disciples of Christ will consider the case of this Apostle, as a warning to them not to trust in their own strength. "Let him that thinketh he standeth take heed lest he fall." The subjects of saving grace know that their perseverance in holiness is secured only by the promises of God. On these they rely, and give diligence to make their calling and election sure. They cannot enjoy any assurance, or peace, in a backsliding state. On the renewal of their repentance, they will find encouragement by reflecting on the case of Peter, who returned with an aching heart and with flowing tears from his backsliding, and strengthened his brethren by his holy example and his wise counsels.

BENEVOLUS.

For the Connecticut Evangelical Magazine.

On men's loving darkness rather than light. John iii. 19.

—"*Light is come into the world, and men loved darkness rather than light, because their deeds were evil.*"

BY light, as the term is here used, we are to understand *the light of divine truth*—the spiritual, holy and heavenly doctrines of the scriptures—especially of the gospel, or New-Testament Revelation.

There has ever been light in the world. God has revealed himself in his word, and has not left himself without a witness in his works. His true character was taught, and the gospel preached from the beginning. But when Christ, to whom all the shadows and types under the former dispensation pointed, became incarnate—when the sun of righteousness arose upon the world—then the light was more emphatically come. Hence Christ is called "the light of the world." He is so in several respects; but principally in this, that he is the only medium of communication between God and man. It is by, and thro' him alone that the light of divine truth is given to the world. For no one hath seen God at any time, or known any thing of him, except by some medium of revelation. But the only begotten son, who is in the bosom of the Father, he hath declared him. He hath declared, or revealed him, in the works of creation and providence; for it is he who hath made and governs all things. He hath revealed him also, in the scriptures; for they are his word, inspired and given by him. Whatever the Prophets of old taught, was by the inspiration of his Spirit. When he himself came into the world, he made still further discoveries of divine truth, in his own personal ministry, and continued his communications by his spirit, in the Apostles whom he sent forth in his name, until the canon of scripture was completed. When Christ, therefore with respect to doctrinal knowledge, is called the light of the world, the expression is evidently figurative. The meaning is that he is the medium of light; or, that he communicates it. Strictly speaking, the *light* is the *truth* which he teaches. And this, as observed, is the sense in which we are to understand the word light, as used in the text. It is the light of divine truth—even all the doctrines which Christ has taught, either personally, or by his spirit, in the scriptures.

That it is to be so understood, is evident from the following verse, which represents the light respected, as a *rule*, to which the hearts and lives of men are to be compared, and by which their characters and prospects are to be decided. "For every one that doeth evil hateth the light, neither cometh to the light, *lest his deeds should be reproved.*"

The doctrines of the gospel therefore, afford a light which manifests the character of God—exhibits the evil nature and awful consequences of sin, and reproves the consciences of sinners, setting before them their guilt and danger.

This, however, is the case with no other scheme of doctrines but the *true one.*

When divine truths are disguised, or mutilated, or some essential ones discarded, the effect produced is not light, but darkness—The character of God, and the state and prospects of impenitent sinners, are not clearly seen, and men are led into error and fatal security.

As the light respected in the text, is the light of divine truth, or the true system of gospel doctrines; so the darkness which natural men choose in preference to the light, is the darkness of infi-

delity, or of some false scheme of religious sentiments, pretended to be drawn from the scriptures.

There are many who reject the gospel revelation, and plunge into the darkness of total infidelity. They choose total darkness respecting the most important things of the future world, rather than accede to the system of doctrines taught in the sacred scriptures. They prefer the cold, uncomfortable doctrines, or conjectures of deism and atheism, to the bright light and animating prospects of Christianity.

Having rejected the light of revelation, they are in gross darkness indeed. They can have no satisfactory knowledge with respect to those interesting and important subjects, the immortality of the soul—the resurrection of the body—and the retributions of a future state. They must be in total darkness and uncertainty in what way forgiveness of sins may be obtained; or whether the governor of the universe ever *can* consistently, or ever will, in any way, exercise mercy in the pardon of his rebellious subjects; and consequently, must at times, and especially in the near view of death, be filled with the most distressing anxiety and painful forebodings.

Again, there are others who acknowledge the divinity of the scriptures, and yet reject the system of truths they contain, and attempt to draw from them a scheme more consonant to their own wishes and feelings. They set up their own depraved feelings as a standard to which they bring the word of God, and reject every doctrine which does not abide this test. Thus they wrest the scriptures to their own destruction. They adopt a scheme essentially erroneous, full of darkness and inconsistency, and which, if persisted in, will end in the final and total darkness of despair.

Many and various are the false schemes of religious sentiment, which mankind adopt, and endeavor to support by the scriptures, in order to give ease and quiet to their consciences. Some of these contain many important truths, and appear very plausible. The adversary is quite willing his emissaries should hold up much truth, provided they can thereby introduce and effectually inculcate some essential error. For whoever discards any one essential doctrine of the gospel, does, in effect, discard and deny the whole system; and is therefore full of darkness and thus to be considered—agreeably to the words of the apostle "Whosoever abideth not in the doctrine of Christ," i. e. in the system of doctrines which Christ taught "hath not God." If there come any unto you, and bring not this doctrine, receive him not into your house. "To the law and to the testimony," saith the Most High, "if they speak not according to *this word*, there is *no* light in them."

Christ having asserted that men hate the light and love darkness, assigns as the reason or ground of it, that "their deeds are evil." But as deeds can be denominated good or evil, only from the state of the heart—therefore depravity or wickedness of heart, is the cause or ground of men's hating the light of divine truth, and loving darkness. When the light is bro't before them—the light which arises from a just and connected view of the doctrines of the gospel, they shrink from it as being destructive to their present ease and quiet. As the light of the natural sun is painful and destructive to the diseased bodily eye, so the light of di-

vine truth is painful to the depraved hearts of sinners, and destructive of their carnal joys and vain peace. It condemns them, and arms conscience against them, and fills them with distress and anxiety in view of their guilt and danger. They therefore endeavor to close their eyes against the light.—They will not come to it; nor receive it. "They love darkness rather than light, because their deeds are evil"—and because the light reproves and condemns them, and uncovers to their view the destruction which is before them.

The following inferences and reflections suggested by this text and subject, may be of practical use.

1. If all natural men hate the light of divine truth, as is plainly testified by Christ in the words of the text—then we are furnished with the reason why essential errors, and false doctrines in religion, are so much more easily and extensively propagated than the truth. It is because they coincide with the wishes of men and the corrupt propensities of their hearts. Every false scheme of religious sentiments, is in some way calculated to dishonor God and his law, and exalt the sinner and thus gratify the pride of his heart. But when the light which Christ brought into the world is attended to by sinners—when the true character of God—the awful consequences of final impenitence and unbelief—with all the searching and humbling doctrines of the gospel, are set before them—it gives them pain and anxiety—it crosses every feeling of their proud hearts—and excites opposition. They choose darkness rather than *such* light—they wish some other scheme may be found—and when proposed, they can easily adopt it. Whatever we wish to believe, we can easily believe, however false and absurd in itself—and thus go on in the belief of a lie. In this view, considering the depravity of mankind, and the pain which the light of divine truth gives to a corrupt and wicked heart; it is not strange that error should be so easily propagated; and that mankind should be ready to embrace almost any thing, rather than the plain and fundamental truths of the gospel.

2. If natural men hate the light, and love darkness, then it is nothing in favor of any scheme of sentiments, that they are pleased with it, and find comfort and consolation from it, while they continue impenitent. On the contrary it affords the strongest evidence that it is false, and of a pernicious tendency. We are therefore furnished by our subject, with a criterion to assist us in judging and distinguishing false doctrines, and false schemes of religion, from the true. It is much needed at the present day—and has this excellency, that it is level to the weakest capacities. We have only to enquire with respect to any essential doctrine or scheme of sentiments, what the tendency and effect of it is upon the wicked and profligate? Whether they are pleased and consoled with it? Whether it has a tendency to render them easy and careless in sin, or to awaken them to concern and anxiety? We are authorised by the words of Christ which have been considered, to bring every scheme of sentiments to this test. We know that the light of divine truth is displeasing and painful to a corrupt and wicked heart; and that so far as it it seen and realized by natural men, it alarms them, and excites opposition. This was the effect of the light as exhibited by Christ and the apostles. It excited in some

the higheſt enmity and rage, and cauſed others under a ſenſe of guilt and danger, to cry out with anxious concern, "what ſhall we do to be ſaved?" If therefore any doctrine be advanced, ſupported by ever ſo many labored arguments and learned criticiſms, which has not this tendency—but on the contrary, is acceptable and pleaſing to wicked men, it muſt be eaſy to every one to decide that it is not the light of truth—but darkneſs. Hence,

3. It clearly follows, that the character given of God, and the ſcheme of ſentiment held up by thoſe who ſay it will be "well with the wicked," are falſe and unſcriptural. If the doctrine that God is determined to make all men finally happy, whatever may be their character and conduct in this life, be the light, or any eſſential part of the light which has come into the world—i. e. of the true goſpel ſcheme, or truth of God as taught by Chriſt—then certainly men do not hate the light, but rejoice in it. The conſcience of every man therefore, who will attend one moment to the ſubject, will bear witneſs that if the declaration of the Saviour in the text be divine truth, then the doctrine of univerſal ſalvation is falſe. Becauſe it is a doctrine perfectly calculated to pleaſe wicked men—encourage them in ſin—render them careleſs, and will excite in them no oppoſition. Why ſhould they be oppoſed, and alarmed at the doctrine, that God is determined to make them eternally happy, even though they indulge their luſts and wallow in ſin, all their lives? Or, that he means, if they die in their ſins, to give them immediately another ſtate of probation, in which the kindeſt and moſt effectual means ſhall be uſed to bring them to repentance, and which ſhall ſoon be effectual? To be conſiſtent, therefore we muſt diſcard it as a falſe ſcheme, or reject the ſcriptures. There is no conſiſtent medium. Surely that goſpel which has ſo contrary an effect, and which from the carnal heart, meets with ſo different a reception from that pointed out in the text, and produced by the preaching of Chriſt and the apoſtles, muſt ſurely be another goſpel, reſpecting which the apoſtle ſaid, "Though I or an Angel from heaven preach it, let him be accurſed."

4. We infer from this ſubject the neceſſity of a renovation of heart, in order to a reception and love of the truth, or light which has come into the world. Many have ſuppoſed that nothing is neceſſary to bring men to love the true character of God, but to give them a juſt doctrinal underſtanding of it—and that regeneration is effected by doctrinal light being let into the underſtanding. But Chriſt teaches us that men reject the light becauſe they do not love it—i. e. becauſe their *hearts* are evil or depraved. They hate the light, and conſequently the more light they have, the higher will the oppoſition of their hearts ariſe. To ſuppoſe that the only reaſon why men do not love the light and follow it, is that they do not ſee, or *underſtand* it—is to ſuppoſe, contrary to the declaration of Chriſt, that men's hearts are not really oppoſed, but that they in reality love the truth, ſo far as it is diſcovered. And that were the light to be ſet clearly before them, they would cordially receive it, and rejoice in it—whereas Chriſt declares that light is come into the world, and ſhines clearly before men, but that they do not love it. It is painful and odious to them,

and they chose darkness. It is evident therefore, that the heart must be regenerated in order to men's receiving the love of the truth. When that is renewed by the supernatural influence of the spirit of God, the truth will be relished, and the light loved, and not before. "*For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.*"

PHILOS.

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 and 1799, in a series of Letters to the Editors.

[Continued from page 431.]

LETTER XIX.

From the Rev. JOSHUA WILLIAMS of Harwinton.

GENTLEMEN,

I FEEL happy that the goodness of God has permitted me to see a remarkable season of his power and grace in this town. In it I think there is occasion for the exclamation of the apostle. Eph. i. 3—6. *Blessed be the God and Father of our Lord Jesus Christ—who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in Love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the Glory of his Grace.*

It appears to me that in this work there is abundant evidence of the same hand, which wrought among the Ephesians. The apostle attributes the work among them to the exceeding greatness of the power which wrought in Christ when he was raised from the dead and adds, *You hath he quickened who were dead in trespasses and sins. For by grace are ye saved thro' faith and that not of yourselves it is the gift of God.*

I propose to give you a general account of this work in the first place and then a few particular cases.

In the summer of 1798—after a long and awful state of stupidity, the congregation, under my charge, began to exhibit symptoms of increasing attention to serious things. An unusual spirit of prayer, appeared among Christians, and some private concerts of prayer were begun. Two or three persons were under considerable distress for their souls. In November, information was given of the extraordinary work of God in neighboring towns which produced an uncommon effect upon several and the prospect became very agreeable. However some of them being engaged before this to attend a ball, knew not how to avoid it, without giving offence or appearing singular; they were warned of the danger of losing their impressions, but it was generally thought, that so "innocent an amusement" could have no ill effect. They went therefore, with a full resolution to retain their solemn impressions; and entered the ball room with uncommon seriousness. But in less than an hour, all their anxiety was gone, and levity took its place, nor could any representations that were made to them produce the same feelings again. In this situation they remained more than two months. In the mean

time, there was an encreasing solemnity in the congregation at large.

In the latter part of January and beginning of February 1799, our meetings for public worship were very full and more solemn than I had ever seen upon any occasion before. Our lectures also were crouded. In the second week of February, I attended several meetings in neighbouring societies, in company with a number of ministers. The Lord appeared to be present in a remarkable manner. On Friday I returned home, with two or three of my brethren. A lecture had been previously appointed; the congregation was very large, and the effects of the word were very visible. In the evening another sermon was preached and some exhortations given, the effects were still more visible. Tho the exercises were of considerable length and it was very cold weather, yet the people in general seemed to be loth to depart. It is believed that on this and the two succeeding days, more than an hundred persons received deep impressions of their miserable state; and many of them were feelingly convicted of their total depravity of heart and absolute helplessness.

In the two following weeks, the solemnity, concern and conviction evidently increased. Many were brought to see that a selfish religion, such as theirs was, was unsafe; and that they must have a principle, higher than the fear of hell or desire of happiness to prompt them in the path of life. It was apparent that discourses on the absolute sovereignty of divine grace, had the greatest effects. They not only produced great anxiety in those who carefully attended to them but removed many of the errors and prejudices of their minds and levelled a destructive blow at their pride. In a powerful manner they shewed the need of Jesus Christ and the operation of God's spirit on the heart, and took away many of their refuges of lies.

The subjects of this work were very solicitous to hear the truth; they felt as tho' they could not be too much engaged; they were fully convinced of the awful sanctions of the divine law; they knew that they had broken it and were fearfully exposed, and yet were unwilling to submit to God. Is is not in my power to describe the anxiety which appeared in many: they found themselve transgressors in every thing; that their hearts were full of hatred against the true God; that the carnal mind was enmity to God, and was not subject to his law. The more they saw of themselves the more they were convinced of their desert of endless misery. This again encreased their anxiety, so that in a general way, sleep almost fled from their eyes; and when they went about the necessary concerns of life their spirits were loaded with sorrow and distress.

This anxiety continued with some longer than with others, before they found relief. A conviction of their selfish regards in all their attemps to pray, led them to reflect that *their prayer was sin*. It added to their apprehensions, that God might refuse to hear. A holy sin-hating sovereign, might strike them dead in the attempt. And to refrain from prayer was still more dangerous. Danger appeared on all sides, and *what must I do?* was a constant and earnest enquiry. At this time, the importance of divine truth was so generally fixed upon the mind, that I could scarcely go into a house

without discovering evidences of great attention to the Bible; it was read with earnestness and as the word of life. Several conference meetings were now established in various parts of the town and frequented by great numbers.

At the end of three weeks, this work appeared to be at a stand.—It was a moment of great apprehension. At the sacramental table, as well as elsewhere, God's people were earnestly exhorted to pray that the work might not cease. The exhortation was made successful. God shed abroad a most fervent spirit of prayer among Christians, and the answer was immediately returned. Surprising effects appeared; those who were ready to loose their impressions found them renewed and increased; new instances of impressions occurred almost every day, and many were brought to a hopeful resignation to God and enjoyed peace.

Many who were strong opposers at the beginning now fell under the power of the work themselves. Some of almost every age from twelve to sixty or seventy were impressed. Several who had indulged the hope of their interest in Christ for a long time, were now convinced of its falsehood and brought to new views and feelings. One of these had been a member of the church 25 years and another about 40.

Some were wrought upon very suddenly and in such circumstances as made it evident that it was not of themselves or of any man, but of God. From the 14th to the 20th of April there were eighteen instances of hopeful conversion. Several were brought under sorrowful and distressing conviction at midnight on their beds.—And many in such circumstances as that it could not be accounted for on any principle but the sovereign power and mercy of God.

At this time the labor of preaching was easy indeed; but to detect the false hope, to which many were prone, like drowning men, who catch hold of any thing that comes in their way, was a difficult and critical business. Never did I feel the importance of the ministry or my own insufficiency equal to this period. On the one hand, not to wound the lambs of Christ's flock, and on the other not to encourage the unfounded hope of the self-deceiver, required the utmost caution and diligence. My usual practice was, if upon examination I discovered marks of a false hope to tell the matter plainly. But if there were symptoms of a well founded hope, and they applied to me, or indulged a hope, I told them, that they must prove their hope to be genuine by their future holy conduct, always remembering that the heart is deceitful above all things.

It is frequently found that those who become real converts do, in the time of their anxiety, rest for a short period in a false hope, to which there are many temptations, but they are mercifully brought off from it. This was the case with as many as 50 among us; and yet it is to be feared that many still rest there, and notwithstanding every effort to shake them from it, will cling to it, till they plunge into remediless ruin. The way in which the distressed found relief generally was, by submitting themselves into the hands of a powerful, sin-hating God and accepting the punishment of their iniquities.

The work among us is remarkable in this respect, that it is principally confined to heads of families. A few young men and women have been wrought upon, but

the greatest number are between 28 and 40 years of age; and about three females to two males.

About the first of May, the small-pox broke out in the house nearest to the meeting-house and in such circumstances as rendered a removal impracticable. Hence the meeting-house was closed for three sabbaths. The patient who was visited with this terrible disease, was the first that obtained a hope of being interested in Christ after this work began. She was wonderfully supported under all her pains, giving an example of resignation and rejoicing in God, desiring nothing but that his will should take place—and in this frame of mind resigned her breath. Then the Lord shewed his power to favor in the most trying cases, and at the same time threatened the incorrigible with an exclusion from heaven.

From this time there was no great increase of the work; a few that were awakened before were hopefully brought into light in the course of the summer, and there were nine or ten new instances of awakening. The harvest appeared now to be almost over.

In the month of May, four were added to the Church, in July, fifty-six were added in one day, the solemnities of which were blest to the awakening of some others. In September, twenty-four more were added, and several others at different times, so that the whole number added to the church, is one hundred, all of whom except two were hopefully wrought upon in this wonderful time. Several more, it is probable, will soon join with them. The whole number for whom I have entertained a hope of their real regeneration is more than 100. And tho with grief I may add, that a few do not appear to hold out, yet the perseverance of the others, especially of those who have made a profession, bids me still hope that the greatest part will continue stedfast to the end. Many of them have obtained a precious degree of knowledge and love, and appear still to be growing in the graces of the Christian.

I may remark that a disposition to pray, has been one constant attendant on this work. The converts who had not attended family prayer before, immediately introduced it, and this has been the case in more than thirty instances. They now see that they had no excuse for their former neglect, and that if people only had a heart for this duty, they could readily find time.

In the month of October, there was a partial revival; several were awakened and hopefully converted, but this shower was of no long continuance. However, the Lord has not yet wholly left us; now and then we find a new instance of his power; and several have remained in some measure anxious from the first part of the season to this time, supported by infinite goodness—yet fearfully halting between two opinions. To close this letter, I would remark that in all this and in the constant stupidity of many under all this light and the means that have been used, as well as in the prevalence of the world and vanity over others, God is exhibiting ample demonstration, that it was his power and grace which at first began and still carries on the work. It was not one particular class of people that was impressed: Some of the most unlikely, to human appearance, have been the subjects of this work. The high and the low, the weak and the strong, the rich and the poor,

the mere moraliſt and the ſcoffer, the profeſſor and the profligate, the profane and the inconſiderate, people of almoſt all occupations and ranks among us, and of almoſt every age and ſtation, have been wrought upon and called out from the midſt of their acquaintance and neighbours. Surely it is all done by the bleſſing of the God and Father of our Lord Jeſus Chriſt, according to the good pleaſure of his will, to the praiſe of the glory of his grace.

JOSHUA WILLIAMS.

Harwintown, November 1800.

LETTER XX.

Second letter from the Rev. JOSHUA WILLIAMS of Harwinton.

GENTLEMEN,

IN my firſt letter, I gave a general account of the work of God's ſpirit in this place, I now proceed to mention ſome particular caſes. In the firſt place, ſome caſes that were ſpecimens of the work in general, and ſecondly a few that were attended with ſome uncommon circumſtances.

Of the firſt kind I ſhall mention two, the reaſon of my ſelecting them, will readily appear.

One inſtance is that of the woman that died with the ſmall pox who was about 25 years of age. From her younger years ſhe was a woman of uncommon candor, prudence and gentleneſs, nor was ſhe entirely deſtitute of thoughts on ſerious ſubjects. By many of her acquaintance ſhe was ſuppoſed to be prepared for Heaven years ago. But ſhe totally diſclaimed ſuch an idea, and dated the change of her mind, to the way of the upright, ſince the beginning of the wonderful work among us. She was a ſerious attendant on public worſhip in the year 1798, but felt no peculiar impreſſions on her mind till the remarkable day in February 1799.

The firſt thing that ſtruck her mind powerfully was a kind and ſerious meſſage ſent to her from her ſiſter, who lived in a neighboring ſociety. The meſſage was this "*above all things get an intereſt in Chriſt,*" the effect was inſtant and ſurpriſing; ſhe had heard the ſame thing before from her ſiſter, nay ſhe had been exhorted repeatedly to the ſame purport, but to no effect. But now an impreſſion was made which nothing could eraſe (and there were many ſuch inſtances on that day.) Neither the common concerns of a family, the ridicule to which ſhe would probably expoſe herſelf, the intervening of company, the ſuggeſtions of her former regularity of life nor any conſiderations whatever, could withdraw her attention from the concerns of her ſoul and eternity. She found ſhe had been alive without the law; but the commandment came, ſin revived and ſhe died. It appears from her own confeſſion, made more than once, that tho' ſhe frequently read the bible and would by no means, as ſhe thought, omit any of the duties of religion, yet ſhe never had any proper idea of the bible, and knew nothing of the nature of the Chriſtian religion;—her underſtanding being ſo darkened as not to receive the things of the ſpirit of God. But being now awakened ſhe continued in this ſtate of anxious concern for 13 or 14 days, her diſtreſs encreaſing every day. Being a near neighbour, I had frequent opportunity of converſing with her and of obſerving the operations of her mind; which I will relate, as I related them to the congregation in a ſermon preached on account of her death.

She was one of the first that in this wonderful season of God's grace was deeply impressed with the truth, respecting her depravity of heart, Christless state and need of regeneration; and the first that was hopefully brought out of darkness into God's marvellous light. A day or two before this, her anxiety for her soul had encreased to such a degree, that she could scarcely sleep at all, and her whole attention was absorbed in the thought of her sinfulness and perishing condition; especially with the idea of the total opposition of her heart to God. She appeared to be fully convinced, that *the heart was deceitful above all things and desperately wicked, and that her carnal mind was enmity against God;* that all she then did or ever had done in religion, not only came short of what she ought to do, but that it was even of a wrong kind, not being done to the glory of God; but at the best only thro' selfish desires of avoiding misery and gaining heaven. She saw clearly that how much soever she attempted to pray or to search the scriptures, and whatever pains she took in the selfish way, she was guilty of breaking the first commandment; as she did not submit to the righteousness of God, and directly opposed the injunction of the apostle, *whether ye eat or drink or whatsoever you do, do all to the glory of God.* Hence she found that she was actually rising up against the will of Jehovah; and in no point conformed to the spirit of the law signified in these words *thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself;* and therefore that she was under the just curses of that law. Exercises and views of this kind from day to day filled her with great distress and she began to despair of ever becoming religious according to the bible requirements, and to conclude there was no help in her case; at best that she never should of herself embrace the way of life;—that she must therefore, fearful as it was, fall into the hands of a sin-hating and sin-punishing God; that all her attempts were vain, all her endeavors fruitless and that, she was undone forever. At this time, it pleased the Lord to afford her a view of the propriety of his dominion and of the wisdom, rectitude and glory of his character and universal government. And the view was so clear that she was obliged to allow the sentence of condemnation against herself, accept the punishment of her sins, and say let this Lord be glorious; 'tis delightful that he is such a Being, and that he reigns over me and over all things. Oh how unjust and wicked have I been to oppose so glorious a God!—I abhor myself, and may I and all creatures be heartily disposed to praise him forever!

These exercises were attended with immediate relief from her anxiety, and issued in the possession of a calm and peaceful state of mind, rejoicing yet trembling in the thought that God could and would do his own pleasure; but would do nothing wrong or contrary to the general good: This was her support. This calmness in the same views lasted 3 or 4 days without much sensible joy, in the expectation of eternal blessedness. The God of hope had not yet made *her to abound in hope thro' the power of the Holy Ghost*, nay she seemed not to have the smallest idea that what she had experienced was conversion. But on the fourth day, as she was attending a sermon upon these words, *Go ye*

into Gallilee there shall ye see him, in which the seeing of Jesus was described, the Lord was pleased to afford her such views and enjoyments as she said exceeded all the joys that ever she had before: And Jesus, as the glory of God and the Saviour of sinners, was the subject of her thoughts, her joys and her love from that time till her dying hour, with but very little interruption. Now she found one in whom she might fully confide to accomplish all things, not for her alone, but for the whole universe, in the best manner:—One that united, harmonized and illustrated all the perfections of the divine character in himself, while he was a suitable, a gracious an all-sufficient Saviour, just such an one as she needed.

These views and feelings were attended with an ardent and most affectionate consecration of herself, time, talents and all things to the glory of the sacred trinity, choosing to be his at all times, in all circumstances and under every trial, and to be disposed of as he might think proper.

These views gave energy to her desires that the glorious work among us might be carried on and spread more and more; 'twas her delight, to hear of one and another brought under powerful convictions and hopefully reconciled to God. Her views and feelings in respect of the world, of Christ, of sin, of time and all things were vastly different from what they were before; and these were her joyful views and exercises with but few and short interruptions to the time she was attacked by that fatal disease the small pox which terminated her life. These views led her to think earnestly of a public profession of religion, and attending upon the Lord's table, to obey the dying command of her best friend: But the jealousy she had over her own heart, and the fear of dishonoring religion by falling from her professions, induced her to put it off a little while in order to be more established in the hope of the truth of a work of grace on her heart, it being now only eight weeks since she began to hope.

In her last sickness, the God of mercy supported her with the same grace, amidst the excruciating pains which she endured, without a murmur. I do not recollect that I ever saw greater resignation, calmness and rest in God, than appeared on her death-bed.

In one of my visits she told me of the views she had just then had of the sufferings of Christ, and of their effects upon her in producing calmness, self-loathing, cordial sorrow for sin and adoration of his infinite condescension, such as the children of God frequently have at his table. These exercises, mixed with great love to the divine character, attended her, in a peculiar manner, through almost all her sickness. Once she found that her beloved Jesus had forsaken her. When she was supposed to be dying, and under this idea enjoyed the calmness of hope, and seemed to sink away so as that her father and all the attendants supposed her dead, it pleased the Lord to revive her, so that she lived a week longer. Upon reviving she immediately thought that it was probable she was reserved for further agonies, and felt a degree of unsubmissiveness: And the Lord withheld his shining countenance. She remained in darkness an hour or two—and then the Lord blest his word for her relief, so that she exclaimed as well as her disorder would permit, "O, those precious words, I cannot re-

peat them, but they are delightful, I am relieved." And this was her apparent frame of mind to the laſt. Her whole ſoul ſaying, let God be glorious, I deſire nothing but his own bleſſed will to take place. Let him be forever exalted.

Frequently, and indeed a few minutes, before ſhe left the body, ſhe uttered ſome of the moſt ardent petitions, that this peculiar work which ſhe had felt might take hold of every heart in this place, ſpread more and more in neighbouring towns, and through our land and through the world. This work was peculiarly precious to her. She was afraid that many poor ſouls might be deluded with a morality like her own, and think they had religion when they were in the gall of bitterneſs. On this account ſhe could not praiſe the Lord enough for enlightening her eyes, nor could ſhe ceaſe to be jealous leſt many like her, ſhould be deceived with the form of religion without the power of it.

This, except what relates to her ſickneſs and death, is the general complexion of the work among us; but few varying, except in degree, from the ſame impreſſions, humiliation, feelings and exerciſes. Three or four others were relieved the ſame week that ſhe was, and although they had no opportunity of converſing together or with any one that could inform them, yet they gave proof of the ſame work in each, attended only with a ſhade of difference as to manner and degree.

But leſt it ſhould ſtill be thought that, in this tender ſtate of the mind, they would be ready to receive any thing as truth which was ſaid to them, and take any impreſſions that were wiſhed. I muſt aſk liberty to mention another inſtance. This is of a woman with whom I had no converſation from the time of her awakening till ſhe had experienced theſe very things. She was an active woman of 33 years of age, always free to expreſs her mind on religious topics, a reſolute oppoſer of the doctrines of ſovereign grace, and a perſon of good natural abilities. In her ſentiments ſhe was ſupported by her huſband; who now has hopefully became a ſubject of this work, and feels as though the doctrines which he oppoſed are the only doctrines conſiſtent with true peace of mind. I ſcarcely ever ſaw her but ſhe would introduce ſomething in oppoſition to the diſtinguiſhing doctrines of the goſpel. Our diſputes were friendly but I could never convince her of the truth.

She was ſomething unwell at the commencement of the general attention to ſerious things, and as ſhe lived about 4 miles from public worſhip ſhe did not attend for ſeveral ſabbaths. One ſabbath in March, as ſhe was riding to meeting, ſhe recollected that ſhe had heard there was a great *ſtir* among the people in other parts of the town, and ſhe came to a reſolution to watch if ſhe could ſee any thing uncommon. During the exerciſes of the forenoon ſhe diſcovered nothing new, except that the congregation was very ſtill and ſolemn. There was no noiſe or confuſion, which, according to her miſtaken notions of an awakening, ſhe expected to ſee. But at noon ſhe ſaw a number of young people coming to my houſe. She thought now ſhe could diſcover all that ſhe wiſhed? She therefore followed them. When ſhe came in, I was diſcourſing with the young people and they gave manifeſt ſigns of their apprehenſion concerning their Chriſtleſs, ſinful and

undone conditions. At first she was struck with a sort of astonishment. But having reason to think that they really felt as they appeared to, she said to herself, "you 'poor sinner, see these young people, some of them not half so 'old as you! They have done 'nothing to what you have against 'God and his laws and yet how 'distressed they are for their souls! 'And why am I not concerned? 'I have more reason than they, I 'know I am a sinner and must per'ish if I remain so, but I have no 'feeling about it. Am I not left? 'O these will go to heaven, and 'I shall go to hell, Lord have 'mercy on me what shall I do! I 'am undone forever?" By this time she had forgotten to attend to what she could see in others, her own concerns were enough; the great things of eternity engrossed her mind; the afternoon services were attended differently from any that she had ever attended before, and she was serious from this time till her dying hour, which was in October following. About three weeks after her first impressions, having heard of her distress, I visited the house. I found she had been relieved a day or to before. While she was talking and telling me how she was awakened, and what were her after feelings, I was almost amazed and transported. To hear her describe the whole from first to last, what were her first impressions—her subsequent convictions—her endeavors to help herself and patch up a righteousness of her own—how she was irresistibly convinced that she was perfectly helpless, sinful and wretched—and coming into almost every step with the other case mentioned; to hear her so heartily approve of those doctrines which she had before so strenuously opposed, saying, "they must be true, she knew some of them by experience and others were absolutely necessary for the recovery of the soul," and at the same time knowing that she had no one particularly to instruct her on these points, were circumstances as wonderful as ever I had seen or heard. Such confirmation of what I believed to be the doctrines of the gospel, and poured into her mind with such marks of omnipotent mercy—made me rejoice and tremble too. Could I doubt of the work or who was the author? I should as soon doubt who made the sun and planets.

This and a number of similiar cases, induced me to cry out to myself, *stand still and see the salvation of God.*

The cases which have now been mentioned are only specimens of the work in general, the greatest part being affected in the same way and with the same truths, attended with a difference only as to time, means and degree.

But there are some others which though they were grounded on the same truths, and issued in the same peace and joy, were nevertheless in some respects singular.

A man of upwards of thirty years of age, who had been very intent upon gaining this world, was rather displeased with what took place among us, and shewed himself an opposer; he thought there was no need of so much attention. One day as he was at work, it came distinctly into his mind, "You must pray," says he I can't pray, "But you must pray." I can't, says he, for the prayer of the wicked is sin, "But you must pray." And thus a sort of dialogue continued for a long time between his conscience and his wicked heart. It was renewed again the next day, and the day following and so

on for nearly a week, when the impressions came so close that he finally gave in that he must retire and make a business of prayer.—The next day or next but one after this point was established, he was attacked in the same manner by his conscience as distinctly as if some one spoke to him, "You must pray in your family; O no, says he, that I can't do, "But you must do it," no, it is not necessary, 'tis not commanded, "But 'tis your duty, &c. Thus the dialogue continued for almost another week, and finally he was obliged to yield to the impression. But not being in heart disposed to comply, and not being conversant in prayer he became very uneasy, and one kind of guilt and another from time to time starting up into his mind, he began to be greatly distressed; yet he determined no one should know it; he used all his art to suppress his feelings especially before people, but nothing would answer; he was finally obliged to own himself a hell-deserving creature, before the face of all, and after a season of powerful conviction and heavy distress he found comfort in submitting to God.

Another man of 35 years, respectable for his good sense and judgment, is also an instance which I would mention. He was at first disaffected to the work that was among us. He had opposed the distinguishing doctrines of the gospel, not because he did not see them in the Bible, but through a disrelish of them. He contrived to think that poorly, there was some wrong translation, or that some words had been foisted in by designing men; and with this imposition on himself felted easy concerning them. Being about to preach at his house in the latter part of March, I asked him, if in this serious time he felt any peculiar impressions on his own mind; he answered that he had not. I then asked him if he had not lately thought more on serious subjects. He said he had and believed that there was not one man in town but had; but he actually appeared no more concerned for his soul than the generality of people at other times.

In reading over my text, the latter part of which was, "*who hold the truth in unrighteousness;*" Almighty God deeply impressed him with a conviction that he was the very man; that he had held the truth in unrighteousness. In the course of the sermon he came to the most fixed resolutions to reform and lead a better life. He felt it important to delay no longer; and that the salvation of his soul was of immediate and infinite importance. He attended a meeting in the evening where his resolutions received greater confirmation. But as he was walking home alone, so earnestly engaged and resolute, the spirit of the Lord gave him an extraordinary sense of his perfect weakness and insufficiency, and indeed of the total moral depravity of his heart; and the conviction was so clear, that all his hopes were dashed to pieces, and he became fully sensible, that nothing but the grace of an Almighty sovereign could help him. But whether such a vile, ungodly, obstinate sinner as he was, could ever partake of that grace, was a matter of great doubt and anxiety. He almost despaired of it, and spent the whole night in horror—without a moment's sleep. The next day he attempted to labor but his mind was too much absorbed in the view of his certain guilt and everlasting ruin [illegible]. He attended a lec-

ture, hoping to receive that help and those good affections which he knew he ought to have. But in this he was disappointed. Instead of having his heart melted and mended, he found it more unfeeling and inattentive, for he looked to the means and not to the God of salvation. This increased his apprehensions of his danger, he debated whether it would be best to attend the evening meeting, lest he should be made still more unfeeling, but finally concluded he would attend.—Here, also, he found himself more stupid than before, and began to conclude that nothing could affect him; that God would most certainly refuse his grace, and he thought he justly might. Then a sense of the all-powerful, and all-seeing God made him tremble in every part, he slept none this night. In the morning, after some ineffectual attempts to attend upon his secular concerns, he thought of visiting me. He came, but found no relief. In the afternoon he attended a sermon at a funeral, but this seemed rather to harden him; a merciful God in all these attempts shewing him the desperate wickedness of his heart, the insufficiency of human aid, and cutting him off from every dependence but his own infinite grace. He became more and more sensible of his wretchedness, and the sources of that wretchedness; he found that his deceitful heart would look to any thing but to God through Christ for help; hence he concluded it was perfect enmity against God; and if God did not appear in a way of sovereign mercy, he must perish eternally.

This evening being exhausted, he had an hour or two of broken sleep, but awoke in a keener feeling. He felt himself all night in a most forlorn and uncomfortable situation. About the dawn of day he had some new views of the propriety of submitting to God, unconditionally; and that it was a thing most suitable and excellent that Jehovah should do his pleasure concerning all things. His obstinacy now gave way; he thought he could acquiesce in the divine sovereignty, and immediately found relief. The thought that all God's administrations were perfectly holy, just and good; that he would do nothing but that which the best interests of the universe required, gave him a calmness of mind to which he had been a perfect stranger. But all this time it did not enter into his mind that he should be saved; on the contrary it was his prevailing opinion that he must be rejected, for the wrath of God was revealed from heaven against him. As soon as it was light enough to see, he read a few verses in the bible, and set out to walk a small distance; but the impressions were so powerful on his mind as induced him for a moment to stop. In this moment a number of texts of scripture came to him as distinctly as if they had been spoken by some other man, such as these, *Come unto me ye that labour and are heavy laden. Ho every one that thirsteth, &c.* and a number of others which he did not recollect to have heard or read for a long time. He now concluded it was the Lord of glory addressing his word to him. But the inference was not such as proud and self-righteous fanatics would draw—namely, that he should be saved, for God was now his friend, on the contrary he concluded that Jesus addressed him in this manner to shew him the aggravation of his condemnation. And his reflections were most pungent and bitter, "O, what a Saviour I have

'rejected—how able and ready 'has he been to help and save me '—but I have rejected him and 'held all his truths in unrighteous'ness—eternal death is my portion, 'in spite of all the love and mer'its of Jesus—he has in perfect 'justice turned against me and I 'cannot open my mouth to com'plain.'' With reflections like these he walked backwards and forwards a few minutes, wringing his hands in fearful agony, as being now certain of his miserable doom for eternity. At this time these words came into his mind as distinctly as before, "Have I not done enough for you? Have you not stood out against me long enough?" An overcoming power attended these words so that he was constrained to cry, "Yes, O yes Lord, I bow to thee, O make me what thou wilt."

This was succeeded by a serenity and peace which he never felt before and of which he had no idea. It was divine refreshment to a soul dissolved in penitence and love.

The day before this he told a friend that it seemed to him, if ever he should be so happy as to obtain an interest in Christ, he could never pray in his family, because he was such an ignorant and helpless creature. But this morning he soon returned into his house, called his family together and poured forth such strains of adoration and acknowledgement, and such fervent prayers as melted the family into tears. I will only add that his apparent perseverance gives reason to believe that this was not a mere delusion.

Another person, whose wife joined the church in the summer of 1798, was deeply impressed at that circumstance, although nothing that was said to him could affect him before. Towards the close of that year, he obtained a hope that he had passed from death unto life. But no representations could induce him to pray in his family. This man being the next spring convinced of the false grounds of his hope—gave it up, and after great distress, obtained comfortble acquaintance with the doctrines of the gospel and the way of life by Jesus Christ. After this he found that all the obstacles which hindered family worship were of no weight, that it was only the want of a religious heart that prevented him. And his views and feelings being now apparently changed, he could introduce it with joy.

From this narrative you are not to conclude that a reformation has reached every person in the town or the society; on the contrary it is to be feared that great numbers remain destitute of saving grace.—Many have not been impressed at all, many have lost what they had—and some are more discontented with gospel truths than ever.

May God of his infinite mercy bring them to repentance! Amen.

Yours, &c.

JOSHUA WILLIAMS.

Harwinton, December 1800.

Memoirs of Mrs. H——, who closed a life of exemplary piety with Christian comfort and resignation.

EARLY in life she was a subject of serious impressions, obtained a hope in Christ, and made a profession of religion. She was far from being confident and assured when speaking of the exercises of her mind; but gave good evidence to others that her hope was well founded. Her life appeared to be that of a pious, prayerful, humble and exemplary Christian. In the management

of the concerns of her family she was discreet and prudent. The heart of her husband safely trusted in her. To her children she was a tender and affectionate parent, a pious and able counsellor.

Such was the general character she exhibited in life; but the principal design of this sketch is to describe some of the leading exercises of her mind during her last sickness. In the first stage of her illness, having little hope of recovery, she was greatly tried with the thought of leaving her children, who were most of them in that period of life when most exposed to be deceived and led astray by the allurements, amusements and vanities of the world. She found it difficult to bring her mind to a willingness to part with them, and to commit them wholly to God. This inordinate anxiety, and want of confidence in the great disposer of all things she greatly lamented. It seemed to be the chief source of her trouble. She did not wish the clergyman of the society, when he called to visit her, to pray for her life, but that she might be entirely resigned to the divine will. This resignation she soon obtained in a very considerable degree; and said that she was willing to give all up, to commit herself, her children, and all her concerns into the hands of God. To preserve and establish her mind in this patient, resigned and submissive frame, she would frequently reflect upon the sufferings of Christ, to which he cheerfully submitted in our stead, and mention the impropriety and inexcusableness of our complaints under trials and sufferings comparatively small, and which fall so far below our desert.

At times the love of God seemed to be remarkably shed abroad in her soul. Her heart was filled with such raptures of joy as overcame the fears of death, disarmed the king of terrors, and rendered him lovely in her sight, as a messenger of peace. With such views she several times expressed herself to the minister, as he called to visit her, in nearly the following words. As he came to the side of the bed, on which she lay, expecting hourly to depart, she took him by the hand, and in a cheerful voice, and with joy impressed on her countenance, said "How sweet death is. It is pleasant as the morning, sweet as the honey and honey-comb, to go to my dear Redeemer." Seasons of social prayer were exceedingly precious in her sight; and on such occasions she appeared remarkably fervent and devout. Her joy was at times like that described by the Apostle, "Whom having not seen ye love. In whom, tho now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

She uniformly manifested a thorough conviction and feeling sense of her intire unworthiness, and ascribed all the good, which she experienced, or hoped for, to the free grace of God, through the merits of the Redeemer. To her husband and friends bewailing her expected death, she addressed the words of Christ, "Weep not for me, but weep for yourselves and for your children. The salvation of souls and the prosperity of religion lay near her heart. She urged it upon her family and others to make religion their chief pursuit. This she enforced by her words but more powerfully by her example. Her peace and comfort of mind continued to the last. Having finished her course she fell asleep in Jesus, and as we trust is

gone to her Saviour, in whom she so much delighted.

In scripture much is said respecting the pleasures of religion, and its consolations in times of trial. When we see such declarations exemplified, the power, the joys and the supports of religion felt and evidenced, we are led more fully to believe in the divine promises, and more feelingly to realize the excellency of religion. When we see persons, languishing on a bed of sickness, under a lively sense of the near approach of death, of their own characters as guilty and ill-deserving, and of the perfect holiness and justice of God, experience inexpressible joy in contemplating the divine character, and through faith in Christ triumph over death and the grave; the righteous must feel their faith strengthened, and be enabled more fervently to praise and adore their glorious Redeemer who is thus mighty to save. Sinners also at such times are constrained to pay an involuntary tribute to religion, and to join with Balaam in saying, "Let me die the death of the righteous, and let my last end be like his."

PHILO.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE following thoughts are offered for your inspection.

Romans ix. 13. *Jacob have I loved, but Esau have I hated.*

IT is conceived that the connexion of these words with the context leads us to consider God's eternal purpose of forming some of mankind to be vessels of mercy, and of having others become vessels of wrath, fitted for destruction.

By God's hating Esau is not meant that God exercised any malice or malevolence towards him. God is not a malicious being. But he exercises a benevolent good will towards all his rational creatures. He had a benevolent regard to Esau's happiness. But his benevolence seeks the highest happiness of his holy kingdom, and not the greatest individual happiness of all and each of his creatures. And God's ultimate end in forming a rational creature is not the individual happiness or misery of that creature; but his ultimate end is his own glory, or, what amounts to the same, the glory and blessedness of his holy kingdom. And God, in determining to give existence to such a person as Esau, saw it would be most for the glory and blessedness of his kingdom, to give up the holiness and happiness of Esau, and let him become a vessel of wrath, fitted for destruction. And therefore God comparatively hated him; that is, God had infinitely greater love to himself and to his holy kingdom, than to Esau, as an individual. God was not destitute of benevolence towards Esau. Esau's individual happiness was as dear to God, as the individual happiness of Jacob, supposing them to have equal capacity to enjoy happiness. But the individual good or happiness of Esau must be given up for the sake of a greater good. God in the exercise of his benevolence must regard objects according to their worth. As God's holy kingdom, with himself at the head, is of infinitely more worth than such an individual as Esau, God can, in perfect wisdom and love, dispense with Esau's good or happiness,

that he may thereby promote a good infinitely greater.

The words of Christ in Luke xiv. 26, may assist in understanding these words of the Apostle. There Christ declares that if a man hate not his father and mother, &c. he cannot be his disciple. It is an express, divine command that every one should become the disciple of Christ, and, consequently hate in a certain sense his father and others. But yet no one is required to exercise ill will or malice towards his parents and connections. He is still to exercise benevolence towards them; but he is to exercise vastly more love to Christ. He is, comparatively, to hate them, because God is infinitely more worthy of his love.

The moral law is the only standard of holy love, both to God and creatures. This law requires us to relinquish a less good for the sake of a greater: And God regards his own holy law, by doing the same. The law clearly shews what is the temper or disposition of God's heart; and it plainly teaches what we ought to be in the temper of our hearts.

God loved Jacob, in distinction from Esau, by designing him as a vessel of mercy. In his great love and grace, he purposed to renew and sanctify Jacob, and bring him to heaven, that he might be to the praise of the glory of his grace.

There was no criminal partiality in the divine conduct in this instance; for God in the whole had a sincere and supreme regard to his own glory, and the highest blessedness of his kingdom.

Religious Intelligence.

Extract of a letter from one of the Connecticut Missionaries, Dated Coitsville, New Connecticut March 28, 1801.

"I find people in general disposed to hear preaching, and in some instances there are hopeful appearances. The last week and Sabbath afforded, under divine influences, the most pleasing prospects of a revival among the young people in this town. A revival is greatly longed for by the pious people, and in some instances it appears as tho God had begun to work. In a society called Little Beaver, about 20 miles from Young's town, there is much attention to religion, under the ministry of Mr. Thomas Hughes. He has with him a young man of the Shawanese tribe of Indians, a very sensible man, who is attending to the languages and is now a subject of serious concern. If God should give him a pious heart, he would be of great service as a Missionary among the Indians of several tribes.—We have heard lately from the country below Kentucky, that there is a remarkable revival there.

Extract of a letter from the Rev. John Ettwein, Bishop of the Moravian Church at Bethlehem, to one of the Editors, dated May 16th. 1801.

"I have particularly to thank the Editors of the Connecticut Evangelical Magazine for inserting a short and true history of the Brethren's church and her Missions among the Heathen. At the end of last year 61 persons were employed in the blessed missionary work in different parts. Since that time 5 men and 3 women were added to that number from the brethren in North Carolina and Pennsylvania. A new mission was begun among the Cherokee nation, and one on Wabash river,

near White creek, the chief settlement of the Delaware nation. Upon an invitation from them to the Christian Indians on Muskingum, a brother with his wife and a single man from here, are gone with 3 or 4 families from Goshen on Muskingum to begin a mission settlement in that western country.

"An account received lately of the Mission among the Hottentots, from July 15th 1799, to January 8th, 1800, is very pleasing. In that time 57 adults and 27 children were baptized into the death of Jesus; 25 admitted to the holy communion; 68 persons were added to the candidates for baptism; 6 pair of the converts were married, and 7 souls departed this life. The congregation (baptized) was 301 souls: 1234 souls lived about them to hear the word of God daily. On the 8th of January 1800, a new church was dedicated, in which about 1500 Hottentots can meet under cover. Many of the Low Dutch settlers are become the Brethren's friends, and frequent their public meetings, with a seeming concern for their souls' salvation.

"The mission in the Island of Tobago was also blessed. The Missionary was encouraged by government, and many proprietors of estates have invited him to preach in their houses. 9 men and 11 women were baptized in the year 1799.

"We take great part and rejoice in the endeavors of the different Christian denominations to propagate the gospel and the kingdom of Christ. If the fruit be but brought to him, to whom it belongs, no matter of what denomination the reapers are.

"My brethren who have read your magazine, were pleased with your important undertaking, praying with me, that you may receive God's blessing and gracious assistance in it."

Extract of a letter from the Rev. Jesse Townsend of New Durham, dated May 9th, 1801.

"God is displaying the sovereignty of his grace among my people. About 20 have lately been hopefully made the subjects of renewing grace; and about 30 more appear under concern. The work progresses with great calmness, without the least appearance of enthusiasm. The hand of God is most evidently displayed in it. God is found of those who sought not after him."

MISSIONARIES.

ABOUT the first of May last, Mr. Amasa Jerome returned from a mission of eleven months to the western counties of New-York.

The Rev. Seth Williston returned from New-York state the beginning of May, having been on his mission nearly 18 months.

About the same time Mr. Robert Porter returned from a mission of 10 weeks to the settlements on Black River.

ORDINATION.

On Wednesday May 20th, the Rev. *Archibald Bassett*, was ordained to the work of the gospel ministry in the society in Winchester. The Rev. *Samuel J. Mills*, of Torringford, made the introductory prayer; the Rev. *Amos Bassett*, of Hebron, a near relative of the pastor elect, preached from Mat. vi. 22, 23; the Rev. *Joel Boardwell*, of Kent, made the consecrating prayer; the Rev. *Ammi R. Robbins*, of Norfolk, gave the charge; the Rev. *Chauncey Lee*, of Colebrook, gave the right hand of fellowship; and the Rev. *Peter Starr*, of Warren, made the concluding prayer.

A Statement of the Funds of the Missionary Society of Connecticut, from the institution of the Society to the close of the year 1800, published by request of the Trustees of the Society.

No. 1.

Account of Monies received by the Treasurer of the Society.

1798.				
Sept. 7.	From the Committee of Missions, under former regulations,			638 83
October.	From sundry persons, subscribed to promote the object of a Missionary Society established by Hartford North Association, and by direction of said Association paid to the Treasurer of the Missionary Society of Connecticut,			96 61
1799	From sundry subscriptions and donations, (viz.)			
April.	Subscribed in Woodbury,	27 88		
	From a Stranger,	5		
1800 *May.*	do. a friend, money found,	1		
May.	do. Ladies' Society in Norwich,	13 34		
	do. a Stranger,	12		
Sept. Oct.	do. 2 do. 1 dollar each,	2		
				61 22
1799	Contributed in New-Settlements, (viz.)			
May.	From Rev. Amos Basset, paid to him,	1 17		
Sept.	do. Rev. Seth Williston, do.	53 41		
1800 *Jan.*	do. Rev. Jedidiah Bushnell, do.	5		
	do. Salmon King, do.	12 3		
Feb.	do. Rev. Seth Williston, do.	21 78		
March.	do. Sylvester Dana, do.	1 10		
Sept.	do. Rev. William Storrs, do.	1		
	Sent from Canandarqua,	1		
				96 49
	Contributions in the several Societies in the State on the first sabbath of May 1799,			2033 63
	do. do. May 1800,			2224 22
Dec. 29.	Interest on Money loaned to the present time,			218 8
	From Norwalk, Canaan Society, for Indian Mission,			50
	Subscriptions for establishing a permanent Fund, viz.			
1799 *May.*	From Rev. George Colton,	50		
	do. Rev. Noah Benedict,	5		
	do. Rev. James Noyes,	7		
	do. Rev. Isaac Lewis, D. D.	3 25		
	do. Rev. John Willard, Stafford,	1		
1800	do. Rev. Nathan Williams, D. D.	20		
Jan.	do. Rev. Nicholas Street,	1		
	do. Editors of Hartford Hymns,	80		
	do. Rev. Benjamin Trumbull, profits of his sermons on divine revelation,	90		
May.	do. do.	143		
	do. a Stranger,	200		

Sept.	do. Rev. Benjamin Trumbull,	80 50	
	do. Rev. Charles Backus, -	10	
			690 75
			6060 33

No. 2.

Disbursements by order of the Trustees of the Society.

1799			
May 7.	To Mess'rs Hudson and Goodwin for Printing and Stationary,		8 46
	To Rev. Amos Bassett, for a Mission to Vermont,	120	
	To Rev. Walter King, do. New-York state,	45	
	To Rev. P. V. Booge, do. Vermont, -	15	
	To Rev. Alexander Gillet, do. do. -	15	
	To paid for a Map of Vermont, - - -	2	
June.	To Rev. Andrew Judson, for a Mission to New-York State, - - - - - -	88	
August.	To Rev. A. Flint, for stationary and postage,		3 89
Sept.	To Rev. Seth Williston, for a Mission to New-York state, - - - - - -	230	
1800	To Mess'rs Hudson and Goodwin, for Printing		
Jan.	and Stationary, - - - - -		9 71
	For Books sent to the new settlements, -	115	
	To Mr. Jedidiah Bushnell, for a Mission to New-York State, - - -	156	
	To Mr. Salmon King, do. do.	163	97
Feb.	To Rev. Aaron Kinne, do. do.	107	90
March.	To Mr. Sylvester Dana, do. do. and Vermont, - -	101	
	To Mess'rs Hudson & Goodwin for printing narratives, &c. - - - - -		54 54
April.	To Rev. Seth Williston, for a Mission to New-York State, - - - -	114	83
	To Mr. Marshfield Steele, do. Vermont,	78	
May.	To Rev. J. Bushnell, do. Yew-York State,	65	
	To Rev. A. Flint, for stationary and postage,		5 3
June.	To John I Wells, for a chest to contain Missionary books and papers, - - -		3 50
August.	To Mr. David Bacon, Missionary to the Indians,	100	
	To Mr. J. B. Andrews, in advance to him as a Missionary, - - - -	25	
Sept.	To Mess'rs Hudson and Goodwin for Stationary,		2 33
	To Rev. A. Flint, for postage, - -		5 55
Oct.	To Rev. William Storrs, for a Mission to Vermont,	77	
	To Rev. David Huntington, do. do.	50	
Nov.	To Mr. Amasa Jerome, do. to New-York State,		87 36
	To Rev. Joseph Badger, do. to New-Connecticut,	70	
	To Mr. Robert Porter, do. to Vermont, -	71	
			1990 7

Amount of Receipts, - - - -		6060 33
Amount of Disbursements, -	1990 7	
Stolen from the Treasury, May 25th 1800, - - -	239 88	
		2229 95
Balance in the Treasury, Dec. 30th 1800,		3830 38
Permanent Fund, - -	690 75	
For support of Missionaries, -	3139 63	
	3830 38	

A. KINGSBURY, *Treasurer, to the Missionary Society.*

Hartford, May 28th, 1801.

NOTE. *Of the above balance nearly* 1400 *Dollars, have been paid out, since the first of January last; a particular account of which will be given in the next number of the Magazine.*

CONCLUSION.

THE Editors take this opportunity, at the close of the first volume of the Magazine, to return their thanks to the public, for the very liberal encouragement given to the work. They also return thanks to their Correspondents for their generous assistance in communicating pieces for publication. In compiling the Magazine, the Editors have aimed at variety as well as utility. They have endeavored to adhere to their original plan, and have therefore been obliged to exclude some pieces, which were meritorious, because not coming within that plan. If they have succeeded, in any degree, in promoting the objects originally contemplated, this will compensate them for their expense of time and labor. This success however is not to be attributed to their efforts, but to the intrinsic merit of the pieces communicated to them. That some things should have been admitted not agreeable to the taste of every reader, is no more than was to be expected. The wisest and best men differ in their opinions on many subjects not essential to salvation. Their tastes and modes of thinking are different. Hence, the same sentiments, and the same modes of expressing them will not please every one. The Editors however flatter themselves that they have admitted nothing into the Magazine, hostile to those fundamental doctrines which are generally taught in this country. They solicit their correspondents to continue their favors, and to furnish them with matter for another volume on the various subjects mentioned in the plan of the work.

It is impossible for the Publishers to bring their accounts into such a situation at present, as to ascertain with precision the number of Magazines sold, and the expenses attending the publication and sale. From the best estimate which can now be made, it appears that upwards of 3000 setts of the work have been disposed of, the net profits of which, provided punctual payment is made, will be nearly or quite 1500 dollars. When the present number shall be delivered out to subscribers,

the accounts will be audited by the Honorable JONATHAN BRACE and JOHN PORTER, Esquires, appointed by the Truſtees of the Miſſionary Society, to aſſiſt the Editors in ſettling accounts with the Publiſhers. A particular ſtatement will then be publiſhed of the expenſes and profits of the work. As the preſent number finiſhes the firſt volume, it is particularly requeſted that the Subſcribers will remit the pay to the publiſhers, as ſoon as poſſible, that the Miſſionary Society may be receiving the intereſt of the profits. The Truſtees of the Society have appointed his Honor JOHN TREADWELL and the Rev. Meſs'rs. *Nathan Strong* and *Abel Flint* to receive the money from the Publiſhers and pay it over to the Treaſurer of the Society.

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